

VOL. LXIX

APRIL 1964

# Prabuddha Bharata

OR

## AWAKENED INDIA



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

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# PRABUDDHA BHARATA

APRIL 1964

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# PRABUDDHA BHARATA

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BEAR the BURDEN of DEFENCE  
and DEVELOPMENT Cheerfully

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# PRABUDDHA BHARATA

Vol. LXIX

APRIL 1964

No. 4



उत्तिष्ठ जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

LETTERS OF SWAMI SHIVANANDA

( 6 )

Baranagore  
22 February 1891

Dear Sir,

Perhaps you have received my postcard sent to you some time back. But I wonder why you have not replied. I am very eager to know about your health. Please do write. Did you meet Kali (Swami Abhedananda) during your stay at Allahabad ?

I hear that Narendra has gone to the South all alone. Both Sarat and Sanyal are at Etawa. Gangadhar, Hari, and Rakhal are at Delhi. Perhaps they will go to Punjab. Narendra Nath fell seriously ill at Rishikesh. He had continuous fever though mild. After six days fever, his pulse almost stopped. Sarat and Sanyal were with him. They lost all hope of his recovery. Afterwards an old *sannyāsin* came and administered a mixture of pepper (*pipul*) and honey. This slowly brought him back to consciousness. By the grace of Sri Guru Maharaj his spirit of renunciation is as strong as ever, rather it has increased. Please send a copy of the 'Songs of Śiva' by the great devotee Devi Sahaya. Myself and others are greatly pleased to read your letters. I have not come across another devotee of Lord Viśveśvara like you in Varanasi. Though I have not seen much, nowhere have I found a one like you. How is Yogananda ? Here we are all well. When you prostrate to Lord Viśveśvara and Mother Annapūrṇā, please do so once on my behalf. How is Bhajananda ? Is he continuing his *bhajans* etc. ?

Your well-wisher,  
Shivananda



( 7 )

Baranagore,  
7 Bhadra 1891

Dear Sir,

I am very glad to receive your letter. There is nothing wrong in your desire to embrace *vānaprasthāśrama*; indeed, I am happy beyond measure to know that you intend to do so, in accordance with the injunctions of Bhagavān Manu, on reaching the age of fifty and after the birth of a grandson. By the grace of God, everything is in your favour now. Both these injunctions are fulfilled. Without wasting any further time, repair to the banks of the Gaṅgā at Varanasi, the 'city of liberation'. You have devotion for Lord Viśvanātha; everything will surely go well with you. Sri Ramakrishna is the indwelling spirit in every heart; he fully knows the wishes of his devotee and does what is necessary. What else shall we pray for? But, then, it is necessary that we should pray for each other's welfare, loving as we do one another.

Yogananda has perhaps gone to Prayag from Varanasi. I may also go somewhere soon. Nothing more is heard about Narendra. Please write about your welfare now and then.

Your well-wisher,  
Shivananda

( 8 )

Allahabad,  
Sunday, 25 October 1891

Dear Sir,

I am very glad to receive your letter. Your affectionate invitation is very tempting, but I cannot accept it now. One day at the Baranagore Math, while I was in deep meditation, the desire to visit Lord Rāmeśvara became so strong that, had I the wings of a bird, I would have flown there. After receiving your letter, I just asked my mind if it wanted to go to Varanasi, but it does not in the least now. However, I have a mind to go there on my way back. You are in no way wrong. You are asking me to go there only because you love me; but Sri Guru Maharaj is now attracting me towards his Lord Rāmeśvara manifestation. Endless are his forms. When Viśvanātha attracts someone, how can he keep quiet then? Please accept my deep love, and pray for our welfare.

Your well-wisher,  
Shivananda

( 9 )

Allahabad  
27 October 1891

Dear Sir,

To address you as 'Sir' appears too formal. How wonderful and full of love is your last letter! Blessed is your insight, blessed your noble self, and

blessed your family! May Sri Guru Maharaj increase your devotion day by day! May you have the vision of the effulgent Lord Śiva everywhere! It is a rare thing in this world, and not possible to attain without the special grace of God. The day before yesterday I wrote to you a letter about my intention. You might have received it. I am going on a visit to some places for a few days. After that I intend to be in your good company, but now Lord Rāmeśvara is attracting me. I have also a great desire to visit on the way Lord Omkarnath, Lord Mahakal at Ujjain, and Lord Tryambakeshwar on the banks of the Godāvārī. These  *jyotir-līngas*  should be visited. All of them are of the form of Sri Guru Maharaj. Perhaps, Sri Ramakrishna wishes that I should visit all these places; otherwise, why should I feel so much drawn to them, when I have given over my mind completely to him?

Perhaps, I will be leaving by next Friday; after that, as Sri Guru Maharaj wishes. Please accept my heartfelt love. I am well by Sri Guru Maharaj's grace.

Your well-wisher,  
Shivananda

( 10 )

Allahabad  
30 October 1891

Dear Sir,

Your letter is to hand just now, and I am very glad to know you are keeping well. Thank you for reminding me of your earlier letter; I received it at Baranagore. You had written that letter in the fullness of your joy after meditation. I felt happy after going through it. Please write such letters now and then. What you say is true: too much travel brings on restlessness of mind. I have therefore decided to stay for some time at a place before leaving it for another.

So, your son has gone to Darjeeling hills. The place is very charming at this time, and very healthy too, though somewhat cold. Here I met Pandit Adityaram Babu on three or four days. He was not keeping well; it seemed as if he was progressing in his spiritual practices. I also feel very happy whenever I meet you. If Guru Maharaj wishes, on my way back, I have a mind to stay with you for some time and visit Lord Viśvanātha. . . .

Your well-wisher,  
Shivananda

PS. Please know it for certain that the grace of Sri Guru Maharaj is definitely on you.

( 11 )

Panchavati  
13 December 1891

Dear Sir,

I find that what Guru Maharaj made you say has come true. I went to Bombay from here. It is a thickly populated town, not fit for a *sādhu's* stay, but there is not a second town in India as beautiful. I stayed there for five or six days; then I went to Poona. It is a beautiful old Maharashtra town. There I stayed at the temple of Śrī Someśvara. Two Brāhmins came there from Rameswaram. They told that it was then raining there and in the neighbouring areas extending over nearly 600 square miles; moreover, that the place was very hot and unhealthy. Coming to know of all these, I postponed my journey, thinking that it was not wise to put the body to unnecessary strain, which might cause restlessness of mind. I have returned to this place. I had thought that I would go to Rameswaram, cutting asunder the attraction that I had for you; but now it seems that it was Guru Maharaj himself who extended the invitation through you. However, I am not a loser in any way. Panchavati is a good place of pilgrimage. Omkarnath, Tryambakeshwar, etc. are *jyotir lingas*, and undoubtedly I am very happy to visit them. Many *Dandī Paramahamsas* (a class of *sannyāsins*) live here. How are you? My health is not very good here. I find that Lord Viśvanātha is attracting me.

Your well-wisher,  
Shivananda

( 12 )

Alambazar Math  
P.O. Baranagore  
6 May 1892

Dear Sir,

I am worried since I have not heard from you for a long time. In the meantime, both Sarada and Sarat wrote to you a letter. But you have not replied them either, I do not know why. Hope you are all right.

I could not write to you after my return from Varanasi, because I reached here on the birthday of Sri Guru Maharaj, and within a few days thereafter left for Kamarpukur, his holy birthplace, in the district of Hoogly. Climate is very unhealthy there. Within three or four days of my arrival, I had an attack of fever and had to stay there for over a month. Only recently I came back, but even now there is weakness. Therefore, I could not write to you. You might have been sorry for it, but I think this letter will set you at ease. Yogananda is here and is keeping well. I hear that the climate of Varanasi is very bad just now. Is it so? Please write soon about your



welfare. Kindly offer my countless salutations at the feet of Lord Viśveśvara and Mother Annapūrṇā.

Your well-wisher,  
Shivananda

PS. The birthday celebrations of Sri Guru Maharaj this year went off with great éclat. About 1,500 people from Calcutta, well educated men from good families, most enthusiastically participated in it, and from amongst them five or six groups sang *kīrtanas*. One party read out the life story of Sri Ramakrishna, and people were all greatly charmed by it. Many people visited the cottages where he used to stay, and also other places associated with his spiritual practices. They all sang *kīrtanas* there in great joy and offered worship. It is only by the benign grace of God that the English-educated people of Bengal have become such devotees.

( 13 )

Alambazar Math  
P.O. Baranagore  
30 August 1892

Dear Sir,

I am very happy to receive your letter yesterday afternoon. I am glad to know that the old Swami is relieved of much of his troubles. Please enquire about him now and then.

Sir, Swami Saratchandra and others have great love for you. None of them has any complaint or the least feeling of displeasure against you; rather they are full of praise for you. Please do not entertain the least doubt about it. We pray, heart and soul, to Sri Guru Maharaj that your mind may be permeated by Lord Śiva and that you may enjoy peace. He listens to our prayers and does not reject them. Believe this, he will surely fulfil your desires. And why should he not listen to? He surely would. The cause of delay in replying to your letter is that I was unwell—suddenly there was a swelling in the throat. Even now I have not fully recovered. Yogananda is well. He is presently not here. I shall convey your *pranāmas* when he returns. Your postcard has reached me just now. We have received news about the old swami. He is much better now. Please write to us again after you enquire about him. How is the climate at Varanasi now? What about the rains? Kindly write about your welfare. We are keeping well.

Your well-wisher,  
Shivananda

( 14 )

Almora  
9 May 1893

Dear Sir,

After leaving Punjab, I came to Soron, the birthplace of Lord Varāha on the banks of the Gaṅgā. It is in the district of Etah. Then I came to



Sahaswan, the birthplace of Lord Paraśurāma. It is in the district of Badaun. Now I have come here. I had come here once before also. Narendra and others were also here for some time. It is within the Kedar region. It is a long time since I heard from you. How are you? How are your children and grandchildren? It is pretty cold here. Perhaps Varanasi has become fairly hot. An English gentleman, a member of the London Theosophical Society, has come here. I am charmed by his manners, behaviour, and steadfastness in the way of *yoga*. They are all like those of a Hindu *sannyāsin*, and he is a good companion. He lives quite close to the Ashrama where I am staying. Therefore, very often we have discussion on religious topics. Kindly offer my innumerable salutations at the feet of Lord Viśveśvara and Mother Annapūrṇā. I am quite well, physically and mentally. Please write about your welfare soon.

Your well-wisher,  
Shivananda

( 15 )

Almora  
13 May 1893

Dear Sir,

I am, indeed, delighted to receive your letter after a long time. Maybe the weakness of body and the slackness of mind, about which you have written, are due to old age; but if one is constantly aware of the separateness of the body and mind, weakness of body will not be able to bring about slackness of mind so much. Of course, at times, even with a strong body, one feels the slackness of mind. It is quite natural.

The name of the theosophist Englishman is E. T. Sturdy. You do not know him perhaps. He is of a very quiet nature, and his modes and manners are just like those of a Brāhmaṇa. He takes food cooked by a Brāhmaṇa. His meals, which he takes only once in a day at about 1 p.m., consists of about six *chataks* of *kichuri* (a mixed preparation of rice and pulses). He sleeps sparingly—not more than four hours a day. His *sāttvic* qualities have increased considerably thereby. He is a great lover of knowledge; he is aged about thirty and is unmarried.

Perhaps, I shall stay on here during the four months of the rainy season. I am keeping well. It is raining here every day. Cold is just like that in December in the plains. Climate is very fine. Mind is ever bound and transient, Ātman alone is free and eternal—I am experiencing the truth of it. Do you meet the old swami sometimes? How is he?

Your well-wisher,  
Shivananda

# RELIGION AND POLITICS

[ EDITORIAL ]

In our editorial last month, we made a passing mention to the relationship between religion and politics. The relationship between these two aspects of human life is a matter of controversy and dispute, and we are witnessing more and more almost a universal desire to keep religion and politics separate. More than that, the governments today who wield enormous political power and are responsible for the welfare of nations want to keep education free from the influence of religion in any form. Thus education which is one of the main functions of any government has to remain isolated from religion—the 'science of all sciences', in the words of Mahatma Gandhi.

But it was not so in ancient days. Religion in those times was a force to be reckoned with and politics was dominated by religion. In ancient India we find that the kings—the visible emblems of political power in olden days—were always guided by the *ṛsis* who were essentially men of religion. Religion pervaded the entire life of the individual and all the functions of life—individual or social—were guided by religious codes. Thus Manu, the great lawgiver, not only tells the common man as to how to perform his functions in the society, but also advises the king about his duties to the people and the State, which are his political functions. The *Mahābhārata*, which is, as it were, an encyclopaedia of religion, morality, and social polity also discusses at length the functions of politics—the do's and don't's of it—and clearly says that to wield political power is also a part of *dharma* or religion of the king. After the period of the epics, we find that great kings like Aśoka and Kaniska, Shivaji and Rana Pratap and still

later monarchs were all guided and inspired by religious fervour while governing their States. Afterwards, the Muslim emperors of later times like Akbar and Aurangzeb were also greatly influenced by religion in their administration. In other Asian countries also such as China, Persia, and Japan, religion had a great role to play in their governments.

If we look to the history of Europe, we find the same thing there too. The more remote the periods, the greater we find the influence of religion over politics. In Greece, it was the business of ethics to prescribe the good life to the individual; it was the business of politics to determine the nature of the community in which the good life as prescribed by ethics could be lived. In other words, the *raison d'être* of politics, was to be found in an end which was ethical. Greek politics which was in those days the model for all civilized States in Europe was tied to the strong strings of ethics and religion. Later on too, with the rise of Christianity, the Church of Rome became powerful and most of the kings owed allegiance to the Pope and his legates. This influence of the Church over the kings became so absolute that at times, conflicts and clashes occurred and often it was the political chief—the king—who had to come to knees before the religious head—the Pope. It took a few centuries for the power of the Church to wane and today religion has no hand in the politics of Europe. What led to this state of affairs is a long story and here we shall touch upon only some facets of this question.

## II

It is in the nature of man to misuse power when it becomes unrestricted in his



hands. Absolute power brings in moral decay and corrupts man, and this happens with all powers—temporal or religious. The power of religion fell into such hands who, by becoming victims to common weaknesses of man, started making misuse of their authority and made a mockery of religion. They promised more than they could really deliver. Extravagant promises of mundane happiness and privileges in this life and bliss after death were held up before the eyes of unwary men as baits to win them over. Instead of emphasizing the true nature of religion as a process towards the attainment of greater spiritual and moral heights, people were indirectly encouraged to commit many undesirable things in the face of the claims of wily priests and churchmen who said that people would buy from them the 'indulgences' which could be used as passports for heaven and freedom from all the evils done in this life. The preachers of religion seemed more intent to preserve their own power and pelf than to live a real spiritual life of renunciation and service. While these pretenders were very loud in their praise of the beauties and happiness of heaven, they themselves seemed none too eager to forgo the pleasures of the life which they asked of their followers. As Swami Vivekananda said: 'How easily the world can be duped by humbugs and what a mass of fraud has gathered over the devoted head of poor humanity since the dawn of civilization!'

