

VOL. LXIX

JUNE 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

JUNE 1964

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# PRABUDDHA BHARATA

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# PRABUDDHA BHARATA

Vol. LXIX

JUNE 1964

No. 6



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:0:—

LETTERS OF SWAMI SHIVANANDA

( 25 )

Math (Alambazar)  
17 November 1896

Dear Sir,

I have received your letter ; also the two parts of the *Hamsa-gītā*, which I have gone through immediately after its arrival. The more such books are popularized, the better it is for the whole country and its people. The *Mahābhārata* beautifully depicts how our ancient customs and education were fully inspired by the spirit of holiness and purity and unselfishness. Please check up the thirty-fifth verse once ; the translation does not seem to be quite all right—the meaning is not very clear.

I shall be happy if you drop a line now and then about your welfare. Really, people are put to untold suffering because of the failure of rains. Blessed are those who have the means and are ready to make proper use of it at this hour ; otherwise, the wealth of the rich is worthless than a piece of stone. I hear that you are trying to provide relief to the suffering people ; please let me know what you are doing. Surely, the devotee of the compassionate Lord Viśvanātha cannot but be compassionate, too ; and if there is compassion in the heart, it will certainly manifest itself in action, according to one's capacity. I am extremely happy to learn from your letter that Advaitananda and Sacchidananda are keeping well. Please enquire now and then how they are. Both of them are much advanced in age, and have retired to Kasi. Please see if they are in want of anything. We are all well here.

Your well-wisher,  
Shivananda

( 26 )

Math  
Belur, Howrah  
14 February 1898

Dear Sir,

Excuse me for not writing to you for a long time. Swami Vivekananda Maharaj had sent me to Colombo for preaching Vedānta. I was there for seven months. It is three or four days since I returned. The birthday celebration of Sri Gurudev (Sri Ramakrishna) is nearing, and Swamiji (Swami Vivekananda) also has arrived here. Swami Saradananda arrived here this morning from America. It is, indeed, a time of great rejoicing for us. I am eager to know how you are. Write soon about your welfare. Though I did not write to you any letters, your thought used to come to me always. Whenever I would remember Kāśī Viśvanātha, simultaneously I would be reminded of you, too. Maybe, we will be meeting soon.

Now, a request. Swamiji's disciples, Captain and Mrs. Sevier, are going to Kasi on a visit. They have written enquiring whether any well-known friend of ours is there who can help them to go round the important places and meet the *sādhus* worth visiting. I shall be highly obliged to you if you can kindly arrange somebody to take them round and show the places worth seeing and also the holy persons. They are very noble-minded and religious. You will be pleased to meet and talk to them. I have sent them an introductory letter. With deep love and best wishes,

Your well-wisher,  
Shivananda

( 27 )

c/o M. N. Banerji  
Government Pleader  
Darjeeling  
21 June 1898

Dear Sir,

I had promised to write a detailed letter to you, but soon after I came away here, and forgot about it. Excuse me for it. There are enough causes for forgetting it here: The majestic beauty of the Himalayas, specially the view of the lofty Kanchanjunga and the vast perpetual snow ranges right in front of you, makes you forget everything else. You feel as if you are in the presence of Maheśvara, the Lord of Nature (Prakṛti), ever resplendent with Umā, the embodiment of grace and sublimity, by His side. Very often, I identify myself with these, and derive supreme bliss therefrom. Another thing that particularly conduces to joy and happiness here is: this place is very cool, and the climate salubrious. While enjoying myself, I have often thought

of you and tried to think that you, too, were a sharer of that joy. I pray that you may ever remain cheerful and happy. I stay here far away from the town—the place is quite solitary. I have a desire to go to a place still nearer to Kanchanjunga. In such a place, one develops the spirit of renunciation in an ever increasing measure, and acquires great tranquillity of mind; especially, the sight of the towering peaks of Kanchanjunga, covered over with eternal snow, rouses in you the thoughts of Mahādeva, the 'pure, formless, and perfect without any blemish' (*śubhramakāyamavranam*), and washes off all impurity.

What more shall I write? There is nothing else except these to write in a longer letter. *Jaya Mahādeva! Jaya Mahēśvara!*

The rains have started here. It is raining unintermittently day and night. Mahendrababus are a very nice people—the whole family is devoted to God and has unusual respect for *sādhus*. May you ever remain happy—this is all my prayer.

Your well-wisher,  
Shivananda

( 28 )

Belur Math, Howrah  
11 March 1899

Dear Sir,

It is a long time since I heard anything from you. I pray for your welfare.

We are presently in urgent need of two *Siva-lingas* with the *Gaurī-patta* (the horizontal slab of stone on which the *linga* is fixed), measuring in all about five or six inches. Both must be of black stone and nicely polished. You yourself please personally attend to it and arrange for its despatch. Please send them by railway parcel (bearing), and kindly inform the cost. The two *lingas* are specially needed.

We are more or less all right. The birthday celebration of Sri Rama-krishna is close by: next Monday is his birthday, and the following Sunday, 6 Caitra, is the celebration. Please send the parcel in my name to the above address.

Your well-wisher,  
Shivananda

( 29 )

Gopal Lal Villa  
Banaras Cantonment  
27 February 1902

Dear Brother Sashi,

Swamiji, today, asked me to write this letter to you. I am staying with Swamiji himself here. I arrived here a day before his arrival, and am engaged



in his service to the best of my ability. Babu Kalikrishna Thakur has laid his palatial building, with its extensive gardens all around, at the disposal of Swamiji, as long as the latter wants to stay. Niranjana secured this house. Swamiji's Japanese friend, K. Okakura, has gone with Niranjana to see the ancient forts, caves, etc. of India. He is particularly eager to see the Ajanta and Ellora caves and other architectural works of the Buddhistic period. He will return here perhaps within a fortnight. Miss MacLeod, Sister Nivedita, and Mrs. Bull have most probably joined him at Gwalior and gone to visit the above-mentioned places.

You will be glad to hear that Swamiji is a little better here. If this rate of improvement is maintained for a few days, he can go to Japan in a much better state of health.

Now, he is very anxious about you, and wants to know how you are carrying on after the passing away of Mrs. Biligiri: what arrangements have been made for you there? How is the work going on? How is your health? Hope you are not experiencing any difficulties about food etc. Please write to him soon about everything in detail. Haripada, Nyada, Gaure, Kanai, and a boy named Yaminiranjana, belonging to the local Poor Man's Relief Association, are all here. Swamiji sends you his blessings and love. Please accept my love and *namaskaras*. The boys send you their *pranamas* and love.

Ever one in the Lord

Yours

Shivananda

( 30 )

Belur Math, Howrah

2 June 1902

Dear Ajay,

Swamiji has received your letter; he is not able to reply to it himself because of his serious eye trouble. He has asked me to write the following.

It would be nice if you people can take the responsibility of work at Kasi. It is not also bad if Khagen comes and works with you. Swamiji has no objection to your keeping Matilal.

None of the two persons you have mentioned can go to Kasi at present. Sudhir is busy now at Udbodhan, and afterwards he will stay with Swamiji himself. For, because of his eye trouble, Swamiji is often not able to read or write himself; therefore, Sudhir's presence is essential. Haripada is engaged in looking after the accounts and other works at the Math. You may bring Sushil to Kasi; he is now in Kashmir (c/o P. C. Mukherji, P.A.W., State Engineer, Srinagar, Kashmir).

If Khagen is willing to come, then Swamiji will inform you how the Kasi work should be started and conducted. For the present, Rakhai Maharaj will send him the expenses incurred from time to time. If he finally decides to come, ask him to drop a letter to Swamiji.

It is true that Swamiji has entrusted you with the responsibility of the work at Mayavati, and he is also perfectly satisfied with the way you are discharging it; but it is not his intention that the headquarters should be disrupted for the sake of the work at Mayavati. . . . There is no necessity for Swamiji to write to Sushil. You yourself write to him and keep him there as long as you want.

Swamiji sends his blessings to all of you; his health is slightly better than before. Other things at the Math are going on in a manner.

Affly yours  
Shivananda

( 31 )

Belur Math  
Dt. Howrah  
22 April 1910

Brother Sashi,

I have received your letter. Today itself I have written to Darjeeling; I shall let you know as soon as I get the reply. Mr. Banerjee was in Calcutta itself; in between he had been to Deoghar for two months; now it appears he is in Darjeeling and probably keeping quite all right. I am still at the Math; do not know how long I will be here, probably will stay as long as Maharaj (Swami Brahmananda) stays. Baburam Bhaya (Swami Premananda) is at Kankhal with Hari Bhaya (Swami Turiyananda). Hari Bhai is all right, but very weak. Baburam Bhaya went to bring him to Math, but his doctor has strongly advised against his going to the plains now. He will spend the summer at some hill resort. During the winter, he may stay at the Math or Puri. It is Maharaj's wish that he stay with him for some time at Puri.

You have asked me to go to Madras; I desire very much to stay with you for some days, but now it is terribly hot. Our love and *namaskaras* to you.

Servant  
Shivananda



# BUDDHISTIC INDIA—1

SWAMI VIVEKANANDA

Buddhistic India is our subject tonight. Almost all of you, perhaps, have read Edwin Arnold's poem on the life of Buddha, and some of you, perhaps, have gone into the subject with more scholarly interest, as in English, French, and German, there is quite a lot of Buddhistic literature. Buddhism itself is the most interesting of subjects, for it is the first historical outburst of a world religion. There have been great religions before Buddhism arose, in India and elsewhere, but, more or less, they are confined within their own races. The ancient Hindus or ancient Jews or ancient Persians, every one of them had a great religion, but these religions were more or less racial. With Buddhism first begins that peculiar phenomenon of religion boldly starting out to conquer the world. Apart from its doctrines and the truths it taught and the message it had to give, we stand face to face with one of the tremendous cataclysms of the world. Within a few centuries of its birth, the bare-footed, shaven-headed missionaries of Buddha had spread over all the then known civilized world, and they penetrated even further—from Lapland on the one side to the Phillipine Islands on the other. They had spread widely within a few centuries of Buddha's birth; and in India itself, the religion of Buddha had at one time nearly swallowed up two-thirds of the population.

## SPREAD OF BUDDHISM IN ASIA

The whole of India was never Buddhistic. It stood outside. Buddhism had the same fate as Christianity had with the Jews; the majority of the Jews stood aloof. So the old Indian religion lived on. But the comparison stops here. Christianity, though it could not get within its fold all

the Jewish race, itself took the country. Where the old religion existed—the religion of the Jews—that was conquered by Christianity in a very short time and the old religion was dispersed, and so the religion of the Jews lives a sporadic life in different parts of the world. But in India this gigantic child was absorbed, in the long run, by the mother that gave it birth, and today the very name of Buddha is almost unknown all over India. You know more about Buddhism than ninety-nine per cent of the Indians. At best, they of India only know the name—'Oh, he was a great prophet, a great Incarnation of God'—and there it ends. The island of Ceylon remains to Buddha, and in some part of the Himalayan country, there are some Buddhists yet. Beyond that there are none. But [Buddhism] has spread over all the rest of Asia.

## ITS INFLUENCE ON CHRISTIANITY

Still, it has the largest number of followers of any religion, and it has indirectly modified the teachings of all the other religions. A good deal of Buddhism entered into Asia Minor. It was a constant fight at one time whether the Buddhists would prevail or the later sects of Christians. The [Gnostics] and the other sects of early Christians were more or less Buddhistic in their tendencies, and all these got fused up in that wonderful city of Alexandria, and out of the fusion under Roman law came Christianity. Buddhism in its political and social aspect is even more interesting than its [doctrines] and dogmas; and as the first outburst of the tremendous world-conquering power of religion, it is very interesting also.

## INDIA AT THE TIME OF THE BUDDHA

## VEDAS THE ETERNAL WORD OF GOD

I am mostly interested in this lecture in India as it has been affected by Buddhism; and to understand Buddhism and its rise a bit, we have to get a few ideas about India as it existed when this great prophet was born.

There was already in India a vast religion with an organized scripture—the Vedas; and these Vedas existed as a mass of literature and not a book—just as you find the Old Testament, the Bible. Now the Bible is a mass of literature of different ages; different persons are the writers, and so on. It is a collection. Now the Vedas are a vast collection. I don't know whether, if the texts were all found—nobody has found all the texts, nobody even in India has seen all the books—if all the books were known, this room would contain them. It is a huge mass of literature, carried down from generation to generation from God, who gave the scriptures. And the idea about the scriptures in India became tremendously orthodox. You complain of your orthodoxies in book-worship. If you get the Hindus' idea, where will you be? The Hindus think the Vedas are the direct knowledge of God, that God has created the whole universe in and through the Vedas, and that the whole universe exists because it is in the Vedas. The cow exists outside because the word 'cow' is in the Vedas; man exists outside because of the word in the Vedas. Here you see the beginning of that theory which later on Christians developed and expressed in the text: 'In the beginning was the Word and the Word was with God.' It is the old, ancient theory of India. Upon that is based the whole idea of the scriptures. And mind, every word is the power of God. The word is only the external manifestation on the material plane. So, all this mani-

festation is just the manifestation on the material plane; and the Word is the Vedas, and Sanskrit is the language of God. God spoke once. He spoke in Sanskrit, and that is the divine language. Every other language, they consider, is no more than the braying of animals; and to denote that they call every other nation that does not speak Sanskrit [*mlecchas*], the same word as the barbarians of the Greeks. They are braying, not talking, and Sanskrit is the divine language.