Other factors, too, have powerfully acted towards the decay of the authority of religions and a very potent one is the growth of modern scientific knowledge. With the widening of the horizon of knowledge, the hold of orthodox religion on the society started becoming weaker. Ideas, which we may term scientific and rational, enlarged their scope and what appeared before as catholic or universal was found, in the light of wider knowledge, to be but

parochial and circumscribed. The exclusive claims of some religions as the sole paths to reach the Truth became outmoded in the wake of knowledge of other religions. Liberal and tolerant ways of thinking weakened the hold of organized priestcraft on political institutions.

Another factor of great importance was the growth of certain materialistic philosophies which struck at the very root of organized religion. The development of democratic political conceptions and the rise of Marxist theories about history and economics have particularly undermined the old belief of the common man in a divine order of things—where God governs the world through the divine right of kings and spiritual supremacy of Popes. The increasing conviction that self-effort on the part of man could remove all political, social, and economic grievances and shortcomings has generally made the bifurcation between political institutions and institutional religions complete, though not in all fields and in all countries. The ends aimed at by religion and politics are now regarded as different, even incompatible, unless religions were subordinated to the ends of the State. The problem of tying religion and politics together became a serious problem in multi-religious States and it was deemed proper to banish the erstwhile relationship between politics and religion and the idea of secular States gained ground tremendously.

### III

We have so far traced briefly the background of the present conflict between religion and politics. History treads its own natural course and what has come to be the relation between politics and religion has to be recognized as such. But again history takes turns and thinking and rethinking takes place in human minds. We feel that a time has once again come when



proper reflection on the role of religion in politics, specially in India, becomes necessary. We may, of course, plainly state that we do not plead for the establishment of theocratic States or governments. What we, however, would plead is that while politics may do its necessary functions towards the welfare of the citizens of a State, religion—rather the true spirit of religion—must be brought in to inspire politics to correct its actions. We do not repeat Dr. Johnson's maxim that 'politics is the last resort of a scoundrel', but we surely feel that politics unmellowed by the true spirit of religion is like Samson without his eyes. We are witnessing this fact in our everyday life. The narrow outlook towards parochial interests, short-sighted ambitions for immediate gains, the ideologies that 'end justifies the means' are some of the evils of an irreligious social philosophy. Some politicians who do not care to understand the true spirit of religion even go to the extent of making it a State policy to take advantage of religious feelings of the people coloured by communalism to achieve their own selfish ends as we have seen recently in Pakistan. Machiavelli may have spoken of religion 'as an instrument to be used to his advantage by an intelligent ruler', but surely this is a dangerous instrument that recoils on the wielder himself. Religion, therefore, warns: 'If you want peace and happiness yourself, make others also happy and peaceful.' And it is the need of the times to understand what religion says and how best to listen to its advice.

#### IV

Now what is this true spirit of religion? As we have here said, the true spirit of religion is something that makes for universal peace and amity. If we analyse every religion, we shall find that all of them revolve round one central idea, i.e. to

loosen the hold of the lower self on man and seek something higher. All of them teach selflessness and the love of fellow-man. They may attribute different theological reasons for such a teaching, but no religion can be practised truly without some amount of self-denial. Swami Vivekananda points out this fact when he says, 'Renunciation is the true background of all religious thoughts wherever it be and you will always find that, as this idea of renunciation lessens, the more will the senses creep into the field of religion and spirituality will decrease in the same ratio.' In short, the essence of all religious teachings is the subjugation of the lower self by the higher.

The question is: Can politics be infused with this spirit of religion? Yes, it can be, provided the followers of religion are themselves seized by its true spirit and not by its dogmas and non-essential externals. Many of the maladies of our present day life are due to lack of understanding of this great truth. To end our sorrows by politics alone is like trying to open a lock with the wrong key. Politics has to be tempered by religion if it is not to become an instrument of oppression. This presupposes a proper understanding of both.

Today, in India and Pakistan, religion is the scapegoat for all the evils perpetrated by communal politics. It is felt in some quarters that communal riots can be abolished by banishing religion from our midst. But often politics itself uses religion as a tool to serve its evil ends.

What real religion tries to do is to bring forth the inherent goodness of man—to make of this human animal a God. And if it has very often failed in its objective, we have only to thank the innumerable forces of materialism which prey upon human susceptibilities to evil. The real function of politics is to govern human society in an organized manner and bring

peace and stability in society to enable man to pursue the higher ideals of human life. But if politics only tends to divide and sow the seeds of discord, it has surely missed the bus.

Therefore, the cure for communal politics is not secularism. That is purely a negative approach. But if politics can marshal the essentials of true religion and utilize them to serve the cause of universal peace and amity, it would have harnessed one of the greatest forces of the human mind to the benefit of humanity. That religion alone can give the ethical bias to secular social philosophies is expressed forcibly in Swami Vivekananda's assertion : 'Everything goes to show that socialism or some form of rule by the people, call it what you will, is coming on the boards. The people will certainly want the satisfaction

of their material needs, less work, no oppression, no war, more food. What guarantee have we that this, or any civilization, will last, unless it is based on religion, on the goodness of man? Depend on it, religion goes to the root of the matter. If it is right, all is right.'

To bring about this influence of true religion on politics may sound Utopian. Nevertheless, the truth however difficult it may be to bring into practice, remains true at all times. It has to be constantly placed before humanity. Man has to be reminded time and again what distinguishes him from other animals. We feel that what we have written here would not have been in vain if even a handful of men will recognize this basic need of the influence of politics by the essentials of religion.

## ŚANKARA AND RĀMĀNUJA: A COMPARATIVE STUDY

DR. ANIMA SEN GUPTA

All forms of Vedāntic teachings are grounded on the truth that the supreme reality is Brahman or Ātman. Difference arises only in regard to the status of the individual soul and the world. Are individuality of the individual and materiality of matter real or false? If real, what sort of relation can justifiably be supposed to exist between Brahman and either of the two categories, i.e. spirit and matter. These are the problems which have led to the division of the Vedānta philosophy into different branches, such as non-dualism, qualified non-dualism, dualism and non-dualism, etc.

The object of this paper is to make a comparative study of the views of Śaṅkara and Rāmānuja in respect of Brahman with

a view to discovering how far these apparently rival theories can be brought close to one another.

### BRAHMAN ACCORDING TO ŚANKARA

According to Śaṅkara, self or pure consciousness has been admitted as the ultimate Reality. This consciousness is self-revealing, infinite, eternal, devoid of difference, qualityless, formless, and unchangeable. If consciousness is not supposed to be self-revealing in nature, then, for the revelation of consciousness, we shall have to assume the existence of some other principle of revelation which, again, will be in need of the third one and so on to infinity. That which depends on something other than its own self for revelation is inert



(*jada*). All things other than consciousness are revealed by consciousness, and so, in the opinion of Śaṅkara, all things except pure consciousness are inert and false.

#### CONSCIOUSNESS AS SAT (EXISTENCE)

Consciousness is of the nature of existence, because prior non-existence of consciousness (*jñāna prāgabhāva*) cannot be thought of. If we try to understand the prior non-existence of consciousness, we can only do that with the help of consciousness. Consciousness, therefore, is not different from being or existence. The self-revealing consciousness is the self, and the not-self is what depends on the self for revelation. It is because the soul is of the nature of existence and consciousness that nobody raises doubt regarding its existence. (*Brahma-Sūtra-bhāṣya*, II. iii. 7)

#### CONSCIOUSNESS AS BLISS

Pure consciousness, which is the same as the soul, is also of the form of bliss, because the ultimate source of all pleasures is the self or Ātman. Anything that belongs to my self is dear to me. (*Bṛhadāraṇyaka Upaniṣad*, IV. v. 6) So the Ātman which makes all things pleasurable and loveable is the real and infinite bliss (*Bhūmānanda*).

#### SELF AS BRAHMAN

The soul which is of the nature of existence, consciousness, and bliss is identified with Brahman, the Great. That which is manifested outwardly as the universe, resides in the innermost recess of the human heart as soul (cf. Śaṅkara on *Brahma-Sūtra*, I. i. 1: *Sarvasyātmatvāt ca Brahmāstitvaprāsiddhiḥ and Brahma-Sūtra*, III. ii. 23: *Samastasya viśaya-jātasya pratiśedhādaviśayaḥ pratyagātmā Brahma-eti jñānāsānīvartate*). It is because Brahman is of the nature of infinite bliss that the Śruti has stated: '*Yo vai bhūmā tat sukham, yo*

*vai bhūmā tad amṛtam*—That which is infinite is bliss, that which is infinite is immortal.' (*Chāndogya Upaniṣad*, VII. xxiii. 1, 2)

The pure Saccidānanda form of Brahman cannot be realized fully in the life of an ignorant man. This is because in waking life as well as in dream life, the non-dual nature of the self is never revealed.

In the state of deep sleep, however, this non-dual nature of the self is revealed for a short while, but that, too, is not in its fully pure form. In the waking state, when we perceive soul in association with the false things of the false world, the pure nature of self is not revealed to us. This is because many false adjectives are falsely attributed to the soul. In the state of deep sleep, when there is no object-knowledge or no knowledge of duality, then *ajñāna* (ignorance) along with its mode (*vṛtti*) in the form of bliss is felt. So, it is a stage when, through *vṛtti*, the self-revealing soul is directly known. Due to the revelation of the true nature of the soul to a certain extent in the state of deep sleep, one experiences bliss, and for this reason, the state of dreamless sleep is known as *samprasāda*. It is only in the stage beyond deep sleep (*turīya*) that the non-dual manifests itself in its truly real form.

#### BRAHMAN AS THE CAUSE OF THE WORLD

Brahman, in the opinion of Śaṅkara, is both the efficient and the material cause of the world. Being the substratum of the world, it is the efficient cause. The world can have no existence apart from it. It is also the material cause because the Śruti has stated '*ekovijñānena sarvavijñānam*', '*yato vā imāni bhūtāni jāyante*', etc. All Śruti texts have asserted that Brahman is the material cause of the world. It is only by knowing the cause that one can know



all its effects due to the prior existence of the effect in a latent form in the cause.

Here we may pose a question: How can the formless, changeless Brahman become the material cause of the world? In the opinion of Śaṅkara, the world that makes its appearance being limited and determined by space, time, and causality, has no metaphysical reality. Just as a magician, by means of his magic power, creates a dream-world, which is wholly different from the world of our everyday experience, in the same manner, due to the existence of a beginningless ignorance, this wonderful but false world has come into being. Magician appears as a possessor of magic power due to the ignorance of the audience. Brahman, too, appears as the possessor of the creative force due to beginningless ignorance that exists in the individual soul in the form of narrow egoism made impure by *anādi karma-vāsanā*. The illusion-producing principle (*Māyā*) covers the real form of Brahman and then, by joining together self and not-self, creates a fictitious ego-sense. This false ego-sense (*ādhyāsika ātmā*) enjoys through *antah-karāṇa* (internal organ) the false effect, i.e. the false world of the false *māyā*. When Brahman, through reflection, vitalizes *māyā* and makes it fit for becoming the changeable matrix of the world, lordly powers emerge in the *sāttvika upādhi*, which are falsely ascribed to Brahman due to ignorance. Brahman, thus, seems to assume the role of Lord in respect of the universe. This Saguna Brahman is the object of religious worship. He is the creator, preserver, and destroyer of the world. Admission of such a creator-God in Advaita philosophy is necessary, otherwise an inert and unconscious *Māyā* alone cannot be regarded as the matrix of a systematic world. The Upaniṣad (*Aitareya*, I. i. 1-2) has stated: 'Sa iṅṣata lokannu sṛjā iti; sa imān lokān asṛjata—He thought, "Let Me create

the worlds"; He created these worlds.'

Such a statement shows clearly that the conception of Saguna Brahman is inseparably associated with the conception of the world. The world and the creator of the world are related to each other.

The conception of Saguna Brahman is, thus, to be adhered to when Brahman is spoken of as both the efficient and the material cause of the world. Saguna Brahman or God is the giver of the fruits of actions. Since fruition of an action often takes place long after the performance of the deed, the action itself cannot be the producer of its fruits. So, it is absolutely necessary to recognize the existence of Saguna Brahman as the ethical ruler of the universe. God creates this world in accordance with the accumulated merits and demerits of the individual souls. The real basis of this natural world is the ethical stuff existing in the form of *karma-vāsanās* of the individual souls. Natural order appears on an ethical foundation.

#### SAGUNOPĀSANA (WORSHIP OF GOD) AND ITS RESULT

From the above discussion, we get a clear idea that Nirguna Brahman is appearing as Saguna so as to satisfy the religious-moral needs of the bound souls—needs which act as dynamic forces and inspire the bound souls to look upward. But the soul that worships Saguna Brahman only goes to *Brahmaloka*. On reaching *Brahmaloka*, the individual soul becomes the possessor of lordly powers excepting the power of creation. (*Brahma-Sūtra*, IV. iv. 17, Śaṅkara's commentary) While in the *Brahmaloka*, the soul remains in the presence of God and enjoys divine pleasures under the supervision of God. The Śruti, too, has spoken of *bhoga-sāmyatā* of the individual soul with God in *Brahmaloka* (*yasmādbhogamātrameṣāmanādi-siddhe neśvareṇa samānamiti śrūyate*).



## BHAKTI AS A MEANS TO SAGUṆA-PRĀPTI

The *Saguna-prāpti* is possible by means of *bhakti* or devotion. To Śaṅkara also, devotion is akin to knowledge. He has stated clearly that a wise man, through devotion realizes both the forms of Saccidānanda—the form of Saguna limited by *māyā* and also of the Nirguna when devoid of all limiting conditions. In his commentary on the *Gītā* (XVIII. 55), he says :

*Bhaktiyā mām abhijānāti yāvān aham upādhikṛta vistarabhedo yaḥ ca aham vidhvastasarvopādhibheda uttamapurūṣa akāśakalpaḥ tam mām advaitam . . . anidhānam tattvataḥ abhijānāti—*

‘By *bhakti*, by the devotion of knowledge, he knows Me as I am in the diverse manifestations caused by *upādhis*. He knows who I am, he knows that I am devoid of all the differences caused by the *upādhis*, that I am the supreme Puruṣa, that I am like unto *ākāśa*; he knows Me to be non-dual.’