VEDAS THE SOLE REPOSITORY OF ALL  
KNOWLEDGE AND WISDOM

Now, the Vedas were not written by anybody; they were eternally coexistent with God. God is infinite. So is knowledge, and through this knowledge is created the world. Their idea of ethics is [that a thing is good] because the law says so. Everything is bounded by that book—nothing [can go] beyond that, because the knowledge of God—you cannot get beyond that. That is Indian orthodoxy.

In the latter part of the Vedas, you see the highest, the spiritual. In the early portions, there is the crude part. You quote a passage from the Vedas—'That is not good', you say. 'Why?' 'There is a positive evil injunction'—the same as you see in the Old Testament. There are numbers of things in all old books, curious ideas, which we would not like in our present day. You say: 'This doctrine is not at all good; why, it shocks my ethics!' How did you get your idea? [Merely] by your own thought? Get out! If it is ordained by God, what right have you to question? When the Vedas say, 'Do not do this; this is immoral', and so on, no more have you the right to question at all. And that is the difficulty. If you tell a Hindu, 'But our Bible does not say so', [he will reply] 'Oh, your Bible! it is a babe of history. What other Bible could there



be except the Vedas? What other book could there be? All knowledge is in God. Do you mean to say that He teaches by two or more Bibles? His knowledge came out in the Vedas. Do you mean to say that He committed a mistake, then? Afterwards, He wanted to do something better and taught another Bible to another nation? You cannot bring another book that is as old as Vedas. Everything else—it was all copied after that.' They would not listen to you. And the Christian brings the Bible. They say: 'That is fraud. God only speaks once, because He never makes mistakes.'

#### THE TERRIBLE ORTHODOXY OF HINDUISM

Now, just think of that. That orthodoxy is terrible. And if you ask a Hindu that he is to reform his society and do this and that, he says: 'Is it in the books? If it is not, I don't care to change. You wait. In five [hundred] years more you will find this is good.' If you say to him, 'This social institution that you have is not right', he says, 'How do you know that?' Then he says: 'Our social institutions in this matter are the better. Wait five [hundred] years and your institutions will die. The test is the survival of the fittest. You live, but there is not one community in the world which lives five hundred years together. Look here! We have been standing all the time.' That is what they would say. Terrible orthodoxy! And thank God I have crossed that ocean.

#### THE HINDU CASTE SYSTEM: ITS GOOD AND BAD SIDES

This was the orthodoxy of India. What else was there? Everything was divided, the whole society, as it is today, though in a much more rigorous form then—divided into castes. There is another thing to learn. There is a tendency to make castes just [now] going on here in the West. And

I myself—I am a renegade. I have broken everything. I do not believe in caste, individually. It has very good things in it. For myself, Lord help me! I would not have any caste, if He helps me. You understand what I mean by caste, and you are all trying to make it very fast. It is a hereditary trade [for] the Hindu. The Hindu said in olden times that life must be made easier and smoother. And what makes everything alive? Competition. Hereditary trade kills. You are a carpenter? Very good, your son can be only a carpenter. What are you? A blacksmith? Blacksmithing becomes a caste; your children will become blacksmiths. We don't allow anybody else to come into that trade, so you will be quiet and remain there. You are a military man, a fighter? Make a caste. You are a priest? Make a caste. The priesthood is hereditary. And so on. Rigid, high power! That has a great side, and that side is [that] it really rejects competition. It is that which has made the nation live while other nations have died—that caste. But there is a great evil: it checks individuality. I will have to be a carpenter because I am born a carpenter; but I do not like it. That is in the books, and that was before Buddha was born. I am talking to you of India as it was before Buddha. And you are trying today what you call socialism. Good things will come; but in the long run you will be a [blight] upon the race. Freedom is the watchword. Be free! A free body, a free mind, and a free soul! That is what I have felt all my life: I would rather be doing evil freely than be doing good under bondage. (*Applause here, and, of course, elsewhere*)

#### THE LIFE OF A HINDU BOUND DOWN BY RULES AND REGULATIONS

Well, these things that they are crying for now in the West, they have done ages



before there. Land has been nationalized ... by thousands all these things. There is blame upon this hide-bound caste. The Indian people are intensely socialistic. But, beyond that, there is a wealth of individualism. They are as tremendously individualistic—that is to say, after laying down all these minute regulations. They have regulated how you should eat, drink, sleep, die! Everything is regulated there; from early morning to when you go to bed and sleep, you are following regulations and law. Law, law, law. Do you wonder that a nation should [live] under that? Law is death. The more of the law in a country, the worse for the country. [But to be an individual] we go to the mountains, where there is no law, no government. The more of law you make, the more of police and socialism, the more of blackguards there are. Now this tremendous regulation of law [is] there. As soon as a child is born, he knows that he is born a slave: slave to his caste, first; slave to his nation, next. Slave, slave, slave. Every action—his drinking and his eating. He must eat under a regular method: this prayer with the first morsel, this prayer with the second, that prayer with the third, and that prayer when he drinks water. Just think of that! Thus, from day to day, it goes on and on.

#### SANNYASINS (MONKS) BEYOND CASTE RESTRICTIONS

But they were thinkers. They knew that this would not lead to real greatness. So they left a way out for them all. After all, they found out that all these regulations are only for the world and the life of the world. As soon as you don't want money [and] you don't want children—no business for this world—you can go out entirely free. Those that go out thus were called *sannyāsins*—people who have given up. They never organized themselves, nor

do they now; they are a free order of men and women who refuse to marry, who refuse to possess property, and they have no law—not even the Vedas bind them. They stand on top of the Vedas. They are [at] the other pole [from] our social institutions. They are beyond caste. They have grown beyond. They are too big to be bound by these little regulations and things. Only two things [are] necessary for them: they must not possess property and must not marry. If you marry, settle down, or possess property, immediately the regulations will be upon you; but if you don't do either of these two, you are free. They were the living gods of the race, and ninety-nine per cent of our great men and women were to be found among them.

#### SANNYASINS ARE THE CREAM OF SOCIETY

In every country, real greatness of the soul means extraordinary individuality, and that individuality you cannot get in society. It frets and fumes and wants to burst society. If society wants to keep it down, that soul wants to burst society into pieces. And they made an easy channel. They say: 'Well, once you get out of society, then you may preach and teach everything that you like. We only worship you from a distance. So there were the tremendous, individualistic men and women, and they are the highest persons in all society. If one of those yellow-clad shaven-heads comes, the prince even dare not remain seated in his presence; he must stand. The next half hour, one of these *sannyāsins* might be at the door of one of the cottages of the poorest subjects, glad to get only a piece of bread. And he has to mix with all grades; now he sleeps with a poor man in his cottage; tomorrow [he] sleeps on the beautiful bed of a king. One day he dines on gold plates in kings'



palaces ; the next day, he has not any food and sleeps under a tree. Society looks upon these men with great respect ; and some of them, just to show their individuality, will try to shock the public ideas. But the people are never shocked so long as they keep to these principles : perfect purity and no property.

#### SANNYASINS SET IN MOTION NEW THOUGHT CURRENTS

These men, being very individualistic, they are always trying new theories and plans—visiting in every country. They must think something new ; they cannot run in the old groove. Others are all trying to make us run in the old groove, forcing us all to think alike. But human nature is greater than any human foolishness. Our greatness is greater than our weakness ; the good things are stronger than the evil things. Supposing they succeeded in making us all think in the same groove, there we would be—no more thought to think ; we would die.

Here was a society which had almost no vitality, its members pressed down by iron chains of law. They were forced to help each other. There, one was under regulations [that were] tremendous : regulations even how to breathe ; how to wash face and hands ; how to bathe ; how to brush the teeth ; and so on, to the moment of death. And beyond these regulations was the wonderful individualism of the *sannyāsin*. There he was. And every day a new sect was rising amongst these strong, individualistic men and women. The ancient Sanskrit books tell about their standing out—of one woman who was very quaint, queer old woman of the ancient times ; she always had some new thing ; sometimes [she was] criticized, but always people were afraid of her, obeying her quietly. So, there were those great men and women of olden times.

#### BRAHMINS, THE PRIESTLY CLASS, HIGHEST IN THE SOCIAL SCALE

And within this society, so oppressed by regulations, the power was in the hands of the priests. In the social scale, the highest caste is [that of] the priest, and that being a business—I do not know any other word, that is why I use the word 'priest'. It is not in the same sense as in this country, because our priest is not a man that teaches religion or philosophy. The business of a priest is to perform all these minute details of regulations which have been laid down. The priest is the man who helps in these regulations. He marries you ; to your funeral he comes to pray. So at all the ceremonies performed upon a man or a woman, the priest must be there. In society the ideal is marriage. [Everyone] must marry. It is the rule. Without marriage, man is not able to perform any religious ceremony ; he is only half a man ; [he] is not competent to officiate—even the priest himself cannot officiate as a priest, except he marries. Half a man is unfit within society.

#### THE REAL POWER BEHIND THE PRIESTS

Now, the power of the priests increased tremendously. . . . The general policy of our national law-givers was to give the priests this honour. They also had the same socialistic plan [you are] just ready to [try] that checked them from getting money. What [was] the motive ? Social honour. Mind you, the priest in all countries is the highest in the social scale, so much so in India that the poorest Brāhmin is greater than the greatest king in the country, by birth. He is the nobleman in India. But the law does not allow him ever to become rich. The law grinds him down to poverty—only, it gives him this honour. He cannot do a thousand things ; and the higher is the caste in the social scale, the more restricted are its enjoy-

ments. The higher the caste, the less the number of kinds of food that man can eat, the less the amount of food that man may eat, the less the number of occupations [he may] engage in. To you, his life would be only a perpetual train of hardships—nothing more than that. It is a perpetual discipline in eating, drinking, and everything; and all [penalties] which are required from the lower caste are required from the higher ten times more. The lowest man tells a lie; his fine is one dollar. A Brāhmin, he must pay, say, a hundred dollars—[for] he knows better.

#### THE ABUSE OF THE POWER BY THE PRIESTS

But this was a grand organization to start with. Later on, the time came when these priests, they began to get all the power in their hands; and at last they forgot the secret of their power: poverty. They were men whom society fed and clad so that they might simply learn and teach and think. Instead of that, they began to spread out their hands to clutch at the riches of society. They became 'money-grabbers'—to use your word—and forgot all these things.

#### THEIR CLASH WITH THE MILITARY CASTE

Then there was the second caste, the kingly caste, the military. Actual power was in their hands. Not only so—they have produced all of our great thinkers, and not the Brāhmins. It is curious. All our great prophets, almost without one exception, belong to the kingly caste. The great man Kṛṣṇa was also of that caste; Rāma, he also, and all our great philosophers, almost all [sat] on the throne; thence came all the great philosophers of renunciation. From the throne came the voice that always cried, 'Renounce'. These military people were their kings; and they [also] were the philosophers; they were the speakers in the Upaniṣads. In their

brains and their thought, they were greater than the priests, they were more powerful, they were the kings—and yet the priests got all the power and tried to tyrannize over them. And so that was going on: political competition between the two castes, the priests and the kings.

#### CLAMOUR OF THE ŚUDRAS FOR EQUAL RIGHTS

Another phenomenon is there. Those of you that have been to hear the first lecture already know that in India there are two great races: one is called the Aryan; the other, the non-Aryan. It is the Aryan race that has the three castes; but the whole of the rest are dubbed with one name, 'Śūdras'—no caste. They are not Aryans at all. (Many people came from outside of India, and they found the Śūdras [there], the aborigines of the country.) However it may be, these vast masses of non-Aryan people and the mixed people among them, they gradually became civilized and they began to scheme for the same rights as the Aryans. They wanted to enter their schools and their colleges; they wanted to take the sacred thread of the Aryans; they wanted to perform the same ceremonies as the Aryans, and wanted to have equal rights in religion and politics like the Aryans. And the Brāhmin priest, he was the great antagonist of such claims. You see, it is the nature of priests in every country—they are the most conservative people, naturally. So long as it is a trade, it must be; it is to their interest to be conservative. So this tide of murmur outside the Aryan pale, the priests were trying to check with all their might. Within the Aryan pale, there was also a tremendous religious ferment, and [it was] mostly led by this military caste.

#### THE JAINA PROTEST AGAINST HINDU ORTHODOXY

There was already the sect of Jainas [who



are a] conservative [force] in India [even] today. It is a very ancient sect. They declared against the validity of the scriptures of the Hindus, the Vedas. They wrote some books themselves, and they said: 'Our books are the only original books, the only original Vedas, and the Vedas that now are going on under that name have been written by the Brāhmins to dupe the people.' And they also laid the same plan. You see, it is difficult for you to meet the arguments of the Hindus about the scriptures. They also claimed the world has been created through those books. And they were written in the popular language. The Sanskrit, even then, had ceased to be a spoken language—[it had] just the same relation [to the spoken language] as Latin has to modern Italian. Now, they wrote all their books in Pali; and when a Brāhmin said, 'Why, your books are in Pali!', they said, 'Sanskrit is a language of the dead'.

#### DENUNCIATION OF RITUALISTIC SACRIFICES

In their methods and manners they were different. For, you see, these Hindu scriptures, the Vedas, are a vast mass of accumulation—some of them crude—until you come to where religion is taught, only the spiritual. Now, that was the portion of the Vedas which these sects all claimed to preach. Then, there are three steps in the ancient Vedas: first, work; second, worship; third, knowledge. When a man purifies himself by work and worship, then God is within that man. He has realized He is already there. He only can have seen Him because the mind has become pure. Now, the mind can become purified by work and worship. That is all. Salvation is already there. We don't know it. Therefore, work, worship, and knowledge are the three steps. By work, they mean doing good to others. That has, of course, something in it, but mostly, as to

the Brāhmins, work means to perform these elaborate ceremonials: killing of cows and killing of bulls, killing of goats and all sorts of animals, that are taken fresh and thrown into the fire, and so on. 'Now,' declared the Jainas, 'that is no work at all, because injuring others can never be any good work'; and they said: 'This is the proof that your Vedas are false Vedas, manufactured by the priests, because you do not mean to say that any good book will order us [to be] killing animals and doing these things. You do not believe it. So all this killing of animals and other things that you see in the Vedas, they have been written by the Brāhmins, because they alone are benefited. It is the priest only [who] pockets the money and goes home. So, therefore, it is all priestcraft.'

#### DENIAL OF GOD AND ADVOCACY OF GOOD WORKS AND ASCETICISM

It was one of their doctrines that there cannot be any God: 'The priests have invented God, that the people may believe in God and pay them money. All nonsense! there is no God. There is nature and there are souls, and that is all. Souls have got entangled into this life and got round them the clothing of man you call a body. Now, do good work.' But from that naturally came the doctrine that everything that is matter is vile. They are the first teachers of asceticism. If the body is the result of impurity, why, therefore the body is vile. If a man stands on one leg for some time—'All right, it is a punishment'. If the head comes up bump against a wall—'Rejoice, it is a very good punishment'. Some of the great founders of the [Franciscan Order]—one of them St. Francis—were going to a certain place to meet somebody; and St. Francis had one of his companions with him, and he began to talk as to whether [the person] would receive them



or not, and this man suggested that possibly he would reject them. Said St. Francis: 'That is not enough, brother, but if, when we go and knock at the door, the man comes and drives us away, that is not enough. But if he orders us to be bound and gives us a thorough whipping, even that is not enough. And then, if he binds us hand and foot and whips us until we bleed at every pore and throws us outside in the snow, that would be enough.'

#### THE GREAT PRINCIPLE OF NON-INJURY

These [same] ascetic ideas prevailed at that time. These Jainas were the first great ascetics; but they did some great work. 'Don't injure any and do good to all that you can, and that is all the morality and ethics, and that is all the work there is, and the rest is all nonsense—the Brāhmins created that. Throw it all away.' And then they went to work and elaborated this one principle all through, and it is a most wonderful ideal: how all that we call ethics they simply bring out from that one great principle of non-injury and doing good.

#### THE PRINCIPLE CARRIED TO ABSURD LENGTHS BY THE JAINAS

This sect was at least five hundred years before Buddha, and he was five hundred and fifty years before Christ.<sup>1</sup> Now the

<sup>1</sup> The date of Buddha is not known with certainty. It is generally agreed that he died at the age of eighty. According to the tradition current in Ceylon, whose people still follow the religion of Buddha, he died in 544 B.C. This date was adopted by the Government of India in celebrating the 2,500th anniversary of the Great Decease (i.e. the *Parinirvāṇa* of Buddha). The modern scholars, whose opinion ought to carry great weight, fix the event within a few years of 486 B.C.

The statement that the Jaina sect existed at least five hundred years before Buddha is not accepted by modern scholars.

whole of the animal creation they divide into five sections: the lowest have only one organ, that of touch; the next one, touch and taste; the next, touch, taste, and hearing; the next, touch, taste, hearing, and sight. And the next, the five organs. The first two, the one-organ and the two-organ, are invisible to the naked eye, and they are everywhere in water. A terrible thing, killing these [low forms of life]. This bacteriology has come into existence in the modern world only in the last twenty years and theretofore nobody knew anything about it. They said, the lowest animals are only one-organ, touch; nothing else. The next greater [were] also invisible. And they all knew that if you boiled water these animals were all killed. So these monks, if they died of thirst, they would never kill these animals by drinking water. But if [a monk] stands at your door and you give him a little boiled water, the sin is on you of killing the animals—and he will get the benefit. They carry these ideas to ludicrous extremes. For instance, in rubbing the body—if he bathes—he will have to kill numbers of animalcules; so he never bathes. He gets killed himself; he says that is all right. Life has no care for him; he will get killed and save life.

These Jainas were there. There were various other sects of ascetics; and while this was going on, on the one hand, there was the political jealousy between the priests and the kings. And then these different dissatisfied sects [were] springing up everywhere. And there was the greater problem: the vast multitudes of people wanting the same rights as the Aryans, dying of thirst while the perennial stream of nature went flowing by them, and no right to drink a drop of water.

(To be continued)

# LIFE AND ITS MEANING

[ EDITORIAL ]

One of the primordial factors of human consciousness is desire. There is not one being on earth who does not feel a craving for something or other. It may be for food, it may be for sensual enjoyment, for money, for the company of friends, for acquisition of knowledge, or for God. And this craving takes the form of insatiable longing for more and more. This longing, the religions assert, is satisfied only when we reach a particular stage called perfection or spiritual enlightenment. But is such a stage possible? It must be, otherwise all our struggles are in vain, and man is doomed to disappointment and failure. All our strivings proceed from an inherent belief in the possibility of achieving the desired object. Without this belief, no scientist would carry on his researches and continue his pursuit of knowledge, and no statesman would plan and work for the welfare of his country.

Our past experience compels us to believe that there is a stage of perfection which it is possible for us to reach. Many of our desires which seem impossible in the beginning gradually become possible, thus leading us to this belief. It may be that some feel such a stage to be impossible. Religions, however, assure us that such a state of perfection, a state of absolute goodness and beauty, a state of absolute bliss, free from all worries and miseries, is in fact possible. That state of perfection is living in union or communion with God, who is considered the embodiment of all perfection and beauty; or, in the language of Vedānta, *saccidānanda*, absolute existence, absolute knowledge, and absolute bliss, and *anantakalyāṇaḡunānidhi*, the repository of infinite auspicious qualities.

And then we observe in the universe around us a certain variety everywhere. No two animals of the same species are alike: no two birds are alike, no two cows, no two persons. Even twins are not alike in every respect. But, on the contrary, there is a similarity and uniformity which helps us to classify the beings into groups, and bring them under larger and more comprehensive groups. There are certain common characteristics in all men; and this is observable, too, between men and animals, and between men, animals, and things of the inorganic world. When we probe behind the exterior of name and form, we notice a certain unity behind all creation. Physically, this universe is one, and also mentally and spiritually. Unity in variety is the law of nature.

Another factor we notice about our universe is that it is in a constant state of flux. From the electrons and protons downwards to the biggest units, stars and nebulae, everything is in perpetual motion. Suns, moons, planets, and we ourselves and our minds with them, are in constant motion. But every change and movement can be thought of or cognized only against the background of something unchanging and permanent. And this unchanging and permanent entity behind this changing universe is what is termed by the religions as God, or, in Vedāntic terminology, as *Ātman*, when viewed from the point of view of the individual, or *Brahman*, when looked at from the point of view of the universe. He is in everything and everything is in Him, and we live and move and have our being in and through Him. He is the unity that we notice behind this variety in the universe.

Now we may look at the phenomena of



nature from the standpoint of the unity or variety. If we look at it from the standpoint of unity, which is God, we may say that the universe has proceeded downwards from unity; if from the standpoint of variety, that the whole universe is proceeding towards unity. Or we may say that we have come from unity and we are going back to unity, thus completing a circle—which is more in tune with what is happening around us. Progress, infinite progress, is possible only in cycles or circles. The straight line infinitely produced ends in a circle and comes back to the same point from where it started. The sun, moon, earth, stars, are all moving in circles, which points to the fact that eternal progress is possible only in cycles. The tree produces the seed; the seed gives rise to the tree; and the cycle comes back. Man gives birth to the child and the child gives birth to another child, and the cycle is completed. This is the case with everything in the universe, and the universe itself. That is why this world of ours is often compared to a tree in the Hindu scriptures, as, for example, in the *Gītā* (XV. 1-2), where it is spoken of as the indestructible *aśvattha*, with roots above and branches below. The root above of this tree of the universe (*samsāravṛkṣa*) is Brahman or God.

This creation, this variety, has come from Brahman or God or unity, and is going back to Brahman. The eternal motion and change and restlessness that we see all around us is an index of this process of going back. Creation has proceeded in the form of change, and this change will go on until it goes back to the original state. Involution and evolution, *pralaya* and *śṛṣṭi*, are the two words used to signify these two processes. If we take into consideration the aspect of going back to the original state, to the state of the seed, we call it involution. If we take into con-

sideration the movement in the direction of the manifold and variety, we call it evolution. Modern science speaks only of evolution: one element is evolved from another; one compound from another; one animal from another. Even the stars and planets are evolved from lower stages to higher stages, from a simpler stage to a more complex stage. If evolution is a fact, then we must take it for granted that involution must have preceded it. For something coming out of nothing is against the canons of science. The whole capacity of the tree must have been involved in the seed, and it is this potential capacity of the seed that finally manifests itself as the tree. How is it that one kind of seed does not develop into another kind of tree? Because it has an inherent capacity inherited from the parent tree. Otherwise, even a stone might produce a vegetable. The researches in botany reveal that the seed is after all a very minute tree: it has got a shoot system and a root system, all condensed together and protected under the seed coat. The seed coat bursts, and under proper circumstances, the seed evolves and regains the tree form which was involved in it. So, when we think of the whole world as in perpetual motion, and proceeding towards a goal, we must admit as in the analogy of the seed and the tree, that it was in a potential state prior to this state of active manifestation. From this state of suppressed activity, it evolves and begins to diversify. Referring to this state of suppressed activity, the Vedas say figuratively that it breathed breathlessly—*ānīdavātām*. So from a original state of perfection, unity, and complete equilibrium, this universe characterized by imperfection, variety, and restlessness and activity proceeds, and by a reverse process, it is going back to that original state. *Pralaya* is followed by *śṛṣṭi* and *śṛṣṭi* is followed by another *pralaya*. This is the



plan on which the movement of the world proceeds.

Coming from the universal to the particular, the individual, we find the same plan at work. The Ātman or *jīva* or the individual soul, which is ever perfect and pure, and whose effulgent light became clouded by the process of involution at the beginning of creation, is manifesting its glories again through the process of evolution. Organic evolution, even according to the modern theory, reaches its culmination in man. But the modern theory fails to give a satisfactory explanation of the whys and wherefores of the process of evolution as well as its purpose and goal. We find the explanation in the Hindu theory which is very well expressed in the verse below. The various stages of evolution reveal the glory of the Ātman or Brahman more and more, and in man it is seen to the greatest advantage. This human psycho-physical organism, with its highly developed brain and nervous mechanism, is a unique system. What is the peculiarity of this organism? Self-consciousness. As the *Bhāgavata* (XI. ix. 28) picturesquely describes :

*Sṛṣṭvā purāṇi vividhānyajayātmaśaktyā  
vrkṣān sarīsrpakhagadamśamatsyān ;  
Taistairatuṣṭahrdayaḥ puruṣān vidhāya  
Brahmāvalokadhīṣaṇam mudamāpa  
devaḥ—*

‘The Lord through His eternal Power created various abodes such as trees, reptiles, beasts, birds, insects, and fish, but was not satisfied in His heart with these. Then He made the human body which is endowed with the desire to realize Brahman and He was delighted.’

The animal cannot think about itself, what it is, how it has evolved, what its necessities now are, and what its future requirements will be. Nor does it have the capacity to plan ahead for

the future. It has not got sufficient creative intelligence to do all the things which man can do. So, when the stage of man is reached, we see that the spirit within, which was moving all creation from behind higher and higher in the scale of evolution, is able to think about itself and know itself. This is what is referred to in the above-mentioned verse as *Brahmāvalokadhīṣaṇa*, the desire to realize Brahman. That is the special characteristic of man, the capacity which he has got over and above the other animals : the capacity to realize God, to know himself, to understand his own greatness. And he fully understands it when he goes back to that original stage from which he has come. As the *Aitareya Āraṇyaka* (II. 3) beautifully puts it : ‘He who realizes the Ātman with greater and greater clarity obtains the fullest manifestation of his true being. He recognizes the Ātman more and more clearly in herbs, trees, and animals. Sap only is found in herbs and trees, but in animals consciousness is noticed. In animals, the Ātman becomes more and more clear, because in them both sap and thought are observed, while in others only sap is seen, and not thought. The Ātman is manifest in man to a greater degree. For man is most endowed with intelligence. He speaks what he has known, he sees what he has known. He knows tomorrow, he knows his environments, and what is far away. As he possesses this gift of intelligence, he seeks for the Immortal with his mortal instruments. The only knowledge which the animals possess consists in hunger and thirst. They do not say what they have known, nor do they see what they have known. They know not tomorrow, they know not their environment, nor what is beyond. They go so far, for their experiences are according to the measure of their intelligence.’