## LIBERATION

The true form of liberation (*paramamukti*), however, is attained when the soul realizes differencelessness (*nirgunatva*). Pure self-knowledge leads to such realization. The Śruti also says : ‘*Tarati śokamātmaṃ vit*’ (*Chāndogya Upaniṣad*, VII. i. 3), ‘*Brahmavidāpnoti param*’ (*Taittirīya Upaniṣad*, II. i. 1), etc. The differenceless Ātman is what is to be heard, and reflected and meditated upon. This is immortality; this is liberation. The absolute consciousness or consciousness of differenceless Ātman is, however, produced by a mode of the internal organ (*antahkaraṇavṛtti*)—a mode that assumes the form of Brahman and reveals it as free from all limiting conditions. This *Brahmākāravṛtti* is the last knowledge of the self as the knower. This *vṛtti* arises when due to purification, the internal organ ceases to produce all other *vṛttis* which result in

dualistic feelings of various sorts. The purified internal organ does not move or assume the form of any other worldly thing except the form of Brahman. After revealing Brahman as being devoid of all *upādhis*, this *Brahmākāravṛtti*, too, dies a natural death, just as fire dies out after consuming the fuel. Knowledge that is due to the last modification (*Brahmākāravṛtti*) is alone capable of revealing Brahman in its pure limitless form. So the Śruti says : *Rte jñānāt na muktih*.

## SIMILARITIES BETWEEN ŚĀṆKARA AND RĀMĀNUJA IN REGARD TO BRAHMAN

If we compare Śaṅkara’s conception of Brahman with that of Rāmānuja, we shall be able to detect close resemblances as well as differences between the views of these two great thinkers. Differences are of serious nature. Even then, these differences can be solved to a certain extent by bringing these two thinkers close to one another in many important matters. Both Śaṅkara and Rāmānuja have admitted Brahman as the only truth. The world and the individual soul have no existence apart from Brahman. Brahman is to be regarded as the ultimate support of all that we see, feel, and touch. It is the substratum of all things which constitute the not-self. Brahman is unique and is different from all things seen in this world. Both the thinkers, therefore, agree that Brahman cannot be known through perception and inference. Scripture is the source through which Brahman can be realized.

Regarding the efficient and material causality of Brahman, both the philosophers hold closely similar views. Brahman, they hold, is not the changeable material stuff of the world. It is the material cause of the world because it is the substratum of the changeable matrix. Both Śaṅkara and Rāmānuja have described Brahman as the true self of



all. Bondage is destroyed when Brahman is realized.

God, in the opinion of both, is the ruler and supporter of the individual souls. It is due to Him that the natural and moral orders of the universe have been brought together. It is God who creates the natural order in accordance with the accumulated merits and demerits of the individual souls.

Both Śaṅkara and Rāmānuja have described the path of devotion as the suitable path for the attainment of God. According to both, devotion is not divorced from knowledge. It is the knowledge of God that changes itself into divine love in devotion.

#### DIFFERENCES

We may consider the points of difference between the views of these two outstanding personalities. The first thing that strikes us is that Śaṅkara has pinned his faith in Nirguṇa Brahman, whereas, for Rāmānuja, Brahman is Saguṇa. Pure consciousness, devoid of qualities and differences, is Ātman or Brahman in the Advaita philosophy of Śaṅkara; but, according to Rāmānuja, Brahman is the knower possessing knowledge as one of his qualities. This is because knowledge and being are not identical according to Rāmānuja. Like substance and its quality, knower and knowledge are also different. Knowledge for him can never exist without being related to an object. Self-revelation of knowledge implies that knowledge reveals itself as well as the object to its substrate, i.e. the soul or the knower. To say that knowledge exists but does not manifest any object is to say something absurd and inconceivable. It is because the attributive knowledge possesses the power of manifesting an object that it is described as non-inert. This manifestation becomes meaningful only when the object is revealed to

a subject. The distinction between knower and knowledge is never falsified in any level of experience. So, if knowledge is regarded as object-revealing, then the subject to whom the object is revealed is to be regarded as the substratum of knowledge. This attributive knowledge is of the form of *maniprabhā*. Like rays, this attributive knowledge, too, streams out towards an object and reveals it. This ray-like attributive knowledge is changeable in nature as it gets related to objects.

That the knowledge in the stage of bondage is always an object-knowledge having a changeable and attributive nature has been admitted by Śaṅkara, but in his opinion, the knower of this attributive knowledge is *antaḥkaraṇāvacchinna jīva-caitanya*.

All-pervading consciousness, being limited by *antaḥkaraṇa*, appears as a worldly soul. The internal organ reaches the distant object through its mode, and *pramātr-caitanya*, which is changeable, reaches the external object through *antaḥkaraṇa*. Hence in Śaṅkara Vedānta, it is the internal organ that mediates between *jīva-caitanya* and the object and brings them into knowledge-relation. So, there is no need for Śaṅkara to recognize the existence of a ray-like knowledge to bring about the relation between the knower and the known. According to Rāmānuja, the individual soul, which is the real knower, is unchangeable. What is changeable is the internal organ. The internal organ alone possesses the capacity of reaching the object—a capacity that is not possessed by the immutable soul. So, to relate the soul to the object, the ray-like attributive knowledge has been introduced in the philosophy of Rāmānuja.

The ray-like attributive knowledge of Rāmānuja is not different from *vṛtti-jñāna* of Śaṅkara Vedānta, so far as its relation to object is concerned. Both these forms



of knowledge are object-revealing and are of value in the empirical stage. We can, therefore, reasonably say that in the stage of bondage, Śāṅkara, too, has admitted the object-revealing character of knowledge like Rāmānuja. The *pramātā* of Śāṅkara is the knower of this knowledge and this knowledge (*vr̥tti-jñāna*) is a quality of *pramātā*—the substratum. Whether, in the empirical stage, we call this object-revealing attributive knowledge *prabhā* or *vr̥tti* does not make much difference, if we were to understand it from the philosophical point of view.

In the stage of liberation, however, no object-revealing knowledge is apprehended, according to Advaita Vedānta. Rāmānuja, on the contrary, holds that attributive knowledge exists in its pure form in the liberated soul also. If we think of the position of the attributive knowledge in the stage of liberation as expounded in the qualified monism, we find that although the ray-like knowledge exists in this stage, it is of no use from the practical point of view. This is because in the liberated stage, there is no other object of knowledge except God, and since God is not an external or distant object, ray-like knowledge here does not perform the function that it generally performs in the bound state. Since the liberated soul does not know any natural object, it ceases to be a knower in the worldly sense. Even if we describe the liberated soul as knowledge, we do not make any mistake. It may, however, be said that although the ray-like knowledge has no obvious use in the liberated stage, knowledge is not objectless. God Himself becomes the object of knowledge of the liberated soul. It may be explained that ordinarily by object of knowledge we mean a natural object which is known through the internal organ. But in God-knowledge, the internal organ does not function. Moreover, *Īśvara-viṣaya* means *Īśvara-*

*sambāndha*, and this relation to God exists also in the stage of bondage. Hence, when liberated, the soul does not know any new object.

It may be argued that Śāṅkara has not admitted the existence of two principles in the state of liberation, and so the question of subject-object relationship does not arise at all in his philosophy. But Rāmānuja has admitted the existence of two principles in the stage of liberation. Though Rāmānuja has admitted the existence of two principles, he has also admitted *parama sāmya*, highest affinity between the two, one atomic and the other all-pervading. For this reason, it is difficult for us to detect whether there is one or two. Both God and soul are principles of illumination. If a principle of illumination which is atomic in nature remains in close proximity to a principle of illumination which is all-pervading, then the separate existence of the atomic light cannot be distinguished at all. Both the philosophers have described *Brahma-prāpti* as *ānanda-prāpti*. The question that crops up in this connection is: Do we realize in the final stage differenceless infinite bliss or God who is full of bliss?

In the stage of bondage, Śāṅkara, too, has felt the necessity of worshipping a loving God who is the creator, preserver, and destroyer of the world. This creator-God is the indwelling soul of all things and beings, and He possesses lordly powers and auspicious qualities. All actions of the *jīvas* become effective only when these are approved of by God. With the help of His potential power, God has created this world for the enjoyment of the souls. He arouses devotion in the mind of a *jīva*. He is the giver of the fruits of actions. In all these respects, Śāṅkara's conception of God does not differ from that of Rāmānuja.

The speciality of Śāṅkara lies in the fact that he has recognized a *nirguṇa* stage be-



yond the *saguna* one. In his opinion, liberation is attained only when there is 'aikya', oneness with this *nirgunatattva*. To be one with truth, the individual soul has to go beyond *Brahmaloka*, which is not the last limit of the soul's spiritual journey.

In the opinion of Rāmānuja, too, the liberated soul goes beyond *Brahmaloka* to reach the abode of Viṣṇu, but the final stage is a stage on the attainment of which the liberated soul does not lose its existence and individuality. On the contrary, *Muktā-tman* gains access to God who is its ultimate refuge.

If we reflect upon the real nature of this *Saguna-prāpti*, we find that, according to Rāmānuja also, the soul here gets rid of all natural imperfections the removal of which calls for divine help. The liberated soul possesses qualities like *sarvajñatva*, *satya-saṅkalpatva*, etc., and is also capable of attaining everything by mere wish. So, in this stage, the liberated soul is free from all natural qualities, and is not in need of any substantial help from God. Divine kindness and compassion are no longer necessary to help the liberated soul in his onward journey. There is, therefore, no scope for the manifestation of the auspicious qualities of God in relation to a liberated soul. In such circumstances, recognition or non-recognition of qualities in the ultimate being is not of much value from the philosophical point of view. In the stage of bondage, of course, need for devotion to a qualified one has been recognized by Śaṅkara. So, when the soul is on the way to liberation, it clings to a qualified God; both the philosophers hold this view. The final stage is, however, a stage in which, although God of Rāmānuja is present, there is no scope for the manifestation of the beneficial qualities of God in regard to the liberated soul. From the philosophical point of view, therefore, it is very difficult for us to determine conclusively whether

the final stage is a stage of oneness with *nirgunatattva* or a stage where the liberated soul attains similarity with *sagunatattva*.

Both Śaṅkara and Rāmānuja have admitted that for the realization of *sagunatattva*, devotion is the most suitable path. Devotion, too, has been regarded by both as being of the nature of knowledge. While commenting on the *Gītā* (XII. 3), where prayer to Akṣara Brahman has been mentioned, Śaṅkara has stated :

*Upāsanam nāma yathāśāstram upāsya-sya arthasya viśayīkaraṇena sāmīpyam upagamya tailadhārāvāt samānapratyaya-pravāheṇa dīrghakālam yad āsanam tad upāsanam ācāṅkṣate—*

'Contemplation consists in approaching the object of worship by way of meditating on it according to the teaching and dwelling for a long time steadily in the current of same thought (continuous) like a thread of descending oil.'

For Rāmānuja also, *bhakti* and *upāsanā* are synonymous terms, and he has described devotion, in *Śrī-Bhāṣya* (I. i. 1), as :

*Tailadhārāvād avicchinna-smṛti-santā-narūpā dhruvā smṛtiḥ—*

'Of the form of a succession of memories, which is unbroken like a stream of oil.'

Rāmānuja, however, believes in the existence of a qualified being serving as the resting place of the liberated soul even in the stage of *paramukti*. Here one may ask: What is it that is being realized by the liberated soul in the final stage? If it is asserted that the soul realizes the true form of God, then a further question may be asked: Why this true form of God which is eternally present is not realized by the soul in the state of bondage? If we say in reply that the true form of God

is not realized due to *pratibandhaka*, then we have to assume something like Śaṅkara's *avidyā*.

According to Rāmānuja, the soul in the final stage exists in its pure form, being devoid of all natural conditions, and God is also realized in its pure eternal form. These two *tattvas* exist in body-soul relation. The individual soul does not merge in God, but becomes similar to God and remains in inseparable relation with him. According to some interpreters of Śaṅkara Vedānta, a liberated soul attains Godhood and remains in that state waiting for the liberation of all souls in bondage. (*Siddhāntaleṣa-saṅgraha*, IV. 5.3.1, trans. Swami

Gambhirananda, Udbodhana Karyalaya, Calcutta, p. 259) When all souls will be liberated and all *upādhis* will be destroyed, then and then only, difference between the soul and God will come to an end. To believe in *jīva's* assuming the form of God, or to assert that the atomic soul which has become similar to God remains in an inseparable union with him, does not make much difference. All these points provide much food for thought, and I sincerely believe that openmindedness and unbiased researches in these respects will enable the next generation to find a closer relation between Śaṅkara and Rāmānuja from the philosophical point of view.

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## SCIENCE AND PHILOSOPHY

SRI PRITHWI SINGH PARIHAR

Science and philosophy are two fields of enquiry and investigation, striving for knowledge, truth, and reality. In spite of this basic unity of purpose, it is to be admitted that there are differences between the two in their expression of the truth and their approach to it. This has been the source of much conflict and unnecessary bitterness and irritation between the two branches of knowledge. I shall examine here some of the problems connected with this conflict and the possibility of providing a solution for the same.

### WHAT SCIENCE STANDS FOR

Everyone, however ignorant he may be of scientific lore, is guided by some sort of philosophy in his life. He has his views concerning the nature and meaning of life, God and His relation to the human individual, truth and error, knowledge and belief. Such views are generally based

upon vague and unanalysed inferences. It is a sort of philosophy which may be termed as philosophy of common sense, where there is an amalgamation of concepts. This amalgamation of concepts identifies science with the ends for which man has used it, and the issue of the value of science becomes confused with the question of whether man has used and directed science in the wisest possible way. It is essential, therefore, that such a philosophy be defended and systematized. This is what science stands for. In the words of F. H. Huxley, 'Science is nothing but trained and organized common sense' (*Collected Essays on Science*, Vol. I, 1893).

It is generally misunderstood that science is not related to life and it is beyond the comprehension of ordinary men. We must, first of all, recognize that science is simply a form of knowledge or understanding: it is that portion of knowledge



which has been most definitely substantiated. When we, therefore, raise the question of its values and use, we are in part raising the questions of the value and use of knowledge and understanding. Science is derived from the native capacity of human beings to learn, to profit by experience, and to avoid repeating mistakes, and thus provides ideational foundations for evaluational choices, judgements, prudence, and wisdom. It is true that scientists adopt special safeguards to insure the accuracy of their beliefs, but these precautions in no way change the essential character of science as common sense or knowledge.