Evolution, according to the modern



theory, proceeds from the inorganic to the organic, and from amoeba to man, who stands at the apex of it. And in man we find life, knowledge, and consciousness. If man is the product of evolution and in him we find these things, they must have been there in the inorganic world also; they must have been involved there. What we call evolution is the manifestation of this consciousness. It manifests itself a little in the vegetable kingdom. It manifests itself higher in the animal world, and still higher in man, and highest in the *ṛṣi* or the sage or the *jīvanmukta*, the man who realizes the highest Truth. It is a gradation where there are no serious breaks. In the language of biology, there are three serious breaks in the chain of evolution. The biologists cannot explain when, where, and why life first manifested itself as a protozoa or amoeba. There was a time when the earth was as hot as the sun and no life, life as we understand it now, could have existed, but it suddenly appears in the plant and the animals. How does it come? The scientists are not able to explain. So they say there is a break there, a break between life and not-life. Then, again, there is a break when we come to the stage of man, in whom appears the consciousness or intelligence that can reflect upon itself, which is absent in animals.

According to the theory of involution and evolution, matter, life, and consciousness, the three constituents of the human being, are present in a potential form even in the inorganic things. The idea becomes clear if we designate these three aspects of man's being by the three specific qualities characteristic of them. Matter is of the nature of *tamas*, of inertia; life of the nature of *rajas*, of activity; and consciousness or intelligence of the nature of *sattva*, of light and tranquillity. The three together form what is called Prakṛti, or what in Vedāntic terminology is called

Māyā or Śakti. The progress of evolution is from *tamas* to *rajas*, and from *rajas* to *sattva*. In the inorganic world, *tamas* predominates; in the animal world, there is manifestation of *rajas*, mixed up with a good deal of *tamas*; and in man we find the presence of all the three qualities, in various degrees, making for the brute man and the divine man, the *jīvanmukta*, the liberated and ever-free soul. If as stated earlier, nothing comes out of nothing and as such the divine qualities that are observed in the *jīvanmukta*, such as perfect peace, absolute bliss and knowledge, etc., are present in the lowest of creation and yet not noticeable, then, in the language of Vedānta, they are clouded by *tamas*; and in animals by *rajas* and *tamas*; and in man by *rajas*, *tamas*, and *sattva*. Or the individual is bounded by Māyā or *avidyā*, and the purpose of evolution is to free him from this bondage.

Up to the stage of man, the individual creatures that are evolving higher and higher have no hand in their growth and development, as the science itself attests to. The progress takes place, according to science, by the interaction of the forces in nature itself. Religion, particularly Vedānta, would say that the very force Māyā, or Mother Prakṛti or Mother Nature (or in theistic terminology, Mother Lakṣmī or Pārvatī), who is responsible for the involution or bondage, is guiding from behind the progress to freedom of the individual. When the stage of man is reached, She leaves him free to work out his own future. Man in his newly found freedom misses the straight path, strays hither and thither, and instead of using the freedom that is vouchsafed to him by kind nature for achieving his complete emancipation from the thralldom of the senses and mind, puts on more and more bondages over himself. But after a series of trials and tribulations, a time will come when he



will have to beat a retreat and come to the straight path, which is giving up his own will and following the Divine Will. When he stops interposing his own will before the Divine Will, he is not far from the goal, which is perfection and freedom. In other words, he becomes a *jīvanmukta*, the liber-

ated-in-life. The whole of nature is in the throes of a struggle to produce a *jīvanmukta*, and it is man's duty to co-operate with nature in its task, or, in other words, to surrender himself to the Divine Will and Grace. That is the meaning of life and its struggles.

## DOES INDIA WANT AN AUSTERE CIVILIZATION AND A SPIRITUAL SYSTEM?—2

SWAMI VIMALANANDA

*(Continued from previous issue)*

### THE CAUSES OF THE MALADY

Foreign visitors from Hieun-Tsang to Alberuni have left on record the truthfulness and reliability of Indian society which they knew. Medieval sailors who visited the shores of India also mentioned the virtues of those whom they met. Corruption and grabbing today appear in the daily press and supply matter for public discussions. Individual peace and national amelioration will be riddled with difficulties if a country will be divided into hunting hounds and hunted quarry. With the least trace of a spiritual view left in life, a man cannot swerve from integrity, much less make opportunity in another's difficulty. Even vigilance commissioners with strong judicial minds are compelled to confess that mere penalization cannot eliminate bribery and graft until the mental climate of people becomes moral. Where social inertia is dominant, morality has a seller's market—men want to give lessons on morality and not follow it. The aggrieved want the buyer's market. When Tick and Tock seek an advantage from Pip, if Tick gains by the malefactions of Pip, Tick would cover him and Tock who is dis-

appointed will charge Pip for corruption and partiality. Next time, the position of Tick and Tock may be reversed. There is more noise than scoring in this game of seesaw. In a society where enjoyment of selfish pleasures and satisfactions is the central motive of action, only legislative palliatives for social evils can be found. Though the flowing river is free for all, a pot of water fetched for a needy person is sold for a price. An individual charged with a definite duty on an agreed pay and service security cannot sell bits of his duty on an extra price as a pot of water lifted from a common river. For a seeker of a special favour, to tempt a public functionary is a graver offence. Job patterns of our country give enough room for favouritism in many ways, and the needy wince at each other. In the words of Dr. Radhakrishnan, 'Only good breeding, and the active control of the religious conscience, can prevent the pride of power and the abuse of privilege'.

A person, after a protracted period of learning and training, secures qualifications for entering administrative service and, through self-effort, comes to occupy a posi-

tion of power, prestige, and a large salary. If, suddenly on a day, proved facts reveal that he is suspended or dismissed for malpractice, we can hardly believe our information. A careful examination of his personal history may disclose how he lost integrity. Perhaps, he developed a wrong philosophy of life from youth. He may have come to the conclusion that science and technology are for extracting all the pleasures that can be got from life. He may have noticed that similarly situated persons are accumulating luxuries and refractory employees compounding for mutual advantage and self-protection. Expensive habits might have grown in his own daily life. He may have sons and daughters, some brilliant and some backward; but if he fails to give equally expensive education, dress, cosmetics, recreation, and so forth, he believes his prestige will suffer. Geography, till recently, has isolated castes, tribes, and sects in this country; and people here, perhaps, have become more partial to the safety of their kith and kin than elsewhere, and this doting over relatives has made some to provide ruinous sons copiously. In his book *Religion and Society* (1947), Dr. Radhakrishnan revealed a great spiritual truth when he said: 'We are in the position of primitive groups which embrace the members of the blood kin only, or those with whom they are more or less intimately connected' and 'It is not bonds of blood, but virtue and similarity of moral interests that determine the membership of true community'. A person of the type that has been described above is far from having such a spiritual attitude. The least he would do will be giving a donation or subscription to tickle helpful friends or to buy a little good name. If he cannot possess a luxurious large house, a comfortable car, and the latest model of a radio, why should he work so hard? All these factors would incline a self-centred

man, however talented he might be, to the belief that money is required to achieve personal satisfaction and enjoyment in a never ending measure.

At times, we may hear such adventurous men telling: 'If others are in want and misery, it is because they are dull, timid, or lazy; or because the existing government and order of society are not what they should be. That does not mean a clever and courageous man should be prevented from getting more money and enjoying better. Religion and talk of morality and common good are but devices to check by fear secret evasions of conventional standards. But who honours man-made standards when he wants power and enjoyment?' Moral deviations are supported by this line of reasoning that they have practised from early days. Godliness and secular learning are incompatibles in the light of these arguments.

#### THE CURE

So Swamiji repeated that spirituality alone can harmonize the discord between individual liberty and social justice. A person who appreciates spiritual values introduces a sense of divine vocation in daily work. He acts as if others have done their part and for him alone remains what is to be done. Physical efficiency, disciplined behaviour, co-operative spirit, and team-work can be ensured only when there is a goal beyond one's own selfish ends. It is futile to advise discipline to a younger generation that is noticing every day abuse of ministerial and official power, partisan and personal motives interfering with economic regulatory powers, and open favouritism and patronage. These cannot be hidden away, and they spread in exaggerated versions. The priority which Swamiji claimed for spiritual ideas sixty-seven years ago did not grip the attention of the nation in spite of Gandhiji's renewed appeal;



and we now cry for a salubrious mental climate and quick relief. Swamiji said :

'So every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas. And after preaching spiritual knowledge, along with it will come that secular knowledge and every other knowledge you want. But if you attempt to get secular knowledge without religion, I tell you plainly, vain is your attempt. The highest gift is the giving of spiritual knowledge, the next is the giving of secular knowledge, the next is the saving of life, the last is giving food and drink. He who gives the spiritual knowledge saves the soul from many and many a birth. He who gives secular knowledge opens the eyes of human beings towards spiritual knowledge; and far below these rank all other gifts, even saving of life. Therefore, it is necessary that you learn this, and note that all other kinds of work are of much less value than that of imparting spiritual knowledge. The highest and greatest help is that given by spiritual knowledge. There is a great tendency in modern times to talk too much of work and decri thought. Doing is very good, but that comes from thinking. Little manifestations of energy through the muscles are called work. But where there is no thought there will be no work. Fill the brain, therefore, with high thoughts, highest ideals, place them day and night before you, and out of that will come great work. There is an eternal fountain of spirituality in our scriptures, and nowhere on earth except on this land of renunciation do we find such noble examples of spirituality.'

#### STEPS TAKEN FOR THE REVIVAL OF SPIRITUALITY

It is not that we have done nothing to

retrieve our spiritual treasures. What has been done by the Ramakrishna Mission is known to the Indian public. There has also been a nation-wide activity in the field. Ancient religious books have been edited, printed, translated, and studied widely. Original and derivative religious books are produced in the State languages, in English, and even in Sanskrit. Religious and philosophical periodicals have been started, continued, amalgamated, or become defunct. Hundreds of religious and philosophical articles have been contributed to special issues and papers. Some of the ancient *maths* have preserved carefully rare texts and religious learning which have now seen better light. Even some temples have undertaken propagation of religion through discourses and publications. New *āśramas* have sprung up in many places to promote religious study and life. Many of our universities have chairs to promote critical study of ancient systems of religion and philosophy. They have meritorious editions of texts with critical apparatus and translations. When the mammoth project on the *Encyclopaedia of Indian Philosophies* in fifteen volumes undertaken by the American Institute of Indian Studies comes out, we will have an exhaustive book of reference. These are achievements on which we may take pride; but they have not helped to *deluge the country with spiritual ideas*.

#### MEN OF CHARACTER NEEDED

The population of India has doubled since the time of Swamiji, and literacy has spread enormously. Dissemination of spiritual ideas among common people is still not high. Popular credulity still clings to the strange, the marvellous, and the magical as religion. Wonder-workers who claim visions and miracles attain a hagiographic hallow in the minds of millions. Allegiance to such heroes change



from time to time in quick succession as they come and go. Religion as a way of life and transformation of character, as held by Swamiji and enlightened religious leaders, is hardly known even to those who had schooling. It is doubtful if one per cent of the people who possess a copy of the *Gītā* knows to read it correctly, let alone the number of people who have assimilated the teaching. Objective critical study of the systems of philosophy and early religious literature as a curricular subject in the universities is limited to a few, and has not influenced students more than their study of literature or history of other lands. To meet the enormous task of bringing religion to the millions in its purer and rational form, we have no trained teachers of high character and competence coming forth in sufficient numbers. Compulsory imposition of religious study in educational institutions for one or two periods a week cannot produce any noticeable effect. Voluntary consecration to the religious ideal on the part of educated talent alone can help to inspire and impart the spiritual ideals and ideas and feed the grass-roots of moral life. Teachers with thorough sincerity and purity of purpose alone can give concrete content to abstract values through correct behaviour and selfless striving.

#### THE GREAT TASK AHEAD

So Swami Vivekananda exhorted the youths of his generation :

‘Give up! that is the watchword, the watchword of Indian religions. This world is a delusion of two days. The present life is of five minutes. Beyond is the Infinite, beyond this world of delusion ; let us seek that. The characteristic of my nation is this transcendentalism, this struggle to go beyond, this daring to tear the veil off the face of nature and have at any risk, at any price, a glimpse of the beyond.

That is our ideal. This spirituality, then, is what you have to teach. This sense-world of three days’ duration is not to be made the end and aim of all, is not to be our great goal. This little earthly horizon of a few feet is not that which bounds the view of our religion. Ours is the true religion because it teaches that God alone is true, that this world is false and fleeting, that all your gold is but as dust, that all your power is futile. Through renunciation is the way to the goal and not through enjoyment. We have, as it were, thrown a challenge to the whole world from the most ancient times. In the West, they are trying to solve the problem how much a man can possess, and we are trying to solve the problem on how little a man can live. Those who train themselves to live on the least and control themselves will in the end gain the battle ; and those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated.

‘Do not be in a hurry, do not go out to imitate anybody else. This is another great lesson we have to remember ; imitation is not civilization. Imitation, cowardly imitation, never makes for progress. It is verily the sign of awful degradation in man. Most of our modern reform-movements have been inconsiderate imitations of western means and methods of work, and that surely will not do for India. I have no words of condemnation for my nation. My ideal is growth, expansion, development, on national lines. I only ask you to work to realize more and more the Vedāntic ideal of the solidarity of man and his inborn divine nature. If there is one in a thousand who had actually realized religion, this world would soon be greatly changed. We are all in darkness ; religion is to us a mere intellectual assent, a mere talk, a mere nothing. Religion comes when the actual realization in our own souls



begins; and then alone we shall be moral. Now we are not much more moral than the animals. We are now held down by the whips of society. It is the policeman that makes us moral.