#### INFLUENCE OF SCIENCE ON PHILOSOPHY

Science is a great factor in the development of philosophy. Many big developments in science have been followed by new developments in philosophical thought. In fact, science is the essence of philosophy. Russel has put himself strongly on the side of science by such statements as 'I cannot admit any method of arriving at truth except that of science' and 'Whatever knowledge is attainable, must be attained by scientific methods and what science cannot discover, mankind cannot know'. (John L. McKenney: 'Dewey and Russel: Fraternal Twins in Philosophy', *Educational Theory*, Vol. IX, January 1959, p. 29)

New trends and discoveries in various branches of science have often left their impact on philosophic speculations. As C.E.M. Joad points out: 'Materialism, naturalism, idealism, and pragmatism, etc., all are considerably the result of the influence of science on philosophy. Even the most modern philosophies like intuitionism or the philosophies of Whitehead, Bergson, etc., are the results of conclusions drawn from the sciences. In fact, they are called the philosophies of modern

science.' (*Guide to Philosophy*, London, Victor Gollancz Ltd., 1955, pp. 540-57) Sciences are the pioneers of intellectual progress, and philosophy follows in the rear and organizes the territory gained. The day is perhaps not far off when it will no longer be possible to teach philosophy as a separate system. We have to teach the special sciences and their history in the true philosophical spirit of searching for clarity, and thus develop the philosophical mind of the future generation.

The supporters of pragmatism—Bacon, Comte, and Dewey—are of the opinion that science should become a social pursuit by being applied co-operatively to the study of all the problems of man. Hocking says: 'Special sciences such as physics, chemistry, or biology have nothing to say for or against naturalism, inasmuch as they have nothing to say about the world as a whole. It is not science which adopts naturalism, it is naturalism which adopts science as a metaphysical guide.' About the influence of science on philosophy, Hans Reichenback says: 'It will be a new philosophy of nature, which, in closest contact with investigations and concepts of modern natural sciences and the formation of scientific concepts, once more develops the *problem of knowledge* from its very foundations.'

#### THE INITIAL BREAK OF SCIENCE FROM PHILOSOPHY

At the start of her career, science became painfully conscious of the constricting influence of philosophy and theology. These disciplines were anthropocentric. Science, on the other hand, strove to explain natural phenomena in terms of themselves. Only so, she felt, she could release man from the stranglehold of superstition and fear of the unknown. So she raised the banner of revolt in support of a purely mechanistic and deterministic explanation



of natural phenomena. In the interests of her strictly positivistic approach to nature, science felt that she must break away from philosophy.

In the second place, science was repulsed by the large element of subjectivity in philosophy. In content and method, in her approach to reality, and in her attitude, philosophy was dominated by her concern for values. Facts were viewed in the context of the value they have for man, and as there is a large element of subjectivity in value-judgements, science felt reluctant to accept the philosophical approach to the problems of life. Science decided to restrict herself severely to the objective study of facts and to ignore the value aspect of experience.

Lastly, the methods employed by science and philosophy are vastly different. The philosophical method is speculative, contemplative, and intuitive; science, on the other hand, is analytic and depends solely on discursive reasoning for understanding and explaining the universe. The ultra-rationalistic element in the philosophic method is repugnant to science.

These characteristics of science made it very difficult for her to live under the same roof with philosophy. Science felt that for her to pursue in peace her own chosen path of knowledge, she should break away from philosophy.

No harm would have been done, had science been fully conscious of the limitations of her approach to natural phenomena. Science never imagined that the arguments which she was using to attack philosophy, would be turned against her, most unexpectedly, by her own votaries. Contemporary nuclear physicists and biologists are realizing the utter inadequacy, not only of the scientific view of the world, but of the basic assumptions and laws of science. The predicament that science has got into has been ably summed up by Professor S.

K. Mitra in his presidential address at the silver jubilee session of the National Institute of Science, New Delhi, on 31 December 1960. The learned Professor observes: 'The scientist has come to a stage beyond which he cannot proceed. Boundaries of knowledge appear to have been reached which cannot be crossed. The situation has made the scientist face questions which belong to the realm of metaphysics and philosophy.' Further he says: 'We find today top-ranking scientists concerning themselves with such questions as coexistence of the external and the internal world, and the possibility of the natural laws being products of the human mind. ...' (ibid.)

Giving some instances of the last limits of scientific discovery, Professor Mitra says that in the atomic and the sub-atomic world, the scientist could not form a detailed picture of the motions round an atom and had to remain satisfied with only a hazy picture representing 'our uncertain and probable knowledge'. 'A scientist today', he observes, 'would rather agree with the view held by many eminent men of his profession that the basic assumption of scientific enquiry that there exists a real world of matter and energy in space-time, independent of the observer, does not perhaps represent the whole truth.' (ibid.) The gist of the matter is that scientific truth is not the whole truth. Even the partial truth presented by it is hazy and uncertain.

Science has made tremendous progress in various fields, and this progress has been interpreted by different people in different ways, but the ultimate reality has not been found. This conclusion is verified by the sciences themselves. The modern physicist has probed into the atom. He has made investigations about the nature and properties of the electrons and protons in the atom. But the deeper he goes, the more confused he is about the ultimate reality.



All the sciences have failed to throw light on ultimate reality. This has led some people to think that ultimate reality is unknowable. James agrees with Royce that scientific theories are never absolute transcripts of reality. They are useful to summarize old facts and lead to new ones. They constitute a man-made language, a 'conceptual shorthand'.

#### RE-UNION BETWEEN SCIENCE AND PHILOSOPHY

A critical survey of the history of science brings to light one of her noteworthy features rather disconcerting to her votaries. Classical science, in the beginning, broke away from philosophy. Happily, after nearly 200 years of independence, there are signs of a *rapprochement* between science and philosophy.

Explorations into the nucleus of matter are revealing such bizarre and fantastic phenomena, that a physicist of such eminence as the late Prof. Schrodinger was constrained to say, in the preface to his book *Science and Human Temperament*, that the subjective idealism of Berkeley was, perhaps, nearer the truth than the naive realism of classical science. 'Penetrating into the core of the nucleus of matter, the experimentalist finds that the electrons, protons, mesons, and others of that like are merely so many centres of energy, and are *no more* material than the thought of the scientist investigating their mysteries. So, purely on the basis of objective experimental evidence, gathered by the physicist himself, it is concluded that matter as conceived by the classical scientist does not exist. All that exists is some form of energy. The whole world is a manifestation of energy—*Māyā* or *Śakti*. And that is the conclusion of the scientist.' (P. S. Naidu: 'Philosophy and Science', a talk to the members of Science Seminar, January 1961)

Another surprise which now awaits us is the result of researches in the field of cosmic radiation. Matter can be transformed into energy, and energy recrystallized into matter. The indestructibility of matter is no longer a true doctrine, matter is no longer to be viewed as material, but purely as immaterial. The laws of conservation of matter and energy are to be written off as bad debts.

A similar doom awaits the law of causality, the corner-stone of positive science. It is not the Einsteinian concept of Relativity, but the law of indeterminacy or uncertainty of Heisenberg that dug the grave for causality. At present, it is the statistical law of averages, used by the social disciplines, that rules the roast, and not causality.

Let us pursue this line of thought a little further. When Einstein proved the untenability of the 'ether' hypothesis, he was teaching a most useful lesson to the scientist. He showed, once for all, the absurdity of externalizing and concretizing concepts which are meant to serve merely as working hypotheses. But Einstein's greater contribution was the synthetic concept of space-time continuum. 'The preoccupation of the physicist with the nuclear structure of matter, has therefore proved to be a great blessing in disguise. In the sub-microscopic realm of matter, the scientist has seen matter vanishing into waves, and waves themselves vanishing into *ākāśa*. So, both the particle conception and the wave conception will have to go, and along with them will go 'causality'. And out of this shambles will arise a brand new conception of the material world.' (ibid.)

As in physics, so in biology too, the study of sub-microscopic structures is leading to a belief in the existence of a supra-scientific realm of knowledge. Let us have a critical study of cell division, and of the

behaviour of sub-nuclear components of the cell in the process of such division. Soon after the fertilization of the ovum by the sperm, cell division takes place, and at each division every chromosome splits lengthwise, half going to each new cell. Thus, every cell has two complete sets of chromosomes. But when the reproductive cells are formed, a different type of division occurs. The chromosomes do not split, instead each chromosome derived from the mother lies alongside the chromosome derived from the father and the two separate, one going to each new cell. In this marvellous manner, the number and configuration of the chromosomes are kept constant in each species. What, then, is it that produces the marvellous difference between the somatic and reproductive cells? It might even be proved to be scientifically true, but the marvel is still a marvel and mysterious. Science cannot explain it, for science rules out purpose, and this marvel is purposive in essence. In other words, there is a guiding, supra-scientific principle operating in cell division. No mechanistic, deterministic, or positivistic principle can ever account for this unique event in the life of the organism.

In brief, contemporary science repudiates the stand taken by classical science. Science can present only an incomplete and partial picture of just a few limited aspects of human experience, and even this picture is out of focus. Science urgently needs the help of a discipline which will first put the picture in focus, and then complete it and make it whole. That discipline is philosophy.

#### CONCLUSION

As is clear from the preceding discussion, philosophy is a necessary outgrowth of the sciences, and not a mere debate on trivial questions. It is an essential stage in man's

intellectual journey through his world. It is always necessarily present at whatever stage man's knowledge may have developed. The further that knowledge expands and the more specialized it becomes, the more important and complex does the task of philosophy grow. Thus philosophy can be said to supplement the sciences only in the sense that it undertakes to deal critically with the problems that emerge from the discoveries of the sciences and from the procedure through which these discoveries are made.

So science and philosophy are different parts of a single continuum of inquiry and research. This relation is justified not only as a matter of convenience but also as a matter of historical origin. Originally, philosophy was the principal, if not the sole, method of investigation and inquiry. It was only at a later stage that science came to be distinguished as a separate discipline.

There were certain things that science had not successfully explained, because they were considered the province of philosophy. And then science did, in some measure, explain some of these things. But all the same there are some things which are beyond the immediate province of science, and it is these that make it possible to make out a case, even in a scientific age like our own, for a philosophic way of looking at life. Science can reveal only, in a dim light, a few limited aspects of nature. There are other fields of knowledge much more profound than science; scientific truth is not the only truth that there is.

Essentially, therefore, there is no reason for a conflict between science and philosophy. They are the two different aspects of the same human conduct, aiming at the generalization and adjustment of values of life.



# VEDIC MYSTICISM

PROFESSOR K. P. S. CHOUDHARY

Mysticism, as found in the Vedas, is the realization of the ultimate unity in diversity. In realizing this unity in diversity, the Vedas do not discard the diversity. According to them, 'the One is the many, and the many are the One'. This idea finds expression in *R̥g-Veda* (VIII. lviii. 2):

*Eka evāgnirbahudhā samiddha  
ekah sūryo viśvamanuprabhūtaḥ  
Ekaivoṣāḥ sarvamidam vibhāti  
ekam vā idam vi babhūva sarvam—*

'One single fire only is kindled in various ways; one sun only penetrates the universe (with its light); one Uṣas (dawn) only makes everything shine; the One alone has become the many.'

From this realization of the ultimate unity arises the conviction that all things are but manifestations of the One.

## THE MYSTIC STATE

Mysticism is the regulative inspirer of religion. It has been often alleged that mysticism is the sworn enemy of the life on earth, because the mystical state is a state of passivity. But it is forgotten that the 'wise passiveness' to which mystics have in all ages testified is not a state of inactivity, but a state of intense fruition in which they draw, from the fountain-head of their being, that life and light necessary for active service. From the standpoint of our little finitude or our sense of separateness, the mystic is passive, but from the higher point of view this passivity is the greatest activity, as the individual will is transmuted into the universal will. The individual only 'dies to live'. He breaks through the crust of an insular existence, only to find himself in

union with all. As Henri Bergson says: 'The great mystic is to be conceived as an individual being, capable of transcending the limitations imposed on the species by its material nature, thus continuing and extending the divine action. Such is our definition.' (*The Two Sources of Morality and Religion*, New York, Anchor Books, 1935, pp. 220-1)

## THE MYSTICS

The mystics are 'a special tribe of seers'. They are the saints, sages, or *ṛṣis*. A *ṛṣi* is one who has been divinely endowed with wisdom and vision. The *ṛṣi* is so called because he has the vision of truth—'*ṛṣiḥ darśanāt*'. He is a '*mantradrastā*', the seer of the *mantras*. The truths discovered by the *ṛṣis* are the products of mystical intuition and unifying vision (*dr̥ṣṭi*). 'A seer is one who wraps himself in the mantle of seclusion, closes the avenues of communication with the outside world, not to renounce his powers of sight, hearing, and speech but to open the inner eye to spiritual realities, capture the sounds that come from the world above the ordinary one and sing in silence the hymn of praise to the supreme Being.' (S. Radhakrishnan: *The Brahma Sutra*, 1960, p. 110) 'Religious persons', as William James observes, 'have often, though not uniformly, professed to see truth in a special manner. That manner is known as mysticism.' (*The Varieties of Religious Experience*, 1961, p. 298) In the words of Yāska, the mystics are men of 'direct vision', '*sāksāt-kṛtadharmāṇah*', and the records of their experiences are the facts to be considered by any philosophy of religion. Mysticism is the intuitive perception or direct realiza-



tion of the essential unity of all things. A mystic perceives everything in one act of perception. Even Bertrand Russell regards 'belief in unity' as one of the essential characteristics of mysticism. 'One of the most convincing aspects of the mystic illumination', he says, 'is the apparent revelation of the oneness of all things, giving rise to pantheism in religion and to monism in philosophy.' (*Mysticism and Logic*, 1959, p. 18) All creaturely existence is experienced as a unity, as 'All in One and One in All'. God is felt to be in everything and everything to exist in God. There is a consciousness of the oneness of everything. A mystic is one who has lost all sense of separate individuality and lives as the Self of all.

#### THE CONCEPT OF RTA

Since the earliest days of the *Rg-Veda*, a tradition of mystic knowledge (*madhuvidyā*) has been orally handed down, from father to son or from teacher to disciple. This tradition prepared the way for the rise of the other types of mysticism that subsequently sprang up on the soil of India. Like the mythical *āsvattha* tree, with its root above and the branches below, the Vedic tradition stands at the very source of almost all forms of Hindu mystical and spiritual cults.

The Vedic mysticism may be called sacrificial or ritualistic mysticism, because sacrifice (*yajña*) is the dominating trend of the Vedic period. The literal meaning of 'sacrifice' (*yajña*) is the offering of material objects or mental thoughts to the deity, for the sake of one's own salvation and the good of the world. In the Vedas, the sacrifice has a great mystical significance. The Vedic ritualism is connected with practically all the important ideas and institutions of that time. It is connected with *ṛta* (moral order), creation, *devayāna*, *pitryāna*, and so on. The

concept of *ṛta* is very important inasmuch as the *Rg-Vedic* ritualistic mysticism is guided by it. The various deities of the *Rg-Veda* are unable to proceed with their work unless assisted by the *ṛta*. The Vedic *ṛsis*, in their deepest mystical experiences, realized that all the finite and ever changing diversities constituting the cosmic order have as their ultimate source and substratum one, infinite, and self-revealing Truth (*satya*), which is immanent in and transcendent to them all, and are harmonized and governed by one spiritual principle *ṛta*. *Rta* is the eternal Law. (*Rg-Veda*, IV. xxiii. 9) It is the social law. It is the law of social rites. It reigns everywhere. *Rta* and *satya* are spoken of by the *Rg-Vedic* mystics as being 'born in the beginning of things out of perfect spiritual ardour' (*ibid.*, X. cx. 1). As *satya* upholds the earth, so does *ṛta* uphold the heavens. (*ibid.*, X. lxxxv. 1) *Rta* is synonymous with *dharma* as an ethical concept. *Rta*, like *satya*, forms an essential part of the concept of divinity. A god is '*ṛtavam*', a goddess '*ṛtavarī*'. As on the moral plane *ṛta* leads to the triumph of good over evil, so on the cosmic plane it leads to the triumph of light over darkness. In *Rg-Veda* (VI. xxxix. 4), it is said of Indra that

He, shining, caused to shine what  
shone not,

By Law (*ṛta*) he lighted up the dawns.