'Life is possible, progress is possible, for him who has heart, but he who has no heart and only brains, dies of dryness. At the same time, he who is carried along by his heart alone has to undergo many ills. Let everyone have an infinite amount of heart and feeling, and at the same time an infinite amount of reason. If a very small fractional part of human beings living today can put aside the idea of selfishness, narrowness, and littleness, this earth will become a paradise tomorrow; but with machines and improvements of material knowledge only, it will never be. These only increase misery, as oil poured on fire increases the flame all the more. Without the knowledge of the Spirit, all material knowledge is only adding fuel to the fire, only giving into the hands of the selfish man one more instrument to take what belongs to the other, to live upon the life of others, instead of giving his life for them.

'Suppose there is an evil, denouncing it will not remove it, but you must go to work at the root. First find out the cause, then remove it, and the effect will be removed also. Mere outcry will not produce any effect. Others who understood the idea had great sympathy in their hearts, these were the great saints. Without faith, humility, submission, and veneration in our hearts towards our religious teachers, there cannot be any growth of religion in us; and it is a significant fact that where this kind of relation between the teacher and the taught prevails, there alone gigantic spiritual men are growing; while in those countries which have neglected to keep up this kind of relation, the religious teacher has become a mere teacher. Under such circumstances, spirituality becomes almost

an unknown quantity. There is none to transmit it, and none to have it transmitted to. Religion with such people becomes business.'

It is often said that the present generation should be taxed heavily by the Government to build up a planned economy to make the coming generation happy. There are also some public religious leaders who say that the majority of us had no enjoyment whatsoever for generations and so the present explosion of free thinking and enjoyment is only a reaction which will soon calm down to spiritual serenity. These arguments conceal some fallacies. Though productive factors condition social institutions and legal outlooks, all things cannot be explained by food, drink, clothing, and shelter. Tradition, propaganda, and ideals are not less important than forces and modes of production. Bereft of these, the coming generation will be featureless automatons. That is the reason why Swamiji stressed culture and flooding the country with religious thoughts. The theory that one generation of people who are indisciplined in behaviour and emotions will produce the next generation of ordered progeny is a delusion. Man is what his social heritage makes him. Unity and continuity must be recognized between empirical facts like commerce, industry, agriculture, labour, law, and administration, on the one hand, and moral facts like prudence, temperance, chastity, modesty, integrity, and justice, on the other. Then only even pleasure of greater duration and better quality will become possible. That is how spiritual strength removes even poverty. We may otherwise degenerate into lower and lower levels. So, in the view of Swamiji, he who holds on to the highest ideal, even if he wavers a little, cannot widely miss the goal.

Social standards are the result of the individual efforts of each one of us. We have to capture the spirit of India's past. 'Human progress has been achieved in the past', as Dr. Radhakrishnan beautifully puts it, 'by the refusal of the individual to sink his common sense and conscience in the neurotic herd. Life is resistance, digging one's heels into the ground in order to stand against the current. One of the deepest causes of the disorder of the present is the absence of men and women who refused to be carried away.' The expensive and colourful centenary celebrations

of Swami Vivekananda has brought his name to thousands who may not have heard about him before. We may persuade every municipality in this country to declare more Vivekananda roads and Vivekananda parks. But the path of Vivekananda will still remain the road of few until his ideals soke into the heart of the rising generation effectively. India's real strength and safety lies there. May these words of that great spiritual hero ring in our conscience: 'Have we taken hold of the torch of truth, and if so, how far did we carry it?'

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## ON AESTHETIC AND ETHICAL VALUES—2

DR. S. K. NANDI

*(Continued from the previous issue)*

### ART AS PURE BEAUTY AND EXPRESSION

As against hedonistic and pedagogic aesthetic, the theory of art as consisting of pure beauty has been brought forward in right earnest. But this is to be borne in mind that if art is not to be confounded with sensual pleasure (utilitarian practicalism), nor with the exercise of morality, then it would be aesthetic of pure beauty though not divorced from expression. I beg leave to point out that as the existence of the hedonistic side in every spiritual activity has given rise to the confusion between aesthetic activity and the useful or pleasurable, so the existence of or rather the possibility of constructing the physical side has caused the confusion between aesthetic expression and expression in a naturalistic sense; that is to say, between a spiritual fact and a mechanical and passive fact (not to say, between concrete reality and an abstraction or fiction).

In common speech, sometimes, it is the

words of the poet that are called expression; the notes of the musicians or the figures of the painters bear the same epithet. Sometimes, the blush which generally accompanies the feeling of shame, the pallor often due to fear, the grinding of the teeth proper to violent anger, the shining of the eyes and certain movements of the muscles of the mouth which manifest cheerfulness are often called expressions. We also say that a certain degree of heat is the expression of fever, that the falling of barometer is the expression of rain, and even that the height of exchange expresses the depreciation of the paper currency of a state, or social discontent the approach of a revolution. All these 'expressions' are certainly not aesthetic. Darwin's book on the expression of the emotions in man and animals does not belong to aesthetic, because there is nothing in common between the science of spiritual expression and semiotics, whether it be medical, meteoro-



logical, political, physiognomic, or chiro-mantic. Expression in the naturalistic sense cannot be identified with and is different from the expression in the spiritual sense, that is to say, the very character of activity and of spirituality, and therefore the bipartition into the poles of beauty and ugliness. It is nothing but a relation between cause and effect, fixed by the abstract intellect.

#### ART AS CRAFT

The complete process of aesthetic production can be symbolized in four stages, which are: (a) impressions; (b) expression or spiritual aesthetic synthesis; (c) hedonistic accompaniment or pleasure of the beautiful (aesthetic pleasure); and (d) translation of aesthetic fact into physical phenomena (sounds, tones, movements, combinations of lines and colours, etc.). It is not difficult to find out that the really aesthetic point is in (b). Translation of the aesthetic fact to physical phenomena, i.e. the desubjectification of subjective feelings through a process of externalization on stone, paper, or canvas, is not strictly situate within the four walls of aesthesis. The technique is not art; it belongs to craft. It is practical activity, and as such no part of the aesthetic activity, which is theoretical in nature. When the artist is credited with this form of activity and is labelled as an 'artist', he is generally segregated from ordinary human beings. This segregation of artists from ordinary human beings belongs to the conception of art as craft; it cannot be reconciled with the conception of art as expression.

#### AESTHETIC ACTIVITY IS THEORETICAL

Theoretic activity is aesthetic and logical, whereas practical activity is economical and moral. Technique belongs to the domain of the second (practical), whereas expression belongs to the sphere of the first-named

(theoretical). The two types of practical activity resemble the double degree of the theoretical activity, i.e. aesthetic and logical. The first practical degree is simply useful or economical activity and the second is moral, the second implying the first. I do not accept the view that morality partakes of the nature of both theoretic and practical activity; it is theoretical, for it consists in part of finding things out about ourselves; not merely doing things but thinking what we are doing. It is practical, because it consists not merely of thinking but of putting our thoughts into practice. We do not believe in the amphibious character of the moral act and consider this to be practical, as it refers to will. Aesthetic activity cannot be considered to be devoid of any reference to theory and practice on the plea that the distinction has not yet arisen in the art-level. (R. G. Collingwood: *The Principles of Art*) I do not accept the contention that such a distinction only presents itself to us when, by the abstractive work of intellect, we learn to dissect a given experience into two parts, one belonging to the 'subject' and the other to the 'object'. I consider the aesthetic activity to be theoretical, and the expressive process is exhausted when those four stages enumerated above have been passed through.

Now, following Croce, we may try to understand the nature of this aesthetic activity in contradistinction to other forms of activity including the moral. The practical activity as opposed to theoretical activity is will. For us, the will is the activity of the spirit which differs from the merely theoretical contemplation of things and is productive, not of knowledge, but of actions. Action means voluntary action. It is not necessary to point out that in the will to do, we include, in the scientific sense, also what is usually called not-doing: the will to resist, to reject, the will of a



Prometheus also is action. We understand things with the theoretical form; we change them with the practical form. With the one we appropriate the universe, with the other we create it. But the first form is the basis of the second. The relation of double degree obtains between them. We can think of a knowing independent of the will, but cannot possibly think of a will independent of knowing. How can we will without having before us historical intuitions (perceptions) of objects and knowledge of relations which enlightens us as to the nature of those objects. An action, however slight it may be, cannot really be an action, that is, an action that is willed, unless it be preceded by the cognitive activity. The aesthetic activity is theoretic activity, and, as such, we condemn as erroneous every theory which annexes the aesthetic activity to the practical or introduces the laws of the second into the first. The practical is not aesthetic nor within aesthetic; it is outside and beside it. If found united, they are not united necessarily or by the bond of identity of nature. This unique state of the aesthetic activity as theoretical forbids formulation of an end of art and choice of content. The theme or content cannot, therefore, be practically or morally charged with epithets of praise or blame. The traditional determination of the content of an epic as something great and noble loses all meaning when we consider aesthetic activity as purely theoretical. When we hurl the accusation that the theme is 'badly selected', what we mean is the manner in which the artist has treated it, the failure of the expression due to the contradictions which it contains.

A reference to sincerity will make the point clear. It is used in reference to both the types of activity, theoretical and practical, aesthetic and moral. When we impose sincerity as a duty upon the artist, it is done, as we clearly do not distinguish the

double meaning of the term. For by sincerity we may mean, in the first place, the moral duty not to deceive our neighbour. Sincerity in this sense is foreign to the artist, for he deceives none. He only gives form to what is already in his soul; the light of his soul, which was never seen before either on land or sea, is bodied forth. The question of deception could only arise, if he were to betray his duty as an artist by failing to execute his task in its essential nature. If lies and deceits are in his soul, then the form which he gives to these things cannot be deceit or lies, precisely because it is aesthetic. If by sincerity be meant, in the second place, fulness and truth of expression, it is clear that this second sense has no relation to the ethical concept. So the aesthetic and the ethical sincerity are wide apart in their meaning, and it becomes evident that a word has just been used both by ethics and aesthetics without covering the same extent and connoting identical qualities.

#### SEPARATION OF ART FROM MORALITY

In the foregoing lines, I have attempted a correct appraisal of the nature of aesthetic value and moral value with reference to theoretical and practical activity. Now I attempt to answer the vexed question of art-morality relation by distinguishing true and proper aesthetic activity (whose nature I have already explained) from the practical activity of externalization (which has been alluded to). The intrinsic value of art qua art presupposes independence of art, and art is taken to be independent of morality and utility. But if by art be understood the externalization of art, then utility and morality have a perfect right to enter into it. That is not the sense in which art is to be understood. Technique is no part of the aesthetic fact. We do not externalize and fix all the many expressions and intuitions which we form in our spirit.



We do not declare our every thought in a loud voice or write it down or print or draw or paint or expose it to the public. We select from the crowd of intuitions which we formed or at least sketched within us. This selection is governed by the criteria of economic disposition of life and of its moral direction. Therefore, when we have fixed an intuition, we have still to decide whether or not we should communicate it to others and to whom and when and how. All these deliberations come equally under the utilitarian and ethical criterion.

Thus the concepts of selection, of the interestingness, of an educated end, and of morality cannot be imposed upon art as art. They attach themselves eternally to aesthetic fact, but in reality they belong to economic and moral life. It is well to advocate yet greater freedom in making known the means of aesthetic reproduction. But the proclamation of this freedom, and the fixing of its limits how wide-soever they be, is always the task of morality. And it would in any case be out of place to invoke that highest principle, that fundamentum aesthesis, viz the independence of art, to deduce from it the guiltlessness of the artist who calculates, like an immoral speculator, upon the unhealthy tasks of his readers in the externalization of his imaginings, or the freedom of hawkers to sell obscene statuettes in the public squares. This last case is the affair of the police as the first must be brought before the tribunal of the moral consciousness. The aesthetic judgement on the work of art has nothing to do with the morality of the artist as a practical man or with the provisions to be taken that the things of art may not be diverted to evil ends alien to her nature, which is pure theoretic contemplation. (Croce: *Aesthetic*, Ainslie edition)

Alfred North Whitehead, in his characteristic style, draws the line of demarcation

between art and morality. (*Adventures of Ideas*) Art, according to him, neglects the safety of the future for the gain of the present. In so doing, it is apt to render its beauty thin. But, after all, there must be some immediate harvest. The good of the universe cannot lie in indefinite postponement. Thus, art takes care of the immediate fruition, here and now, and in so doing, is apt to lose some depth by reason of the immediate fruition at which it is aiming. The effect of the present on the future is the business of morals. And yet the separation is not so easy. So long, I have been attempting to indicate the line along which the separation could be effected. A further analysis would be helping us in understanding properly the nature of the problem.