He moves with steeds yoked by

Eternal Order (*ṛta*),

Making man happy by the chariot-nave  
that finds the light.

(Trans. A. C. Bose)

The Vedic *ṛta* corresponds to the Zoroastrian 'Asa' or Chinese 'Tao' which also mean truth and righteousness and the right way of the order of the universe respectively. It again corresponds to the 'universals' of Plato. The world of experience is a shadow or reflection of the



*ṛta*. In R̥g-Vedic sacrificial mysticism, *ṛta* may be regarded as a fact of the universe binding men and gods together. The mystic conception of an unchanging reality is seen for the first time in the concept of *ṛta*.

#### VEDIC SACRIFICES: AŚVAMEDHA-YAJÑĀ

In *R̥g-Veda*, we find innumerable hymns indicating the various types of mysticism. In one of the most famous hymns (I. 162), we have the description of *Aśvamedha-yajñā* (horse-sacrifice). *Yajñā* has a deep allegorical significance; for example, in the *R̥g-Veda*, horse stands for knowledge. Dadhyac, a ṛṣi, gives out the highest knowledge, the *madhuvidyā*, with a horse's head given to him by the Aśvins. The story goes that Indra had threatened to cut off his head if he disclosed to any the mystic *madhuvidyā*, which is the knowledge of the true nature of *soma*. Dadhyac imparted this to Aśvins, whereupon Indra cut off his head and with his bones made the thunderbolt. Thus, the Aśvins, the possessors of the horses, also came to be possessors of the highest knowledge. We read in one of the hymns of the *Atharva-Veda* (IX. 1):

The Aśvins' Honey-whip was born  
from heaven and  
Earth, from middle air, and ocean,  
and from fire and wind.  
All living creatures welcome it with  
joyful hearts,  
Fraught with the store of Amrit  
it hath gathered up.  
They call thee earth's great strength  
in every form,  
They call thee too the ocean's  
genial seed.  
Whence comes the Honey-whip  
bestowing beauty,  
There Vital Spirit is, and Amrit  
treasured.

(Trans. Griffith)

The *Aśvamedha-yajñā*, I think, may be interpreted in this way. The *aśva*, i.e. the mind, which is likened to a horse, is *amedhas*, impure or unbroken, in its early stages. As it journeys forth onward and upward, it reaches higher and higher levels of consciousness. The journey, though arduous and hazardous in the beginning, is rewarding in the end. It represents a transition from a lower to a higher state. When it reaches the summit, it ceases to be *amedhas*. *Aśvamedhas*, the purified mind, becomes a well-trained friend of the Ātman. The *Aśvamedha-yajñā*, therefore, is the sacrifice of the objects of sense. This great sacrifice is necessary if the great glorious consummation in God is the aim and ambition of a *ṅvātman*, for the simple reason that without purity of mind, perfect placidity of mind is unattainable; without perfect placidity of mind, peace of mind cannot be had; and without peace (*śānti*), happiness is a far cry. But when the sacrifice (*yajñā*) is accomplished, the beautiful charger, i.e. the mind, lies slain; and then the greatest destiny, the greatest good, the supreme goal, i.e. the union of *ṅvātman* with Paramātman, is attained.

It was Agni who, under the authority of Varuṇa, for the first time performed sacrifice. The main purpose of performing the sacrifice was to establish a feeling of fellowship between gods and men. So we may say that *yajñā* is a means of communion between gods and men; it is a means of binding gods and men together. Mysticism is, we may point out here, a passion for establishing a feeling of creative comradeship or spiritual fellowship between gods and men. The essential feature of the ritualistic mysticism of the Vedas is to establish this fellowship.

#### THE VEDIC YAJÑĀ AND THE GĪTĀ

The Vedic rituals find their due place

in the *Gītā*, which interprets *yajña* in the Vedic way. The *Gītā* does not, like Buddhism, deny the necessity of the *yajña*, but extends its significance to beyond ritualistic sacrifice. Sacrifice is the very condition of life. All works should be regarded as *yajña*. The working of the whole world is, in its true nature, a *yajña*, with the divine Being as the enjoyer of all works or sacrifice. 'Sacrifice', as Sri Aurobindo explains, 'is born from work, work from Brahman, Brahman from the Akṣara, and therefore the all-pervading Brahman, *sarvagatam Brahma*, is established in the sacrifice.' (*Essays on the Gītā*, p. 157) The *Gītā*, thus, does not deny the validity of the Vedic rituals; it rather admits that by these means one may get earthly and heavenly advantages. But it interprets *yajña* as the sacrifice of all the life's energies and activities, with deep spiritual devotion, without desire or attachment, for God's sake and for the sake of the world (*lokasaṅgraha*). In the *Gītā* (III. 9), it has been explicitly stated that all actions except the actions done for the sake of sacrifice lead to bondage (*yajñārthāt karmaṇo'nyatra loko'yam karmabandhanah*). Commenting on this verse, Rāmānuja points out that one who performs the rituals without any desire or motive attains self-realization. One has to sacrifice one's petty egoistic self for the attainment of the highest. Śaṅkara's interpretation of *yajña* is that to know the conditioned self as identical with unconditioned Brahman is to sacrifice the self in Brahman. This may, in the true sense, be called the *daivayajña* (divine sacrifice).

#### TYPES OF VEDIC MYSTICISM

In the Vedas, we find the seeds of various types of sacrificial mysticism; for example, *daivayajña*, *tapoyajña*, *yogayajña*, *dravyayajña*, and so on, mentioned in the *Gītā*.

We have seen that in the *daivayajña*, one has to sacrifice one's self for the knowledge of Brahman. In the *tapoyajña*, the fire of restraint is lighted, and the senses or sensuous pleasures are offered as sacrifice. In other words, a right enjoyment of sense-objects is compared to a sacrifice in which the objects are the offering and the senses the sacrificial fire. *Tapoyajña* is, in fact, the austerity of mystic self-discipline. And in the *yogayajña*, like the *prāṇāyāma* of the *rāja-yogins* and *hatha-yogins*, the vital functions are the offering offered into the fire of self-control. Again, in the *dravyayajña*, the glorious lusture of the blazing fire, the sweet perfume of the burnt butter (*ghṛta*), the cooked offering in the form of cake, the crushed *somarasa* and all other materials of *yajña* had direct and purifying spiritual effects on the minds of the sacrificers. Sri Aurobindo, interpreting the Vedic *yajña*, says: 'The fire of sacrifice, Agni, is no material flame, but *Brahmāgni*, the fire of the Brahman, or it is the Brahman-ward energy, inner Agni, priest of the sacrifice, into which the offering is poured; the fire is self-control or it is a purified sense-action or it is the vital energy in that discipline of the control of the vital being through the control of the breath which is common to *rāja-yoga* and *hatha-yoga*, or it is the fire of self-knowledge, the flame of the supreme sacrifice.' (*Essays on the Gītā*, p. 162)

Thus, the various types of sacrifice like *daivayajña*, *tapoyajña*, *yogayajña*, or *dravyayajña* are the seeds of the various types of sacrificial mysticism found and used allegorically here and there in the Vedas; and all these lead towards the attainment of the highest goal, which is the mystic realization of 'tad ekam' or 'ekam sat'. From all this, it is clear that the Vedic *yajña* has a very wide connotation. And if the wider import, as has been seen, of *yajña* is taken, *yajña* must be accepted



as the central and cardinal thing in the discipline for higher mystical life.

#### THE UPANIṢADIC VIEW

It is relevant in this connection to understand the Upaniṣadic view of mysticism in relation to the sacrificial mysticism of the Vedas. The monism suggested in the *Rg-Veda* is developed into the full-fledged form of idealistic monism in the Upaniṣads, which regard Ātman or Brahman as the ultimate reality. The Upaniṣads really continue the Vedic tradition; they return to the authority of the Vedic seers time and again for supplementation, confirmation, and final approval of their experiences, and proceed to enlarge and develop what is already contained in the Vedas in germinal form. They represent the profound mystical experiences and truths perceived and lived by the Vedic ṛṣis. There may be a wide gap of time between the Vedas and the Upaniṣads; but there is no gap in the development of philosophy, religion, and mysticism. There may be expansion and progress; but there is no departure from the central ideas of the Vedas. The Upaniṣadic doctrines of the immortality of soul, of *mokṣa* being the fruit of *jñāna*, of the concept of one reality (*tad ekam*), of the concept of Ātman or Brahman, of the distinction between empirical self and transcendental self, of *aparokṣānubhūti* (mystical intuition), of the *adhyātma-vidyā* (self-knowledge)—all these are based on the Vedic doctrines. The Upaniṣads thus try to summarize and moralize the mysticism of the Vedas without disturbing its original content or central idea.

#### EMPHASIS ON MONISM AND INWARD MEDITATION

But from all this one should not be led to believe that there has not been any progress in the Upaniṣads beyond the Vedas.

In fact, the progress or advance of the Upaniṣads on the Vedas consists in an increased emphasis on the monistic trends of the Vedic hymns, a shifting of the centre from the outer to the inner world. Instead of the performance of bare rituals, meditation on *prāṇa* as Brahman is regarded as superior to all. A passage in the *Chāndogya Upaniṣad* (V. i. 12) beautifully and convincingly establishes the ultimate supremacy of the *prāṇa* (vital breath). A conflict, it relates, arose as to which of the sense-organs should be given the highest priority. Each claimed its own supremacy. The indispensability of the *prāṇa* proved its supremacy over other sense-organs. One could live and function, however inadequately and incompletely it may be, without nose, without eyes, without the sense of hearing, without tongue, without hands, feet etc., but one could not live and function without *prāṇa*. This recognition of the superiority of *prāṇa* brings into prominence the importance of meditation on inward spirit in the mystical doctrines of the Upaniṣads.

The Brāhmanical idea of sacrifice is transformed in the Upaniṣads into altogether a new conception of sacrifice, that of a mental sacrifice which is helpful in the acquisition of spiritual knowledge. Sacrifices, in the days of the Upaniṣads, began to be replaced by *tapas* or meditations. The *Bṛhadāraṇyaka Upaniṣad* opens with an account of the horse-sacrifice (*aśvamedha-yajña*), and interprets it 'as a meditative act in which the individual offers up the whole universe in place of the horse. . . . In every *homa* the expression *svāhā* is used which implies the renunciation of the ego, *svatvahanana*'. (S. Radhakrishnan: *The Principal Upaniṣads*, London, George Allen and Unwin Ltd., 1953, pp. 49-50) The true import of *yajña* is to give away our possessions in gifts to the needy, and finally, to dedicate even ourselves for the



upliftment of others. This is the feeling of renunciation expressed by the word 'svāhā'. The essence of sacrifice is to offer to the deities the things one greatly values. In the *Bṛhadāraṇyaka Upaniṣad*, instead of a horse-sacrifice, the whole universe is conceived as a horse and is meditated upon as such. The dawn is the head of the horse, the sun is the eye, wind is its life, fire is its mouth, and the year is its soul, and so on and so forth.

#### RITUALISTIC SACRIFICE NOT AN END IN ITSELF

Thus, as we go from the Vedic period to the Upaniṣadic, there is a 'transference of interest from God to Self'. In other words, we may say that 'as we pass from the Vedas to the Upaniṣads, we pass from prayer to philosophy, from hymnology to reflection, from henotheistic polytheism to monotheistic mysticism' (Ranade: *A Constructive Survey of Upaniṣadic Philosophy*, p. 3). This change or transference of interest of the philosophical position from the objective to the subjective comes as a matter of direct realization or intuitive perception. Thus, in the Upaniṣads, there is a change of emphasis or interest from the outer to the inner world. The subtle philosophical ideas implicit in the Vedic hymns are enlarged and enriched in the Upaniṣads. Even the Vedic ritualism is not exclusively given up, rather it has been interpreted as a means for the realization of the highest goal. 'In the Upaniṣads, we find a combination of the element of the worship of the Divine in the forest with the Vedic sacrifices. Ritualism was not given up.' (*History of Philosophy: Eastern and Western*, Vol. I, edit. by Radhakrishnan, p. 33) As a matter of fact, it is nowhere stated in the Upaniṣads that sacrifices are not efficacious. It has only been said that performance of sacrifices cannot be the highest aim of human life, because after

attaining heaven by sacrifices, one has to be born again in this world. This is, of course, quite different from saying that sacrifices are not efficacious. They say that the sacrifices should be performed not with a view to enjoying the pleasures in heaven, but in order to purify and tranquillize the mind, because without such purification of the mind, the true knowledge, the knowledge of Brahman (*Brahmajñāna*), cannot be obtained.

#### OUTER SACRIFICE SYMBOLIC OF THE INNER SACRIFICE

It is true that in the *Muṇḍaka Upaniṣad* (I. ii. 7, 8), there is an attack on ritualism. Sacrificial forms are described as 'unsafe boats' (*Plavā hyete adṛḍhā yajñarūpā*). Here 'unsafe boats' is evidently used in contrast with the Vedic claim that the ritual is a 'heavenly ship' (*daiivīm nāvam*). In the *R̥g-Veda* (X. lxiii. 10), it has been clearly stated that the heavenly ship, well-oared, faultless, unleaking, will lead to the attainment of bliss (*Daiivīm nāvam svaritrām anāgasam, asravantīm ā ruhema svastaye*). The heavenly ship implies the ritual, which, faultlessly performed, is expected to take the worshipper across the sea of sufferings. The special effect of the ritual is that it creates an atmosphere of holiness and bliss. The elements of the outer sacrifice in the Vedas are used as symbols of the inner sacrifice. It gives the sacrificer a means of raising himself to the divine level and realizing a condition in which he will no longer have to die. Its correct performance regulates the progress of the world. The sacrifice is thus a cosmic operation—a process for the total transformation of the world. The *Muṇḍaka Upaniṣad* criticizes rituals which are performed for the sake of worldly pleasures. It calls such sacrifices inferior (*avaram*), because they are devoid of knowledge. In the same *Upaniṣad* (I. ii. 9), it has been



clearly asserted that the deluded, living in the abyss of ignorance, think that they have accomplished their aim. Those who perform rituals with attachment sink down when the fruits of their merits are exhausted. It is now clear that the *Muṇḍaka Upaniṣad* criticizes only the *yajñas* performed with desire; it does not criticize the *yajña* done with detachment or for self-discipline. The *R̥g-Veda* (VIII. lxx. 3) itself declares that rituals done with attachment cannot lead to the attainment of Indra, the praised of all:

*Nakṣtam karmanā naśad  
yaścakāra sadāvṛdham;  
Indram na yajñair viśvagūrtam  
rbhvasam adhr̥ṣtam dhr̥ṣṇvojasam.*

#### THE HIGHEST FORM OF SACRIFICE

The *R̥g-Veda* (X. xiii. 4) says:

*Devebhyah kam avṛṇāta mṛtyum  
Prajāyai kam amṛtam nāvṛṇāta;  
Bṛhaspatim yajñam akṛṇvata ṛṣim  
Priyām yamastanvam prārireṇit—*

‘One should sacrifice everything for the sake of God and for man’s sake. The highest or supreme sacrifice is self-sacrifice for a noble cause. The ṛṣi Bṛhaspati chose not immortality for man’s sake, and Yama gave up his own dear body to find a path for mortal men from this world to another.’