#### SEMANTICS AND THE CONCEPT OF BEAUTY

A semanticist like Anatole Rapoport or Alfred Korzybiski or Harry L. Weinberg might judge the problem differently. General semantics, we know, aims amongst others at the complete integration of the different levels of the nervous system, their mutual interaction without identification, objectification, or reversal of the natural order of abstraction. Each level would perform its role without warping the activity of the others, the 'emotions' not distorting the logic of the higher orders, but rather enlivening their activity, the 'reasoning' not cutting itself off from the emotional level but rather enriching the emotional life. This ideal made them more rational and less dogmatic. According to a noted semanticist, the dichotomy of free will and determinism seems to confound us on the verbal level. (Harry L. Weinberg: *Levels of Knowing and Existence*) It appears most often as a paradox, a problem in logic. An equally hardy philosophic perennial, beauty, according to Weinberg, dwells more on the non-verbal levels, or



more precisely, on different orders of the non-verbal level. It is a more mysterious, less tangible problem where free will and determinism stand out clearly and sharply as implacable and irreconcilable opponents. Beauty eludes us. It is not so much a battle as a search. Where is it, asks the semanticist, in the object, or in the eye of the observer? What is it, a sensible quality, or an evanescent essence not directly perceived, but intuited or revealed? One sees it as a quality in things, like colour or form or sound. The other claims it is as much a part of the observer's reaction as is any other quality. From the point of view of a semanticist, the controversy might be considered 'as a confusion of the levels of abstraction'.

One of the main objections to the theory that beauty is in the object, as are other qualities, is the infinite variety of things we find beautiful, ranging from musical compositions to the waiting of a baby, from Michaelangelo's *Moses* to an arrangement of wires, bones, feathers, and bottlecaps, labelled 'Abstraction No 24'. A bloody battle, a scientific theory, a sunset, a flower, the agonized cry of a tortured man, the solution to a mathematical problem, the distended lips and earlobes of an aboriginal woman, the technique of a surgeon, all these diversities and an infinity of others have been considered beautiful at some time by some men. What single element common to all can be labelled 'beauty'?

The baffling problem comes no closer to a solution, if we claim that beauty is not in the object but in the observer. While this would account for the diversity of things found beautiful, there still remains the question of how beauty differs from other qualities. Perhaps, we can find our way to an answer by taking a concrete example. I am writing this address for the Chandigarh Session of the Indian Philosophical Congress, seated in a comfortable

chair on the porch of our home. I look out over a big playground through which the mist is slowly drifting in strangely shaped patches and clumps, now like a procession of steep-walking ghosts, now floating like prehistoric monsters in a timeless trance. There is a very gentle rain falling; there is hardly any wind. The raindrops drip from leaf to leaf to the roots of the long green creepers that twist about the trellis. The smell of green earth and leaf-mould rises from the ground. The trees and bushes and the houses in the distance have the detached, eternal, dream-like quality of a Japanese landscape. Suddenly, I have a nameless, indescribable feeling: What a beautiful scene! It is beautiful.

Let us carefully analyse this situation. Being a convert to the fast developing ideas of general semanticism, I would prefer to change the traditional form of language. It is not beautiful; it appears beautiful to me. Why? Well, I enjoyed watching the metamorphic changes of the mist shapes, the sound of the raindrops, the smell of the earth, the timeless quality of the scene. But why were these parts of the scene so pleasant to me? Who knows? Maybe my childhood love of fairy tales had something to do with my seeing and enjoying ghosts and witches in the shrouds of mist. But my 'whys' quickly run into a dead end. Why did I like the fairy tales? Why this liking? In the final analysis, the only answer is: 'I do because I do.' If we cannot say that there is no accounting for taste, we can at least state that there is very little. But where is beauty in all this? I like the shape of the fog, the sounds of rain, and the smell of earth. Perhaps, there may even have been a hum of an I.A.F. plane overhead or the yell of a bitch in the distance, which I disliked and unconsciously repressed in order not to spoil the scene—just as there may have



been a twinge in my arm or an itch on my leg, which were equally ignored. Each perceived element in the scene produces a pleasant or unpleasant feeling in me to varying degrees. I am conscious of some and unconscious of others.

We do not stop at that. The abstracting process runs its course. Its integrative and summarizing character becomes all the more manifest as we move up the levels of abstraction. Even at this lower order feeling level, it proceeds to 'add up' all these discrete feelings of pleasantness and unpleasantness into one single state or evaluation of the situation-as-a-whole. That is, we find the scene organism reaction-as-a-whole evaluated as pleasant or unpleasant. And we either like or dislike it as a whole to the degree we find it pleasant or unpleasant as a whole. This Gestalt-like, structure-forming, summarizing, integrating activity is characteristic of our nervous system in operation, and it is to be found on all levels of abstraction. And where is beauty all this time? I believe it is a feeling, a higher order feeling, a resultant of this summarizing activity. It is a feeling generated by response to the structure-as-a-whole. It is a feeling, whose precursor is the feeling of the pleasantness of the whole, or perhaps, the latter raised to an intensity which produces a conviction of certainty that sweeps away all doubt about or notice of, details that might detract its being evaluated as 'all pleasant, all beautiful'. If we all agree that something like this occurs, why has there been such an air of mystery about beauty which we do not find surrounding other abstractions? First, there is the confusion about its causal precursors. If I see the green in the trees, and I find it pleasant and can connect causally the colour and the feeling, I say 'The green caused it'. The same applies to every other detail in the landscape. I can estab-

lish, at least I feel I can, by neglecting unconscious factors, a simple causal connection between each sensory detail and the feeling-response (pleasant or unpleasant) to it. But the feeling of the pleasantness-of-the-whole cannot be traced to any of the individual elements in the scene, for its precursors were the individual pleasant feelings, not the individual sensations which 'caused' the individual pleasant feelings.

A second factor which contributes to the mystery and confusion is that this is a feeling about the structure-as-a-whole. The structure-as-a-whole has characteristics not found in any of the parts, and these non-additive characteristics are perhaps the key ones which 'touch off' the feeling of beauty. But these 'wholeness' characteristics cannot be pointed to, cannot be directly observed, cannot be discovered by analysis, for analysis, which is a concentration on the elements of a structure, immediately destroys the wholeness characteristics. The perception of structure-as-a-whole is of a higher level of abstraction than is perception of the elements of the structure, and the characteristics of this level, as would be expected, have different characteristics. Being further removed from the direct sensory level, the 'wholeness' characteristics are less concrete, more ineffable, more mysterious.

Perhaps, an analogy between the perception of beauty and the concept of triangularity will be helpful. We can point to individual triangles of all shapes but not to triangularity, which is on the next level of abstraction, a sort of summation or integration of certain characteristics of individual triangles with differences neglected. If we try to point out triangularity in an individual triangle, we could never find it and might be tempted to talk about the mysterious essence, triangularity, in it.

The semanticist calls this kind of confusion of two levels of abstraction objectification—the projecting of object-like (sensory) characteristics upon a level of abstraction above the object-level. Similarly, we objectify beauty when we try to turn a higher order feeling into a lower order sensory characteristic. Most sensory abstractions are projected out to the object; we see colours as 'out there', while feelings are not projected; we feel them in us. When we try to project the feeling beautiful 'out

there', we compound mystery. Beauty does not have the concreteness of sensory perception. Yet, we try to make it so in our attempt at projection. We usually talk of the sense of beauty, the implication being that it could be sensed the way we sense colours or shapes. Talking this way leads to thinking this way, and soon to the hopeless quest. Thus, we find that a semanticist's analysis gives us the self-same conclusion which Tagore arrived at without much of philosophical analysis.

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## THE FOUNDATIONAL PRINCIPLE IN MAN AND THE UNIVERSE

DR. P. S. SASTRI

Man can theorize, infer, and understand. He can know the world around him. If man is a part or product of nature only, could he form any theory explaining the facts of nature? The basic question, then, is: 'What is a man both in himself and in his environment?'

### MAN, NATURE, AND CONSCIOUSNESS

Man understands, or is capable of understanding, nature. Nature cannot mean the phenomena entering into human consciousness. It cannot mean all that is revealed to us in science, since it here includes the phenomena and the factors that make up that phenomena. We can, then, start with the idea that nature is the object of possible experiences. It consists of a series of related facts that are knowable. Man is related to this order, and he also becomes aware of it. In other words, nature consists of objects or entities of experience. It is the given. The given is generally an effect which has to be explained with reference to that which alone can make it intelligible. The effect is that

which exists; and that which exists is that of which one is directly conscious. But what is involved in the immediate consciousness of man? It is the soul with all its thoughts, desires, and feelings. These contents are outward-looking.

### CONSCIOUSNESS THE SUBSTRATUM OF ALL EXPERIENCE

We can say what an object is by attributing to it certain qualities. Any such quality implies the feelings or sense experience of a conscious subject. The object is the meeting-point or focus of certain qualities or relations. These qualities derive their significance from an 'experiencing' on the part of a conscious subject. That is, the consciousness for which and in which the objects exist cannot itself be a part or product of those objects. Since the objective order exists for and in consciousness, we can never know or conceive anything existing apart from consciousness. The external universe, then, has no meaning except to a consciousness that has a concept of such a universe; and all experience becomes



intelligible through the activity of this consciousness. It is presupposed in all experience, and it is therefore logically prior to all experience.

#### THE EXPERIENCER, THE EXPERIENCE, AND THE OBJECT OF EXPERIENCE

Kant believed that understanding is responsible for the systematic order or form of nature, and that consciousness creates this order by operating upon an independently given manifold of sense-data. Consider the distinction between a subjective illusion and the objectively real. In both, there is a reference to an object, to the past experience. There is a construction of meanings round the sensation, an attempt to fit it into a place in my system of experience. That is, the conception and the perception of an ordered system of nature are dependent on the activity of consciousness. Having a mere feeling or a simple sense-impression is not the same as having a perception or a conception of the object. The feeling or the impression provides the occasion for consciousness to interpret, relate, and construct the objects of perception. That which excites the sensation is external; but that which is perceived or conceived is not external to consciousness. The object of knowledge is thus different from the exciting cause of the sensation. The man who knows may have an animal sensation to begin with. But in the act of knowing, there is nothing of the animal. Man is thus an entity distinct from the rest.

#### REALITY INCLUDES CONSCIOUS SELF AND INTELLIGIBLE UNIVERSE

Any perceptual experience is analysable into the simplest elements. These elements presuppose the work of the mind for their very existence, because these are not the elements of feelings. The object of knowledge, too, has an existence

and meaning only in relation to the mind. If it does not partake of this mental or spiritual nature, it ceases to be knowable or intelligible. The object is that which is integrated to the mind. And what we mean by reality is that which means and includes both the conscious self and the intelligible universe.

#### CONSCIOUSNESS BEYOND TIME, SPACE, AND CAUSATION

In the knowing or conceiving activity, there is operative a principle which is quite different from a spatio-temporal event or a series of such events. Because perceiving and conceiving are the processes synthesizing meanings and relations, that which perceives and conceives must be a synthesizing principle. Consciousness cannot, then, be a discrete series of events. In knowing there is involved a non-natural or supra-natural principle. A mere series of events is different from the consciousness of a series of events. No event in a series, and no number of such events, can be the consciousness of the series, because consciousness must be presupposed in each and all of the events in the series. Moreover, the consciousness of a series must possess a genuine internal unity, for consciousness is not *a* series but of a series. It cannot be the product of the series of which it is conscious. Nor can it be the product of a previous series of events, since that would land us in an infinite regress. There can be no experience of anything as being an invariable antecedent of experience or consciousness; and therefore, nothing can be intelligibly regarded as the cause of consciousness.

#### SELF-CONSCIOUS INTELLIGENCE THE STUFF OF THE UNIVERSE

When it is said that consciousness presents the universe as an intelligible system, it cannot mean that the universe is a

creative act of the human mind. It is not my idea. I myself, like every other individual, am born into it. As such, it is not my act. And yet, it reveals itself as a cosmos, which is the same as saying that it reveals the work of a self-conscious Intelligence or Knowledge.

The Self is an essential factor in and of the universe. Man's self-consciousness is the *punctum stans* through which he becomes aware of everything. The self-conscious subject is distinct from the feelings of which it is conscious and also from their occurrence. As active even in simple perception, consciousness is not a series of phenomena. The human mind apprehends the world as a whole, though in an imperfect way. Inasmuch as the world is really a whole, it is in its real character that the world is thus apprehended. And it can have only that kind of unity which an analysis of the experience suggests to us as possible. There must be some principle of synthesis or unification analogous to that of our understanding. The true world must be one, must be an all-inclusive whole; and the self is such a whole of consciousness. This self is present to itself in all its aspects and activities so intimately as to enable us to catch a glimpse of this intimacy in our highest experiences of knowledge, art, and love.

#### KNOWLEDGE IS FINDING OF UNITY OR TOTALITY OF EXPERIENCE

The human mind is continuous with the consciousness which is the whole. It functions as if it is somehow identical to some extent with consciousness. This partial identity is evinced in our partial apprehension of the world as a whole through feeling and knowledge. In our endeavour to overcome the limitation of our minds, we strive towards various forms of totality in our actual experiences. This feature explains the self-transcendence of all entities includ-

ing the human self. The self strives to be complete through an apprehension of the universe as a whole. Our life is spent in trying to unify the experiences which are in reality happening in our own soul. That is, all our knowledge consists in the unification of our private experiences. In such a whole, the different members are said to be in absolute intimacy of unity with one another; and this is the characteristic of the eternal. The eternality of consciousness is a derived or implied feature of its unity.