In the *R̥g-Veda* (XI. xc. 6), it is said that creation proceeds from *yajña*:

*Yat puruṣeṇa haviṣā devā yajñam  
atanvata;  
Vasanto asyāsīd ājyam gr̥ṣma idhmaḥ  
śaraddhaviḥ*

‘Of the *yajña* that the shining ones performed, with Puruṣa as the oblation, spring was the butter, summer the wood, and autumn the offering.’

Says the *R̥g-Veda* (X. cxvii. 6):

*Mogham annam vindate apracetāḥ  
Satyam bravāmi vadha itsa tasya;  
Nāryamaṇam puṣyati no sakhāyam  
Kevalāgho bhavati kevalādi—*

‘The unwise man obtains foodgrains to little purpose, for it is as good as his death. He feeds neither a friend nor a comrade. And one who eats all by himself eats only sins.’

It has been very clearly mentioned in the *R̥g-Veda* (IX. lxxiii. 6) that the evil-doers (*dus̥kṛtaḥ*) are not fit for performing the sacrifices. They will not be allowed to move in the path of *ṛta* (*ṛtasya panthām na taranti dus̥kṛtaḥ*). No ritual is of any worth unless the person performing it comes with a pure body, a pure heart, and a clean life. These considerations reveal plainly that the elements of the ritualistic cult found in the Vedas are quite efficacious; the mystical tradition as prevalent in Vedic times find its wider scope in the philosophy of the Upaniṣads.

#### PILGRIMAGE TO THE INFINITE.

From what has been said, it is clear that the ritualistic mysticism of the Vedas, in its inner sense, is an upward journey, a pilgrimage and a travel towards the attainment of the Infinite or the highest Truth. The *R̥g-Vedic* mystics, through ecstatic devotion and contemplation, realized the immanence of the Divine in every sentient creature. They perceived the Truth (*tad ekam* or *ekam sat*), and had the unruffled vision of beatific consciousness. Their unifying vision, their spiritual radiance of joy, their depth of metaphysical reflection, their keenness of intuitive penetration, and their deep conviction do not leave a trace of doubt about the truths experienced by them, and they leave their deep impress on our minds. Vedic mysticism is the guiding spirit which has shaped all later mysticism that throve on Indian soil.

# THE CONCEPT OF PERSONALITY

SRI BRAJ BIHARI NIGAM

The word 'personality' has been derived from the Latin word 'persona' which means the mask worn by actors in a theatre. In this context, personality was understood only as an appearance. In Roman times, it came to mean an individual with distinct qualities. Philosophers explained it as an inner essence or the ultimate reality that organizes and controls a man's observable behaviour. But these interpretations show merely the two extreme views explaining personality, viz appearance and the essence of man, and they do not mention anything about a gradually developing and growing mind-body complex with a spiritual destiny. To take the physical appearance of a man as his personality is the crudest way of explaining the term.

## THE PSYCHOLOGICAL MEANING OF PERSONALITY

Murphy's definition of 'personality' as 'a name for the sum of all of an individual's traits' or as 'the aggregate of the organism's capacities' (*An Historical Introduction to Psychology*, 1929, p. 386) is not worth while. This is segmental and elementaristic point of view of personality. According to Boring and others, 'Personality consists of observable behaviour and it is also individual and intrinsic'. '(It is) an individual's typical or consistent adjustments to his environments.' (*Foundations of Psychology*, 1955, p. 488) Such definitions of personality in terms of adjustment, no doubt, show, an advance over the elementaristic point of view in taking personality as a whole organism in action ; but they represent an individual at his biological level ignoring the social and ideal dimensions of his personality. The self includes biological, psychological, social, ethical, and

spiritual considerations. To think about personality, therefore, in terms of adjustment to the environment is not doing justice to his whole self.

As a reaction against the associationistic and behaviouristic schools of psychology, which attempt to discover some common factors of personality, psycho-analysis, psychographs, differential psychology, typologies, Gestalt psychology, purposive psychology, personalistic psychology, etc. lay emphasis on the individuality of behaviour and personality. Differential psychology is interested in the functions and attributes that are isolated for study. Similarly, psychography assumes that the individual is the sum total of his scores on all the separate, measurable, psychological functions. Typologies classify personality on the basis of some mental faculties, for example, intention, sensation, feeling, etc. Gestaltists advocate the patterns of mental life. Psycho-analysis discloses the interlocking of dispositions and capacities in each individual life. It claims to discover an individual through his unconscious level.

The views given above could not go far above the elementaristic and segmental approach in the understanding of the total personality. Psycho-analysis is an attempt to explain normality through the lens of abnormality. It fails to comprehend the reflective and ideal dimension of the self. It explains the abnormal behaviour of an individual, but fails to visualize the self-creative and self-transcending nature of human personality.

Allport, dissatisfied with the definitions of all these schools, views personality as a unique creation of the forces of nature, which is the total-manifold psycho-physical individuality. He defines it as 'the dynamic



organization within the individual of those psycho-physical systems that determine his unique adjustments to his environment'. (*Personality*, 1956, p. 48) He claims that this definition represents a synthesis of contemporary psychological usage. But man is not merely a dynamic organization of his psycho-physical abilities; he also represents a continuing process of valuation. His activities are marked with the increasing awareness of the whole. Therefore, Allport's definition is far from being correct as it does not view the whole personality.

Radhakamal Mukerjee rightly observes that 'in the modern psychological theories of personality not only are the dimensions of the personality not carefully distinguished, but the schemata of values in respect of self, the other, and cosmos that, indeed, provides the key to personality integration and development, is given scant consideration'. (*The Philosophy of Personality*, p. 2) These theories have often laid an emphasis on the individuality of personality, but have failed to distinguish between individuality and personality which have been generally treated as identical. Individuality, psychologically, consists in the peculiarity of people of similar intelligence and knowledge, who, when placed in similar circumstances, react in different ways. The individuality of personality, thus, is decided by the typical style of behaviour in interpersonal relationships. Drever has distinguished between individuality and personality. Individuality, for him, is the sum total of the characteristics of an individual which distinguish him from other individuals; while personality has dynamic and normative implications. Individuality is necessarily purely descriptive. (*A Dictionary of Psychology*, Penguin Reference Book, 1956, p. 132)

If we accept, according to these psychological theories of personality, man's adjustment to his environment as the index of

personality, then a conclusion follows that those who do not adjust with certain circumstances have no personality. Many saints could not adjust with their family and worldly environment, and several social and political leaders are known to have always revolted against the existing environment. Leaders and saints have *created* a society instead of being its creatures. Therefore, it would be wrong to define personality in terms of adjustment as it lacks the necessary evaluating tendency of human beings.

Psychology, being an empirical science, does not go beyond the observable reasons for the development or distortion of personality. But it is seen that two sons of the same parentage and the same family develop altogether different personalities; and even the twins develop differently and come to possess distinct personalities. Every individual has a different and distinct start in life, and he rises to a distinct moral and spiritual elevation in one life. Psychology of personality cannot answer for the different worldly or spiritual heights attained by persons born and brought up in the same family circumstances. These distinctions cannot be adequately explained without the presumption of the theory of past *karmas*. The different starting-points in this life and different achievements depend on the heredity, environment, and the past *karmas* also. A new birth is not an accident, but a continuation of life from the past.

Psychologically, personality consists in actualizing the potentialities in man through the environment. Perfection of one potentiality or the other does not mean perfection of personality. For example, a good memory does not make a person perfect; a good poet is not necessarily a good personality, nor a heavy-weight champion a perfect personality. Patañjali instructs us to cultivate supernormal



powers but also advises us to develop a detached attitude towards them as they are an impediment to the realization of the supreme Personality (Puruṣa-viśeṣa). Empirical study of personality is neither concerned with the attainment of supernormal powers nor does it advise the development of a detached attitude towards such powers. Psychology has discovered various types of dissociated and abnormal personalities, but it has failed to account for the super-mind which can reveal immense dimensions and depths. Lives of many saints and *yogins* are witnesses to the possession of super-minds.

#### THE ETHICAL MEANING OF PERSONALITY

C. Webb says that the definition of 'person' given by Boethius in the sixth century A.D. as 'the individual subsistence of a rational nature' has stood the test of time and is still, perhaps, the best that we have. (*God and Personality*, Allen and Unwin, 1920, p. 47) The rational nature of man creates in him the valuational consciousness, owing to which there is a trend of moral conduct not only towards values but always towards higher values. According to Hartmann, man is an axiological entity and is a carrier of values and disvalues. (*Ethics*, Vol. I, p. 316) An individual is thus autonomous, spontaneous, and creative in his activities which are values directed, and the individuality of his personality consists in the real essential singleness of his being the carrier of a value. (ibid., Vol. II, p. 348) Value-actualization is, thus, the essence of personality.

If we take personality as a value, then it cannot coincide with the actual personality which always strives to attain the norm. As the human activities are performed with a view to attaining some ideal, they become valuational. The ideals give form and meaning to the activity, and merely biological adjustments to the environment

do not determine a personality. There is a hierarchy of values, and, as such, there is always a scope for development till liberation or perfection is attained.

The ethical meaning of personality in terms of value and its actualization, no doubt, explains the unique and self-creative nature of personality, but leaves out of consideration its biological dimension which provides material for the form of values and norms. And in the absence of the ontological basis of personality, the ethical meaning cannot adequately explain the values as good or bad. Ethics, being a social science, cannot explain the meaning of value without some reference to time and place. It cannot lay down universal and absolute dimensions of values. A man is not only an axiological entity but also an ontological entity. Prescott Lecky has stressed on an organization of values. The motive is the achievement of a unified and self-consistent organization. (*Self-consistency: A Theory of Personality*, Island Workshop, 1945) But even the organization of values is impossible without some direction. The ultimate ideal or the essence of our personality only can make the organization meaningful. There are different dimensions of values and sometimes they are in conflict with one another. Therefore, only a supreme ideal can make our activities valuational and purposive.

The ethical theory utterly fails to explain the causes of distinction between one person attaining a great spiritual height in his life and the other who passes away from this world unnoticed and as an unwanted element, even when both had the common environment and sometimes common parentage. The yogic methods presume that this distinction in the attainments is due to the difference in attempts made by individuals in their past lives. (*Bhagavad-Gītā*, VI. 45) There is a



continuation of the *karmas* and their effects till final liberation is attained.

Thus, personality as a continuing process of value-actualization is not its satisfactory explanation.

#### THE ONTOLOGICAL OR METAPHYSICAL MEANING

According to the idealists, eastern and western, the Absolute is the all-inclusive whole, and therefore everything finite—person or a thing—must exist in the Absolute or it exists nowhere. They differ in their determination of the nature of the finite and its relation to the Absolute. Śaṅkara, Bradley, and Bosanquet do not ascribe personality to the Absolute. As personality connotes distinction and finitude, it can be attributed only to the human beings. Bradley says: 'For me a person is finite or is meaningless.' Further: 'Assuredly the absolute is not merely personal. It is not personal, because it is personal and more. It is, in a word, super-personal.' (*Appearance and Reality*, 1916, pp. 531, 532) Hegelians, like Rāmānuja, identify the Absolute with the personal God and attribute personality to it. The essence of personality is spirituality. Both the finite and the Absolute possess personality; the Absolute is the perfect personality, and the finite is the partial manifestation of perfection. Perfection is a dynamic process and not a static quality of the Absolute. Through this dynamic process, the Absolute overcomes all imperfections.

Speaking in terms of the Advaita philosophy, Brahman and the self are identical, and our ignorance is the cause of the idea of difference and distinction between self and Brahman, one impersonal and the other person, individual, and the environment. Brahman is consciousness, existence, and bliss, and so is the essence of our self, which is a finite personality. A finite personality

is illusory for Śaṅkara, but a partial manifestation of Brahman for Rāmānuja. Whether a finite personality is an appearance or a partial experience of Brahman, human endeavour is necessary for the relation of the awareness of the whole.

Personality as an ontological entity is essentially conscious, blissful, spiritual, and self-creative. But the essence is not the whole personality. Essence is only the indicator or the director. It provides an infinite path of progress. But this aspect of personality fails to include the biological, social, and ethical dimensions of personality. It fails to recognize the volitional and reflective nature of a finite personality, which really makes him a person. An individual is not merely an ontological entity. He is also a carrier of moral and social values.

#### THE PHILOSOPHICAL MEANING OF PERSONALITY

Personality is a philosophical concept, and not only biological, psychological, sociological, ethical, or ontological concept. It comprehends all these levels. It is a hierarchy of dimensions and values. It is self-actualizing and self-transcending at the same time. It is whole and cosmic; past and future make a continuous whole in the present. Neither the past explains all the possible causes of the personality in the present, nor the future adequately offers the ideals for the whole and cosmic development of philosophy. The past and the future cannot be realistically broken away from the present. Every moment marks the cosmic development in me. The physical, psychological, ethical, and metaphysical dimensions of personality studied above are, by themselves, mere abstractions. They are not exclusive of each other, but only aspects of one and the same multi-dimensional man. The development of these aspects separately does not imply the development of the whole man. Per-

fection in one profession does not imply the perfection of the total personality. For example, a good wrestler is not necessarily a good man; an intellect without morals is not an example of a good personality. Philosophically, thus, a personality is consciousness-bliss-existence partially manifested in man, and which, in its very essence, is self-actualizing, self-valuating, and self-transcending entity.

We may, for the present, assume 'self-realization' as the one motive which may help one in the organization of values and the development of a total personality. Realization of the self or *Brahman*, described in the Upaniṣads as *satyam*, *jñānam*, *anantam*, and *ānandam*, is the perfection of personality; but the self should not be identified with any or all-in-one of its biological, psychological, social, and moral dimensions, as the self is multi-dimensional. Personality consists in the manifestation of the self and not in its possessions. This manifestation is spontaneous, self-creative, dynamic, and gradual, and is always in relation to other human beings and the environment. We know a person by what he does and how and why he does it. A person gives charity, but his money is ill-gotten, and when he gives it to earn fame, this activity will be just like a money-investment than a good act. There is a difference between purely economic and moral activities. An economic activity can be a moral activity. For example, Gandhi used to put on only the loin-cloth, considering that his expenditure should not exceed the average income of an Indian. It is very correct to say that you cannot take pity on others without making them poor.

An individual, as a member of the society, is the carrier of values and the pursuit of any value implies the conflict between 'is' and 'ought'. Here by 'value' I mean the moral and the spiritual values; otherwise, a man who is a millionaire wishes that he should be billionaire, and if he really intends to be one, then his activities will have to be regarded as moral. An individual is not an abstraction, he cannot be what he is and he cannot do what he intends without the implied consent of the society. But being a self-conscious member of the social organism, he may develop independently in such a manner that others, when they realize the purity of his intentions, begin worshipping him. The fury and the frown of the majority are not always a correct index of the rightness or wrongness of an activity. Bradley's contention, 'Be a whole and realize yourself as an infinite whole', fails to consider such exceptions as Socrates, who preferred death to acting as the whole society wanted him to. Society, in its majority, is not always an embodiment of values, and in such societies the realized individuals have to come out as open rebels. There are realized souls who, without dictating, are obeyed, and who, without being active, are inspirations for activity to others. Such individuals rise above the stage of the moral conflict. They are called *jīvanmuktas*, the perfect personalities. Thus a personality is an embodied soul manifesting itself gradually in and through the interaction with the natural and social environment with the hope of attaining perfection here and now in this life.



## NOTES AND COMMENTS

### IN THIS NUMBER

'Śaṅkara and Rāmānuja: A Comparative Study', by Dr. Anima Sen Gupta, M.A., Ph.D., of Patna University, is a paper read out by her at the Indology section (philosophy and religion) of the 26th International Congress of Orientalists, held at New Delhi from 4th January to 10th January 1964. Dr. Sen Gupta says that although differences between Śaṅkara and Rāmānuja are of a serious nature, they are not irreconcilable. In her article, she refers to some points of contact between the two, and discusses logically how these two great thinkers could be brought close to one another in many important matters such as Brahman, liberation, knowledge, etc.

In his article on 'Science and Philosophy', Sri Prithwi Singh Parihar, M.Sc., B.Ed., of Vidya Bhawan Govindram Seksaria Teachers' College, Udaipur, traces the sources of conflict between the two branches of knowledge striving for the same end, viz human welfare, and pleads for a proper understanding and utilization of

each other's field of enquiry for the progress of humanity.

Professor K. P. S. Choudhary, M.A., B.L., Vice-Principal and Head of the Department of Philosophy and Psychology, A.P.S.M. College, Barauni, makes an instructive study of 'Vedic Mysticism' in his article on the subject.

The biological, psychological, sociological, ethical, and ontological aspects of man's being do not exhaust his personality. They are but the manifestations, at various levels of evolutionary progress, of his true nature, which is essentially perfect and spiritual in content. Human personality finds its fulfilment in the realization of this perfection and divinity. This is the theme of the article, 'The Concept of Personality', by Sri Braj Bihari Nigam, Head of the Department of Philosophy, Government Arts and Commerce College, Indore. Sri Nigam points out how the various schools of western psychology and philosophy make the mistake of studying man only at the lower levels of manifestation, and thus fail to comprehend the true nature of his personality.

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## REVIEWS AND NOTICES

SWAMI BRAHMANANDA IN PICTURES. General Secretary, Ramakrishna Math and Mission, Belur Math, Howrah. 1964. Pages 100. Price Rs. 10.

The observance of the birth centenaries of the two principal architects of a spiritual organization falling in the same year is a very happy occasion. If Swami Vivekananda be called the torch-bearer of the message of Sri Ramakrishna in initiating the Neo-Hindu movement with Vedāntic thoughts and ideals, surely, the contribution of Swami Brahmananda who steered the vessel in its maiden voyage in midst of turmoiled

waters towards the God-ordained mission bears no less significance. Humanity owes much today to these two personalities for the effectuation of spiritual regeneration which was ushered in the world in the last century.

Born in the year 1863, January 21, in a remote village of Bengal, Sri Rakhai Chandra Ghosh, later on known as Swami Brahmananda, had a religious bent of mind from his very childhood and yearned for a life of spirituality and solitude. At the prime of his youth he came at the feet of his Master Sri



Ramakrishna who recognized him to be his spiritual son. From the very start, the Master loved him very much probably because he knew him to be the playmate of Śrī Kṛṣṇa and saw in him a tower of spirituality. One day he expressed to some that Rakhal was as good as a king—a *Raja*—and indicated his ability to rule over a kingdom. The prophecies of the Master did not go in vain. For, we find Swami Brahmananda guiding with great ability, in the early twenties, a spiritual kingdom with a rare blend of secular knowledge and spiritual wisdom. The task of consolidating the movement was laid chiefly on him who, after the passing away of Swami Vivekananda, paved its way to success through a most crucial period of discord and difference, doubts and disbeliefs.

The pictorial souvenir, being his centenary memorial volume, is an elegant publication marked by novelty. The notable characteristic of it is that it is not merely a collection of photos but also a life history depicted through pictures with as little words as possible. The photos are arranged in such an artistic way that an inquisitive reader can easily connect the incidents of his life and get a complete picture of it. They do not follow one another but join together almost imperceptibly to form a lovely whole.

A scholarly biographical note by Mr. Christopher Isherwood, the British author of repute, is an added attraction. Printed on heavy foreign art paper and bound in rexin with gilt, it is expected to impress everyone; and we hope that this centenary album will be found useful and attractive by the devotees and admirers of Swami Brahmananda.

VIDYACHAITANYA

**TWO MEMORABLE TRIALS OF MAHATMA GANDHI.** COMPILED AND EDITED BY R. K. PRABHU. Navajivan Publishing House, Ahmedabad. 1962. Pages 86. Price Re. 1.25 nP.

This booklet contains two memorable trials of Mahatma Gandhi—one for 'contempt of court' before a Bench of Bombay High Court and another for promoting 'sedition' before the Sessions Judge of Ahmedabad, in the years 1920 and 1922 respectively. These cases, however, have been incorporated earlier in another book, *The Law and Lawyers*, and, therefore, the present publication has lost much of its importance. Further, there is no legal conundrum in these cases as to put them amongst the leading cases, nor anything sensational to make them famous like the political cases in which Tilak and Aurobindo were involved.

In spite of all these, the cases are incomparably unique and immensely interesting, because they deal with not an ordinary person, but one who was an

apostle of truth and non-violence and who, unlike other convicts, preferred the heaviest punishments to tendering apology or pleading 'not guilty', and even demanded them. Srimati Sarojini Naidu likened one of these cases to the trial of Christ, who was 'crucified for spreading a kindred gospel with a kindred courage'. Her observations, Kasturba's message, etc. in the Appendix, and the introduction of the editor tracing the origin of the cases have made the booklet greatly interesting and illuminating.

PRABHAT K. BANERJI

**PRACTICAL METAPHYSICS OF ZOROASTRIANISM.** BY M. H. TOOR. R. S. Dhondy, 4 Sleater Road, Bombay 7. Pages 117.

Though small in volume, this work gives an accurate and complete account of the main metaphysical truths underlying the religion of the Parsees. The author corrects many wrong impressions popularly entertained about this sect, e.g. that Zoroastrianism is a dualistic religion.

After giving an interesting account of the birth and growth of Atharva Zarathustra, the founder of the Path, the writer sketches in brief the scheme of creation as perceived and propagated by the seer. There is one self-existent life-giver Ahura, who manifests as the supreme Reality and the highest Truth in the universe—Asha-Vahista, Asha Sraesta. He manifests through the interaction of his two subsidiary powers, Spenta-Mainyus (the unfolding benevolent force) and the Angra-Mainyus (the straitening and constricting force). The worlds come to be because of the coalescence between these two forces, and the creatures and beings in the worlds evolve as a result of their mutual action and reaction. Each individual is subjected to their movement; he is given the freedom to hasten his upward development or delay it as he puts his weight on the side of the benevolent force or on the other. Man evolves towards a perfection in the image of the Ahura propelled by an inner urge, which is another name for the will of the Supreme.

The seven grades of self-manifestation of the Creator, the seven Amesha Spentas, the triple code of ethics that turns man Godward, and the specific ways in which the Divine reaches its arms to the uplooking soul, are described in sufficient detail. The symbolism of the Parsee ritual, apparel, domestic and social ceremonies, are dealt with in a separate chapter. All told, the book gives authentic information about the philosophy and practice of the Parsee religion in a non-technical language. The publication is timely, but deserves a better get-up.

M. P. PANDIT



**TRIPURĀ RAHASYA.** Sri Ramanashramam, Tiruvannamalai, Madras State. Pages 258. Price Rs. 4.

*Tripurā Rahasya* is an authentic work which used to be quoted by Sri Ramana Maharshi quite frequently. Unfortunately, the text is not easily available. A fine edition was brought out in the last decade of the last century in Belgaum, and later, in the twenties of the present century, another edition was published at Kashi under the editorship of the celebrated savant, Dr. Gopinath Kaviraj. But both the editions are out of print, and it is gratifying that the Ramanashramam have now made available the *Rahasya* at least in its English garb. The translation has been done by Swami Ramana-nanda. Apart from the twenty-two chapters of the text, the translator-editor has given selections from the helpful commentary of Drāviḍa Śrīnivāsa, rendered into English. The system propounded here may be said to be Śākta Advaita, inasmuch as the manifesting Power of the Reality 'Cit' is an inherent aspect of It and not a subsidiary power of illusion that somehow imposes itself and its creations on the pure surface of the Brahman. *Tripurā Rahasya* forms the second *khaṇḍa* of what is known as *Haritūyana Saṁhitā*, a work embodying the teaching received by Sumedha, son of Harita, from Paraśurāma, who had earlier received it from Dattātreya. The narration is in the form of questions and answers, liberally interspersed with anecdotes, parables, etc. Vedāntic conceptions are modified under the influence of the Tantra, and Tāntric classifications undergo a similar adjustment in the light of Vedāntic perceptions. The central doctrine may be stated in the words of the Devī in response to the entreaties of the sages for the delivering wisdom: 'I am the abstract Intelligence wherefrom the cosmos originates, whereon it flourishes, and wherein it resolves, like images in a mirror. The ignorant know me as the gross universe, whereas the wise feel me as their own pure being eternally glowing as "I" within. This realization is possible only in the deep stillness of thought-free consciousness. ... My concrete form is the eternal couple, the supreme Lord and Energy, always in undivided union and abiding as the eternal consciousness pervading the three phenomenal states. ... Being non-dual and abstract Intelligence, I spontaneously manifest even in the smallest detail in the universe and as the universe. ... Worship of abstract Intelligence in a concrete form is not only useful but essential for non-dual realization.' (p. 75)

M. P. PANDIT

ŚRĪ ŚĀNKARA'S BHĀJA GOVINDAM. TRANSLATED WITH A COMMENTARY BY DR. T. M. P.

MAHADEVAN. Ganesh & Co. (Madras) Private Ltd., Madras 17. Pages 72. Price Rs. 2.

*Bhaja Govindam* is one of the innumerable poetic compositions attributed to Ācārya Śāṅkara. Legend has it that once, when he was passing by a house in Varanasi, accompanied by his disciples, he heard the sound of some grammatical rules being recited by an aged Sanskrit scholar. Moved by pity, the Ācārya went up to him and asked him not to waste his time on grammar, but to concentrate his mind on God. The advice given on that occasion forms the subject matter of this hymn to Govinda or *Mohamudgara*. This hymn consisted of twelve verses. To these, each of his disciples added a verse of his own, in all fourteen in number. A few more stanzas came to be added later, and the text as it is now current consists of thirty-one verses.

Composed in melodious notes, this poem underlines the transience of worldly life and worldly relations and interests, and calls upon man to awake to the call of the real and the permanent and devote himself to the pursuit of it. 'Take to the methods of breath-control, withdrawal of the senses inward, discrimination between the eternal and the non-eternal, and *upāsana* with *mantra-japa*, and rely upon the grace of the God-given *guru*. Then you will behold the Deity residing in your heart.' These are the concluding words of the celebrated poem which has captured so many hearts with its loaded rhythm.

Dr. Mahadevan's translation and commentary bring out the meaning of the original in full force and make the edition particularly useful to those who are not much conversant with the Sanskrit language.

M. P. PANDIT

ST. FRANCIS OF ASSISI. BY ANTHONY ELENJIMITTAM. Aquinas Publications, Mount Maryio Hill, Bandra, Bombay 50. 1963. Pages 141. Price not mentioned.

Rev. Anthony Elenjittam is a renowned writer, and has to his credit many nice books. The present one is his devoted tribute to the St. Francis of Assisi, 'the most oriental of all the Western saints'. The author visited Assisi in 1962, and then he thought that he would write a book on the saint from an Indian point of view and 'present the picture of the saint as a bridge between the Western Catholicism and Indian religious and cultural heritage'. The author says: 'This book ... enables me to pay a bit of the debt I owe to the great Francis of Assisi. His life seems to me a perennial challenge to our Christian faith and real answer to manifold religious and spiritual problems confronting the world. Philosophers like Francis of Assisi are still shining patterns of an ideal religious life of ecstatic poetry and service to man-



kind, all motivated by a burning love of God and His creation.' We agree with his view, and hope that all lovers of the saint, nay, all desirous of knowing what a God-intoxicated life should be like will hail this book as a welcome publication, which is sure to enlighten and elevate them. We wish this book a wide circulation.

The sale proceeds of the book will go to alleviate the suffering of the destitute children of all communities at St. Catherine of Siena School, Bombay, which Rev. Elenjittam is running at great sacrifice and with loving care and transparent sincerity.

S. C.

**THE LIFE BEAUTIFUL.** BY T. L. VASWANI. H. P. Vaswani, 91 Warden Road, Bombay 24. 1962. Pages 184. Price Rs. 5.

Sadhu T. L. Vaswani is well known as an educationist, a thinker, a mystic, and, above all, as a saintly soul full of devotion and love for God. This book is a 'book of daily readings', containing under each date of the year either a prayer, or an anecdote or a good precept selected from his writings. The introduction says: "The little psalms in the book are capsules of concentrated thought. Lyrical in language, expressing the loftiest ideals, their appeal is perennial, their message is one of hope and strength.' They are really so. The book will be found very useful to those who want to start the day with a good thought every morning. The get-up, printing, etc. are very nice, and the size of the book handy.