#### ETERNAL CONSCIOUSNESS THE SOURCE OF HUMAN INTELLIGENCE

Human intelligence may, by some, be traced back in essence to the animal mind. If it cannot be so traced, it must have supervened upon the modifications of sensibility in non-human beings in such a way as to prepare for it. But any naturalistic theory is bound to ignore the fact on which the humanity of the human mind depends. Our intelligence is not a result of nature; nor is nature a result of our intelligence. They appear to have a common source, and they are communicated to us in inseparable correlation. But the animal functions, organic to knowledge, cease by that very fact to be merely natural. And man himself can mean only the self which distinguishes itself from natural relations; and as consciousness of time and of successive events is a fact of experience, this self cannot itself be conditioned by time or by anything in time. But our consciousness, as a function of the animal organism, does develop in time; and the consciousness which constitutes our knowledge has to be the eternally complete consciousness as so far realized through that organism.

#### CONSCIOUSNESS THE UNIFYING PRINCIPLE OF RELATIONS

Nature is the object of knowledge. This



knowledge implies the existence of a principle in man which cannot be natural. This non-natural principle may be called a self-distinguishing consciousness. It cannot be subject to the relations it establishes between phenomena. Thus, it cannot be in time or in space. It cannot be matter or motion. The consciousness, through which alone nature exists for us, is therefore neither natural nor a product of nature. Consciousness has to be then accepted as the unifying principle of a system of relations. In perception, the self-conscious subject presents to itself the qualities that have certain relations to its sense faculties, and the occurrences of these relations here and now. The object is apprehended as a synthesis of relations in consciousness; and consciousness is a self-distinguishing one which keeps distinct the self and the various elements of the object. It, of course, holds all together in the unity of the perceptual act.

The synthesis of relations that we have in perception is possible only to a self-consciousness. It exists only for this self-consciousness which cannot be any one of the factors synthesized. The same principle is at work even in the higher forms of knowledge. And hence one may say that knowledge proper is out of time. Even in the lowest form of the strictly human experience, we have a consciousness of change. It is a change felt by or made known to a consciousness. Hence, the synthetic unity of apperception appears to be a fact. Without the self, there is no experience; and all we know is that work of the mind, which consists chiefly in relations.

#### UNITY OF MAN AND NATURE

What exists is a cosmos of experience. Is it the same as the world as it is? In constructing its cosmos of experience, consciousness or understanding, said Kant,

works upon a given manifold of sense-data. The mind imposes the systematic form on the supplied material. That is, the matter and the form of experience are said to exist separately from each other. But the matter and the form of perceiving, thinking, and willing cannot have such an independence. They are inseparably united; because it is the form or active principle of consciousness which performs the interpretative operation upon sensation. Without such an imputation of meanings and relations to the sensations, there would be no perception at all. Knowledge, then, is a synthetic mental structure, and is arrived at through the laws of our mind. In and through knowledge, the known world is unified and held together, for knowledge builds it up into a complex whole; and to constitute a world of experience, we require a single, active, self-conscious principle. Kant felt this need too well, since he insisted on relating the appearances in a single universe to one another.

The real objective world is a world of objects like tables, chairs, and houses. That is, objective reality is not a simple collection of events or impressions, since it involves relations. A real table is a system of terms in relation, and so is the idea or the perception of a table. There is, then, a synthetic principle operative in reality and in thought as well. This principle is identical with the principle of consciousness. Hence, that which we know is of the same essence as our knowing. Here we have the unity of man and nature.

#### THE RELATIVE REALITY OF THE OBJECTIVE WORLD

If the objective world is a system of terms-in-relation, do the terms possess a substantial reality? Do not the relations possess it? Locke held that objective reality belongs only to the terms. The real and the mental constructs are said to

be mutually opposed. Things are not related in themselves, for relation is the work of the mind. This position implies that nothing of which anything can be said is real. But a simple idea cannot be distinguished from other ideas, if they are not related. If the work of the mind is purely arbitrary, the real will have to be a chaos. If reality is to be found in the unrelated terms, the manifold of terms cannot be regarded as self-existent or underived. They must be the data supplied to our senses by external things or substances. Existing outside consciousness, these substances must remain forever unknown. Our knowledge will then be confined to their appearances to us. Kant, therefore, felt that if we distinguish between the form and the matter of experience, all those relations and qualities which we ordinarily attribute to objects must be relative to consciousness. The categories can then be predicated of the world of appearance only. But if we abstract from experience all that is relative to thought, the objective world becomes a blank nothing. If the categories of thought apply only within the realm of experience and if they belong only to the form of experience, then the material content will not be subject to these categories. This difficulty was not met squarely by Kant.

The Kantian world of appearances is caused by the things-in-themselves which are independent of and external to consciousness. At the same time, Kant said that the category of causality is a principle imposed by the mind in the organization of its own phenomenal world. To assert a causal relation here is to assert that the things-in-themselves are within the realm of consciousness. Hence, we have to admit that the material on which consciousness works does not come from a purely external source.

The mental construct is as much real as

anything else. The true antithesis is to be sought between (i) a judgement which states the relations of the object to be those which, according to the order of the universe, do determine it; and (ii) the judgement which states relations other than these. Our experience, our knowledge, consists in relations. We advance in knowledge as we see new relations which are in existence but which are not hitherto known by us to exist. When we speak of the world as a system of terms-in-relation, we mean that it is more than a discrete series. We mean that it is a unity which does not efface the manyness.

In spite of holding to the doctrine of the mental construction of reality, one need not believe in a subjectivist view. The subject does not create the objective world. Our knowledge is the communication to us, the reproduction in us, as individual subjects, of the objective world. The categories which systematize and the manifold which is systematized are reproduced together. This is another way of saying that the formative principle which operates in thought is at the time operating throughout reality. Thought here is synonymous with self-consciousness. Our thinking is the world of objective reality becoming focussed within us. In such an experience, we understand the universe. We understand it because it implies and involves a principle which renders all relations possible, and which in itself is not determined by them. These relations are not the creations of the human mind. Yet, they do appear as the work of an intelligence similar to our own. Otherwise it is not possible to understand them. Hence we argue that they manifest a self-conscious intelligence or thought which is similar to us and yet different from us in being out of time and in being able to know and do in whole what we can know and do in part.



MAN NOT A MERE PRODUCT OF  
NATURAL FORCES

That the human organism is not a mere product of natural forces and that it is not a pure animal organism is revealed also by the analysis of will. The human organism is subject to wants also; and these enable the mind to construct to itself the objects of desire. A want is different from a wanted object. The development of feeling a want into the idea of a wanted object implies an abiding subject which is different from the want. The subject persists through all the stages of the want and through all the varying wants. This fact leads to the reality of the conception of the satisfaction of the self as a whole.

Consider the situation of a man selling his birthright for a meal. Hunger has given the want, and the wanted object is the meal offered to dispel hunger. The motive force or cause is not the want but the wanted object. The nature and value of the action is determined only by the conception of the wanted object. A feeling of uneasiness in the present might force us to act; but it does not lead us to that pre-

cise action which alone can remove the uneasiness. A positive idea of what is to be realized must necessarily precede the action. This positive idea is the idea of a desirable future state of himself. The feeling of a want is only an occasion, not an object. In other words, an act of the will involves the operation of intelligence which alone can reveal the significance of a state of want. The want, moreover, is not contained in the resulting motive; and it is man who makes or constitutes the cause of his own action.

THE FREE NATURE OF MAN'S BEING

Man, then, is not the product of the natural forces. He cannot be explained on the basis of these forces. He is free. He is independent of the natural world. He is actually operative in the universe and is a cause. He is free, because he is not a link in a causal series. Man can act absolutely from himself, and his activity cannot be explained except by reference to himself. This activity is self-originated; and only through our own exercise of it do we understand it.

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'Pleasure is brief as a flash of lightning  
Or like an Autumn shower, only for a moment...  
Why should I then covet the pleasures you speak of?  
I see your bodies are full of all impurity :  
Birth and death, sickness and age are yours.  
I seek the highest prize, hard to attain by men—  
The true and constant wisdom of the wise.'

*Buddha and the Gospel of Buddhism, p. 34*

## SRI JAWAHARLAL NEHRU

We are deeply grieved at the sudden demise of Sri Jawaharlal Nehru, the Premier of India since her independence, on Wednesday, the 27th May, 1964 at 2 p.m. in his New Delhi residence. He was 74. One day earlier he had returned from Dehra Dun, the Himalayan retreat where he went to pass a few restful days. He looked cheerful.

Early morning at 6.25 he was hit by a sudden rise of blood pressure when he got up from the bed. He complained of pain in the back and soon became unconscious and was placed under oxygen. His condition became grave from 11.30 a.m., and he was sinking gradually.

He was born in Allahabad on November 14, 1889. Though he had an English education and upbringing, he was essentially a product of Indian culture. At the age of thirty he came into close contact with Mahatma Gandhi during the latter's non-co-operation movement.

He was as much in the forefront of a movement of national liberation for over 30 years as he was a leading figure in the country's independent government for about 17 years. Both the periods were marked with great change and significance for India's destiny.

If Mahatma Gandhi be called the Father of the Nation, Sri Jawaharlal Nehru can

unhesitatingly be called the principal architect of a new India. He inculcated a spirit of dynamism in all the fields of India's development and tried to put her on a progressive and scientific basis. He wanted to see India prospering economically, culturally, and morally. His was a life of utmost dedication—a life which had two principal missions to fulfil—to see India regenerated and the world maintaining peace and harmony.

A man of diverse personalities, Sri Nehru combined in him a writer, a thinker, an orator, and a statesman as well. In a country full of socio-economic-political problems his utmost loyalty to certain fundamental principles gave a lead to the people's life and thinking. His courage, wisdom, and love held the country's conflicting forces together. He did not look upon man from the standpoint of respective religions but he viewed man from the ideal of humanity. He was as much dear to the people of his own country as those of abroad. His amicable nature, freeness, simplicity made him loving to the children.

In his demise India has lost one of her greatest freedom-fighter, a nation-builder, a forerunner for the cause of coexistence and universal brotherhood.

May his soul rest in peace!

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## NOTES AND COMMENTS

### IN THIS NUMBER

'Buddhistic India' by Swami Vivekananda, reproduced here from the *Swami Vivekananda Centenary Memorial Volume*, is the text of a lecture delivered by the Swami at the Shakespeare Club, Pasadena, California, U.S.A., on 2 February 1900. The lecture, published for the first time in the *Memorial Volume*, was obtained through the courtesy of Swami Nikhilananda, of the Ramakrishna-Vivekananda Center of New York, who has added the matter in the square brackets for purposes of clarification and to provide the missing links in the transcript. The footnotes have been added by the editor of the *Volume* to clarify certain statements in the light of the modern findings on the subject. The subheadings are inserted by us. We are publishing the article in two instalments, the first of which appears in this issue. The second will appear next month.

'Does India Want an Austere Civilization and a Spiritual System?—2' is the second and concluding portion of the article by Swami Vimalananda, of the Ramakrishna Order.

'On Aesthetic and Ethical Values—2' is the second and concluding portion of the presidential address delivered by Dr. S. K. Nandi, M.A., LL.B., D.Phil., of Presidency College, Calcutta, at the last session of the Indian Philosophical Congress (Ethics and Social Philosophy Section), held at Chandigarh in December 1963.

'The Foundational Principle in Man and the Universe' is the pure consciousness, free and eternal—this is the theme of the article by Dr. P. S. Sastri, M.A., M.Litt., Ph.D., Head of the Department of English, Nagpur University.

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## REVIEWS AND NOTICES

**THE PHILOSOPHIES OF CHINA: CLASSICAL AND CONTEMPORARY.** BY CLARENCE BURTON DAY, Ph.D. Philosophical Library, 15 East 40th Street, New York 16. Pages 426. Price \$ 6.

The volume under review consists of four parts: the first part deals with indigenous Chinese philosophy; the second with the influence of Buddhism on Chinese thought; the third with Confucianism under the chastening influence of Buddhism; and the last with the depressing contemporary scene in China.

Chinese thought begins with a very primitive theory of five elements (earth, wood, metal, fire, and water), and struggles to rise to pure conceptual levels as in ancient Taoism. But the Chinese mind seems to have been incapable of sustained thinking at the highest metaphysical levels. It had perforce to climb down to comparatively easier sociological and

pragmatic levels. (Ch. III) We can also notice an attempt at a synthesis of Taoism and Confucianism with political, social, legal, and ethical concepts formulated in China at this stage. (Chs. IV, V, and VI)

In the second part of the book, the author gives us a clear picture of the development of Buddhistic thought in India, with special reference to Mahāyāna. He then discusses the origin and growth of eight major and two minor schools of Chinese Buddhism, three of which are indigenous. Chapter VIII of Part II is an important section of the book, as it contains translations from original Chinese texts. What is noteworthy is that even the schools of thought of purely Chinese origin accept and promulgate some of the loftiest ideals of Buddhism. The Chinese mind is thus basically anti-Marxian, non-materialistic, and non-dialectic.



In the third part, the author presents to us the later reactions of Taoism and Confucianism to Buddhism. It is a depressing story. The neo-Confucianism makes every attempt to dilute the elevating influence of Buddhism. Empirical realism is sought to be popularized. We see here a fertile soil for malignant seeds to sprout into poisonous shoots. But there was at this time what the author calls 'a voice in the wilderness' (p. 257), Chang T'ai-Yem, a strong individualist and a democratic philosopher with a touch of Buddhistic mysticism. China is not lost altogether.