N. C. NAITHANI

## MARATHI

**ŚRĪ JÑĀNA-MĀRTĀND.** BY SRI MANIK PRABHU MAHARAJ. Venus Publications, Poona 2. Pages 393. Price Rs. 5.

Sri Manik Prabhu was regarded as the fourth *avatāra* of Dattātreya by his followers, and the present work comprises his exposition of the main metaphysical teaching of this tradition. It is mostly the Advaita Vedānta, but with a difference in that the universe is regarded as a direct manifestation of Brahman and hence as real as the Brahman itself. There is no difference between God and His creation, and there is no need to flee from life to attain to Him. He is to be recognized and realized in our everyday life. How to awake to this truth, how to cultivate this vision of Oneness and arrive at the union of self with Brahman that is Dattātreya—these are the questions that are dealt with in the book in a simple language, with quotations from the scriptures, illustrations, etc.

M. P. PANDIT

## HINDI

**ANUBHAVAVĀD.** EDITED BY YASH DEV SHALYA. Akhila Bharatiya Darshan Parishad, Faridkot, Punjab. Pages 110. Price Rs. 5.50 nP.

This is a pioneer effort to present in Hindi a running account of the western philosophy of empiricism, originally expounded by Hume, Locke, and others, as also systems like logical positivism of Russell and allied ways of thinking based on empiricism. The articles are all learned and meant for serious students of philosophy in the universities. The difficulties of rendering philosophical terms of one tradition into the language of another are of course there, but the writers have tried their best to make the thought intelligible.

M. P. PANDIT

## NEWS AND REPORTS

### THE RAMAKRISHNA MISSION SEVASHRAMA VRINDABAN

REPORT FOR 1961-62

The following were the activities during the year under review:

**Indoor Hospital:** Number of beds: 100; number of patients treated: 2,129 (including eye cases); surgical operations: 1,139.

**Eye Department:** Total number of cases treated: 15,508.

**Outdoor Dispensary:** New cases 45,317; old cases: 1,33,649; surgical operations: 1,048.

**Homoeopathy Department:** New cases; 9,023; old cases: 22,459.

**X-ray Department:** Total number of cases X-rayed: 284.

The clinical laboratory investigated 1,901 samples of blood, urine, stool, sputum, etc. Thirty-one pairs of spectacles were distributed to poor eye-patients. Besides, monthly and occasional pecuniary help was given to twelve deserving widows.



The Sevashrama was shifted in March 1962 from its old premises to its own spacious buildings on the Mathura-Vrindaban Road.

*Some Needs of the Sevashrama :*

1. Building Fund for boundary wall, waiting hall, doctors' quarters, and workers' quarters, costing in all Rs. 2,50,000.

2. A permanent fund to meet the annually accumulating deficit of Rs. 7,000.

3. Rs. 24,000 to meet the deficit in the general maintenance fund.

**THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM, RANCHI**

**REPORT FROM APRIL 1961 TO MARCH 1962**

The Sanatorium had in all 205 beds, including thirteen in the cottages and thirteen in the cabins. Of these, 132 beds were reserved by different agencies who paid the maintenance charges of their nominees. 32 beds were maintained free and the remaining forty-one beds partly free. The operation theatre and the recovery room are air-conditioned. The laboratory is well equipped. Of the four X-ray machines, including one portable unit, one of 500 m.a. has tomograph attachment. The medical library has books and journals mostly on chest diseases. A separate library containing 2,736 books in different languages, a recreation hall with permanent stage and auditorium, staging of dramas, exhibition of films, musical soirees, radio news and music relayed through loud speakers installed in the wards, supply of periodicals and newspapers in several languages, are the various amenities provided to the patients.

**Medical Report:** Total number of cases treated: 536 (newly admitted 386). Details of treatment: discharged during the year: 348; still under treatment at the end of the year: 188; disease arrested: 195; quiescent: 45; improved: 42; stationary: 23; worse 1; discharged cured: 37; died: 5. Statistical report of the cases: in the first stage of disease when admitted: 23; in the second stage: 39; in the third stage: 244; miliart case: 1; pleurisy case: 1; observation cases: 3; surgical operations: 75; skiagram: 2,515; screening: 589; tomogram: 826; specimens of blood, sputum, urine, and faeces examined in the laboratory: 16,502. Number of patients who were given medical advice and assistance in the out-patient department: 706 (tuberculosis 397). Number of patients treated free of all charges: 84; at concession rates: 19.

**After-care Centre:** During the year under review, there were thirty-five ex-patients. Of them, four were employed in the office, two were trained in the

X-ray department, two in the laboratory, one in the medical store, one in the electrical and water supply department, and two in the co-operative stores, and one in the poultry farm. Eleven were trained in the tailoring department, nine in typewriting, and four ex-patients worked in the wards as trainee nurses. The free homoeopathic dispensary was in charge of an ex-patient, a qualified homoeopath.

**Free Homoeopathic Dispensary:** Total number of cases treated: new: 3,969; old: 7,058.

**THE RAMAKRISHNA MISSION SEVA PRATISHTHAN, CALCUTTA 26**

**REPORT FOR 1961-62**

This institution is a full-fledged general hospital, consisting of a 150-bed maternity hospital and sixty surgical, medical, and paediatric beds for men, women, and children. It has got a well-equipped laboratory, a 500 m.a. X-ray plant, a surgical unit with modern instruments and appliances, and an all-electric laundry plant. During the year under review, seventy of the 210 beds were free for deserving patients, and about 52 per cent of the indoor patients were treated free of charge. The outdoor clinics were free for all.

In the training school for senior and auxiliary nurse-midwives, 102 trainees were on the rolls in March 1962. Eight senior and fourteen auxiliary nurse-midwives passed the final examination during the year. The school provides for the training of deserving women of respectable families in nursing and midwifery in a suitable atmosphere.

A statistical report of the various departments is given below:

**Medical:** Indoor patients treated: 326; Outdoor: new cases: 3,190; old cases: 4,791; total: 8,307.

**Surgical:** Indoor patients treated: 224; outdoor: new cases: 2,534; old cases: 3,295; total: 6,053.

**Maternity:** Indoor patients treated: 4,147; outdoor: new cases: 6,609; old cases: 11,122; total: 21,878.

**Gynaecological:** Indoor: 600; outdoor: new cases: 3,974; old cases: 5,041; total: 9,615.

**Paediatric:** Indoor patients treated: 282; outdoor: new cases: 2,543; old cases: 2,799; total: 5,624.

**Research Work:** A research unit set up in December 1961, worked on neo-natal jaundice, blood group studies, and other aspects of human genetics.

A six-storeyed R. C. structure, housing the general section, accommodates 170 additional beds.



## SWAMI VIVEKANANDA BIRTH CENTENARY CELEBRATIONS

### PARIS

A meeting was organized, under the auspices of the Centre Vedāntique Rāmakrichna, Gretz, at the famous Sorbonne University, Paris, on Saturday, the 8th February 1964, to celebrate the birth centenary of Swami Vivekananda. The meeting, which was presided over by Daniel Levy, started with a Vedic invocation by Swami Ananyananda. After the invocation, a Sorbonne professor paid homage to the memory of the great Swami on behalf of the University. He was followed by Mr. Jazarin, Secretary of the Centre Vedāntique Rāmakrichna, Gretz, who movingly spoke of the Swami's childhood and youth and recalled many interesting anecdotes of his life relating to this period. Next, Professor Olivier Lacombe, the world famous specialist in Sanskrit and Indian civilization, gave a lucid exposition of the four *yogas*, viz *jñāna*, *bhakti*, *karma*, and *rāja*, as propounded by Swami Vivekananda. The professor hailed the Swami as a true son of India's ancient thinkers, who, for the first time in history, had carried the Upaniṣadic message to the West and explained it in simple and striking terms. He also paid high tributes to the vast learning and keen intelligence of the Swami. The next item of the programme was the musical rendering of a hymn to Swami Vivekananda, composed by a Muslim poet. Then, Swami Ritajananda spoke in French on the Vedāntic message of unity and brotherhood, as interpreted by Swami Vivekananda. Lastly, Mr. Jean Charron, the eminent French physicist, spoke of how modern science is only reiterating what Swami Vivekananda had said more than seventy years back and the ancient sages of India thousands of years ago. Mr. Charron, in the course of his speech, said: The Swami's rare insight had enabled him to be more than half a century in advance of his time. While now science had begun to recognize the harmony and unity of the cosmos, through the endless researches of scientific workers all over the earth, while mathematicians and physicists follow Einstein's theories on relativity and admit the existence of a fourth dimension, these great ideas had already been enlarged upon by Swami Vivekananda as far back as 1890, thirty years before Einstein's famous book was published. This harmony, this unity, which had been discovered by the *ṛsis* of yore and which the Swami has sung in his poems, is now a fact recognized by modern sciences. Every human mind, however humble, may grasp it, and the non-mathematicians will always get a clearer idea of this sublime Truth through the Swami's works.

### BRUSSELS

Under the auspices of the Swami Vivekananda

Birth Centenary Committee, specially formed by the Belgo-Indian Association and the Atlantic Cultural Society to organize the centenary celebrations, two meetings were held at the Science Academy Hall on the 10th and 11th December 1963. Her Majesty the Queen Elizabeth, the grandmother of the present King of Belgium and the Patron of the Celebration Committee, who could not be personally present at the meetings owing to her serious illness, sent a message and a statuette of Swami Vivekananda presented to her by Miss Joséphine MacLeod when she visited Belur Math years back with her late husband, the then King of Belgium. At the meeting on the 10th December, Swami Ritajananda, the Head of the Centre Vedāntique Rāmakrichna, Gretz, Professor R. Linssen, and Professor J. Herbert, spoke on the life and teachings of the great Swami.

The theme of discussion for the next day's meeting was 'Religious Tolerance'. Swami Ananyananda, of the Ramakrishna Vedanta Centre, London, spoke in English on the Vedāntic view of religious toleration. He was followed by other speakers who presented the views of other religions on the subject: Professor R. Linssen, Director of the Institute of Philosophy, Brussels, spoke on the Buddhistic view; Professor J. Tondrian, the Attache to the Royal Museum of Art and History of Belgium, on the idea of toleration as found in Chinese thought and philosophy; Rev. Varleye, Confounder of the College of Europe and the International Bureau of Franciscans, on the shift in the attitude of the Roman Catholic Church on the question of toleration; Mr. G. M. Gueye, Ambassador of Senegal, on the Islamic view; Professor J. Herbert, of the University of Geneva, on the Hindu view; Pastor Schyns, Professor of the Faculty of Theology in Brussels, on the view of Protestantism; Mr. M. Kahlenberg, Grand Rabbi of the Community of Israelites of Brussels, on the Jewish view; and Professor H. Janne, Honorary Rector of the University of Brussels, on 'Rationalism and Tolerance'.

A small exhibition, depicting the idea of toleration as is manifest in the different forms of worship in India, with special reference to the life of Swami Vivekananda and the Ramakrishna Mission, and a luncheon-meeting arranged by Mr. K. B. Lall, the Indian Ambassador, were the other items of the programme in connection with the centenary.

Among the notables who formed the Centenary Celebration Committee, special mention may be made of the following: The Papal Nuncio S. E. Mgr. S. Oddi, who joined the Committee with the Pope's permission; Mr. H. Spaak, the celebrated Economist and Vice-Premier and Minister of External Affairs, Belgium; Mr. H. Janne, the Minister of National



Education, Belgium; S. E. Mgr. A. Descamps, Rector of the Catholic University, Louvain; Mr. J. Bouckaert, Rector of the University of Gend; Mr. M. Dubuissen, Rector of the University of Liege; Mr. Leroy, Rector of the University Library of Brussels; and Mr. F. Vandenborre, General Secretary of the Ministry of Education and National Culture.

### MANGALORE

A six-day long programme was arranged by the local Sri Ramakrishna Ashrama, from 28th December 1963 to 2nd January 1964, to celebrate the birth centenary of Swami Vivekananda. *Nāgasvaram* recital, Vedic chanting, lectures, *Harikatha* performance, and music recitals formed the items of the programme on different days. Among the notable speakers who participated in the functions on various days and spoke on the different aspects of the life and teachings of the great Swami were: D. R. Bendre, Archaka Venkatesha, Narayana Sangama, R. G. Kulkarni, K. Sampathgiri Rao, M. Yamunacharya, S. S. Raghavachar, C. Sundaresan, and Swamis Somanathananda, Sastrananda, Prabuddhananda, and Harshananda. K. Vasudeva Karanth, G. Somasekhar Rao, Municipal Chairman, K. S. N. Adiga, and R. R. Diwakar, President, Gandhi Smarak Nidhi, presided over the meetings on the 28th, 29th, 30th, and 31st respectively. Sri B. D. Jatti, Minister for Finance, Government of Mysore, the chief guest at the meet-

ing on the 29th, formally opened the Swami Vivekananda Centenary Memorial Building. On the 29th evening, an assembly of the leading Kannada poets, presided over by D. R. Bendre, was held, where the poets read out the poems specially composed by them for the occasion. The same evening, V. Srinivasan and party gave a recital of Karnatak music. On the 30th, K. Gundu Rao of Mysore gave a *Harikatha* performance, and on the 31st, Srimati Lalita Shivram Ubhayker gave a recital of devotional music. On the 1st January 1964, there was a Karnatak music performance by Krishna Murthy, Srinivasan, and party, and on the 2nd a *vinā* recital by Sri Suryanarayana Rao of Mysore.

### AJMER

A five-day long celebration was arranged by the local Sri Ramakrishna Ashrama in connection with the birth centenary of Swami Vivekananda. The celebrations were inaugurated at the Ashrama premises by Dr. Sampurnanand, the Governor of Rajasthan, on 7 January 1963. The Governor also laid the foundation-stone of the Swami Vivekananda Centenary Memorial Students' Home. Since then, ninety-seven meetings have been held in the nine districts of Rajasthan, mostly in schools, colleges, and universities. Selected sayings of Swami Vivekananda, with his portrait, were distributed among the audience at all these meetings.

## RAMAKRISHNA MISSION RELIEF WORK

### AN APPEAL

The tragedy of those brothers and sisters who are coming from East Pakistan seeking shelter in India is too well known to need repetition. Everyday thousands of them are pouring into India. They need food, clothing, medicine, and rehabilitation facilities. The Ramakrishna Mission has been giving relief to these unhappy men and women in the form of clothings at Gede since March 5 and supplying cooked food at Petrapol from March 11 and would like to extend its activities to other places also. We appeal to the generous public for help, so that we may continue this work. Contributions, however small, will be thankfully received by the undersigned.

P.O. Belur Math  
Howrah

Sd/- SWAMI VIRESWARANANDA  
General Secretary, Ramakrishna Mission