As one reads this valuable book, one can see the influence of western philosophy on modern Chinese mind, and one can also see the pull of Marxism. Both forces are present in the attempts now being made to recondition the basic foundations of Chinese thought to meet contemporary demands. But it must be remembered that the basic foundations are Indian and Buddhistic in origin. Will the precious elements in the foundations be lovingly preserved or thrown away in hate? Who can tell? But first let the book be read, and read thoroughly, before an answer is attempted.

PROFESSOR P. S. NAIDU

ŚRĪ ŚAMKARA'S HYMN TO ŚIVA (ŚIVĀ-NANDALAHARĪ). TRANSLATED BY DR. T. M. P. MAHADEVAN, PROFESSOR OF PHILOSOPHY, UNIVERSITY OF MADRAS, WITH AN INTRODUCTION AND COMMENTARY. Messrs Ganesh and Co. (Madrās) Private Ltd., Madras 17. Pages 147. Price Rs. 4.

Amongst the many post-Vedic Sanskrit poets of India, Śrī Śaṅkara holds a unique position; for he was a philosopher, seer, and poet in one. He was a *kavir-manīṣī* like the Vedic poeta of old. His words are illuminations lighting the way of the *mumukṣu*, seeker after liberation. Amongst his poems, *Śivā-nandalaharī* and *Saundaryalaharī* are supreme examples of lyrical beauty and sublime mysticism.

*Śivānandalaharī* is a paean of praise and devotion offered at the feet of the Supreme, in Its manifestation of Śiva, and from every verse of the poem wells forth the ecstatic fervour of Śrī Śaṅkara. Dr. T. M. P. Mahadevan has done a great service to the English-knowing public by offering the same in an English garb, with a useful introduction and commentary.

Though the prose translation has lost, in the process, much of the beauty and charm of the original, it is fairly faithful. '*Nijabhajanadūre*' (verse 13, line 1) could more appropriately be rendered as 'distant from real prayer and solicitation' than as 'distant from one's real goal'. The commentary and notes are illuminating, and the appropriate parallels from the Vedas, Purāṇas, *Bhagavad-Gītā*, and

other texts enhance the value of the book. So also the illustrations on the folder and the frontispiece.

There are some more alternate readings of the text than the ones noted: '*mite*' for '*vinṭe*' in line 4 of verse 77; '*Gauryāḥ*' for '*Gauryā*' in line 1 of verse 84; '*puṣpaśca*' for '*puṣpāṇi*' in line 3 of verse 47. The Sanskrit text contains a few mistakes which need correction, though the transliterations are correct: '*dharma*' (verse 54, line 1), '*darniḥ*' (verse 60, line 2), and '*kavalam*' (verse 63, line 3), are to be corrected to '*gharma*', '*dīnaḥ*', and '*kabalam*' respectively.

Printing and get-up are beautiful, but the price is rather high.

P. SAMA RAO

MODERN INDIAN POLITICAL THOUGHT. BY DR. V. P. VARMA. Lakshmi Narain Agarwal, Educational Publishers, Agra, U.P. Pages 790. Price Rs. 20.

The author claims in the preface that 'this book is the first large-scale attempt to discuss systematically the explicit and implicit political ideas of the various political and social leaders and thinkers in modern India'. One starts off with a happy note that Dr. Varma shows an awareness of the distinction between political and social leaders and political and social thinkers, because the thinkers rarely have a chance to be the leaders and the leaders seldom think it worth while to be a thinker. But, unfortunately, this note ends right at the beginning.

'Political thought in modern India has not yet attained to the scientific objectivity, the sustained theoretical constructive power and the keen logical subtlety that are necessary for original creations of the highest level' (p. 622), but there must be a book on modern Indian political thought. Therefore, it is obligatory to drag all sorts of people into the category of political thinkers and tell them that they are invested perforce with the honour of being 'political thinkers' implicitly, if not explicitly. After all, we are a nation of spiritualists, passionately believing that all differences are illusory; so why make a distinction between political and non-political thought? The saint, the poet, the philosopher, the theosophist, the religious fanatic, the leader of a political party, all can conveniently go into the same basket which carries the label 'Modern Indian Political Thought'.

It is sometimes better to give a suitable title to a book, after the book is completely written, rather than choose a subject to write a book on. One keeps on wondering why Dr. Varma should have named his book 'Modern Indian Political Thought' when it could as well have been suitably called 'A Collection of Biographies of Modern Indian Leaders', religious,



social, political, and others belonging to a miscellaneous category.

How is the Brahma Samaj a political school of thought? How are the *sannyāsins* such as Dayanand Saraswati, Swami Vivekananda, Swami Ramtirtha, and others of that category political thinkers? What is the distinction between freedom-fighters trying to throw off the foreign yoke and the political thinkers? How do Tagore and Iqbal become political thinkers? One can raise any number of such questions.

The virtue of a book does not lie in its bulk, but in its success in selecting exclusively only those things that are relevant to the title of the book and analysing the theme as logically and lucidly as the author can possibly do. A mass of heterogeneous information about a motley group of eminent personalities cannot possibly be pressed under a single title, and, in case it is done, it is bound to be absurd. This is what Dr. Varma seems to have done. In *Modern Indian Political Thought*, what is 'political' about the book is the name and not the contents. Some attempt at defining things could have saved a mass of labour and what is brought under a single book could have been usefully published into different books under different titles.

H. G. KULKARNI

THE QUEST FOR THE GOOD LIFE. BY SAMUEL L. START. Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. Pages 127. Price \$ 3.75.

The book is written lucidly and is commendable as an ethical literature. The author covers a number of ethical topics and makes a plea that 'we need a better founded knowledge of man, and also men who are willing and able to apply such knowledge'. He thinks that, if the world attains such a state, then much of the political conflicts, lack of mutual understanding, clash of opposing interests that we notice can be easily removed from this world. Therefore, he has to deal with problems such as 'human nature and nurture, moral conduct, the place of emotions in human conduct, freedom and license, etc.' He, however, raises objections against 'relativistic' and sceptical views of ethics. The dichotomy between facts and values, in his opinion, is an artificial bifurcation. 'Value judgments add a great deal to our factual judgments. To assume that values are nothing else than mere emotive responses to value—neutral events is to disregard the blatant fact that our feelings, drives, and goals are enmeshed in the contexts of things and events.' The author asserts that the fusion of facts and values is a persisting trait of human existence and remarks: 'True happiness comes from a concourse of needs and their fulfilments

in the form of values.'

DR. ANIMA SEN GUPTA

A SADHU'S REMINISCENCES OF RAMANA MAHARSHI. BY SADHU ARUNACHALA. Sri Ramanashramam, Tiruvannamalai. Pages 128. Price Re. 1.50 nP.

Sadhu Arunachala is the pen-name of a remarkable man who came to the Maharshi in the early thirties following the publication of *Search into Secret India* by Paul Brunton, and stayed at the Master's feet till he passed away. A major of the British Army who had seen service on different continents, he had been following a course of self-introspection and meditation on his own, which later turned out to be substantially the same as the path of *ātma-vicāra* of the Maharshi.

The author's account of his meeting with the sage, his personal reactions to men and things in the Ashramam, his evaluation of the spiritual significance of the dedication of the temple at Ramanashramam by the Maharshi, are of great interest to seekers of the Spirit. His exposure of the propaganda stunts of some men who sought to make capital out of the Maharshi's compassionate attention to their needs deserves wide publicity, in view of the gullible nature of the public that swallows every word that is put out by these publicists.

Some of the most important passages in the book deal with the Maharshi's replies to the author's queries which arise in every thinking mind at some time or other. Why did Christ cry out from the Cross? Do men of knowledge (*jñānins*) suffer pain? Why do we abstain from eating during eclipses? Is it just superstition? How far is it true that *siddhas* of old live amidst us even today? All these and many more such questions are answered by the author on the authority of the Maharshi.

M. P. PANDIT

RAMANUJA AND BOWNE. BY DR. F. K. LAZARUS. Chetana Ltd., 34 Rampart Row, Bombay. Pages 332. Price Rs. 25.

The author has tried to make a comparative study of the philosophical teachings of Rāmānuja (eleventh century A.D.) and Bowne (nineteenth century A.D.). Dr. Radhakrishnan writes in his foreword to the book: 'The backgrounds of the two thinkers are different. Their ages are different. And yet the main problem of philosophy which they consider is more or less the same.' He, however, remarks: 'I do not think that Bowne occupies the same place in American philosophical thought as Rāmānuja does in the Indian tradition.'

Dr. Lazarus has taken pains to point out the elements in the thoughts of the predecessors of these two philosophers which have influenced them to a great extent. The author has pleaded that both the philosophers attach value to 'experience' and 'reason'. Both hold the view that knowledge is not identical with being; but the theory of knowledge is not separable from the theory of being. Both the philosophers have connected knowledge with life and practice. That being is concrete and, as such, is a conscious subject is the view of both Rāmānuja and Bowne.

In the chapter on 'Critical Comments' and conclusion, the author enumerates points of similarity and also of differences noticed in the writings of these two philosophers.

It seems, however, that the author has not been able to state clearly Rāmānuja's conception of the freedom of will. According to Rāmānuja, man is both free and dependent on the will of God. For performing an action, God is necessary as the common cause, but the special cause is the desire of the individual soul. God works only with the help of the body, sense-organs, and mind of the individual soul. If all actions performed by an individual were only the actualizations of God's wishes, then the freedom of *jīva* would have been an illusion. But Rāmānuja has clearly stated that diversities of experiences undergone by individual souls are due to their past actions. When a particular desire arises in the mind of an individual, God, who controls the individual's *adr̥ṣṭa*, gives His consent, thereby making it possible to fulfil the desire chosen by the individual himself.

As a comparative study of Indian and western thinkers, the book is an excellent contribution, and as Dr. Radhakrishnan has remarked: 'The author's work is erudite and shows a capacity to deal competently with metaphysical problems.'

DR. ANIMA SEN GUPTA

TOWARDS A NEW FAITH. BY A. K. ESTERER. Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. 1963. Pages 102. Price \$ 3.75.

The scientific picture of the universe offers a purely

rational interpretation, while the religious one emphasizes the value of faith. Today, when science is more alive to the mysteries of the universe, we need a re-orientation of our faith. Mr. Esterer outlines the 'spiritual accomplishment', a new outlook, a new pathway that can synthesize science with religion. Such a synthesis can be the universal faith of man.

Understanding, applying, and destiny are the three moments of this enquiry. In the first, the leading powerful, decisive aspects of the ego are deflated. The second leads to a kind of pantheism which ensures a high ethical conduct and also a firm background of all activity. Every moment of our life is a spiritual experience, is a part of the Spirit, for Spirit and matter are interwoven. The book closes with the 'faith that our individual life-patterns are well laid out so that we must not fear nor despair'.

The work is too brief and aphoristic.

DR. P. S. SASTRI

EVOLUTION AS REVELATION. BY JACOB KOHN. Philosophical Library, Inc., 15 East 40th Street, New York 16, N.Y. 1963. Pages 171. Price \$ 3.75.

Since the scientific theory of evolution came into vogue, theologians have been busy settling accounts with science, while scientists have grown jubilant of their one-sided theories. Dr. Kohn is not bothered with this controversy, for he discovers in the cosmic process a profounder revelation of the spirit. Being, process, and God are the three steps through which we are led to the faith that 'kingdom of God is simply the progressive and increasing rule by the human spirit over the animal man'. The first part leads to the infinite unity of all being; and the highest and most complex instance of God's self-revelation known to us is the personality of man. This truth is very valuable today and its acceptance would transform the very nature of the world. This personality is free, and is therefore capable of becoming the master of evolution.

Dr. Kohn's work is a supreme example of lucid argument. It is seductively persuasive.

DR. P. S. SASTRI



# NEWS AND REPORTS

## RAMAKRISHNA MISSION HOME OF SERVICE VARANASI

REPORT FOR 1961-1962

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

**Indoor General Hospital:** The total number of cases admitted: 2,628. Of these, 2,125 cases were cured and discharged, 188 relieved and discharged, and 127 discharged otherwise; 102 cases died and 86 remained at the end of the year. The total number of surgical cases: 688; ghat and roadside cases: 71. Daily average number of beds occupied: 90.

**Outpatients' Department:** Total number of new patients treated in this department (including the Shivala Branch): 71,474; repeated cases: 1,96,008. Daily average attendance: 732. Total number of surgical cases: 4,270.

**Pathological Laboratory:** Details of tests carried on in the laboratory (total number of cases tested):  
**Haematological:** blood (general): 10,719; kala-azar: 44; widal test: 204; haematocrit: 201; B.T. & C.T.: 46; bone marrow 7; prothrombin: 4; urine: 1,911; stool: 2,411; sputum: 178; seminal fluid: 34; other body fluid: 10; cerebrospinal fluid: 24;  
**Bacteriological:** conjunctival smear: 2; throat swab: 9; prostatic smear: 4; urethral smear: 2; nasal smear: 10; skin scraping smear: 12; cervical smear: 2; throat swab culture: 2; blood culture: 12; urine culture: 7; auto-vaccine: 3; **Gastric Juice:** gastric analysis & F.T.M.: 7; **Serological:** Kahn test: 338; V.D.R.L.: 56; prothrombin index: 6; **Biochemical:** blood sugar: 228; urea nitrogen: 6; N.P.N.: 4; chloride: 3; serum protein: 3; blood sugar tolerance: 5; blood bilirubin: 5; blood creatinine: 1; **Skin Test:** montoux test: 34.

**Mahesh Chandra Bhattacharya Memorial X-ray and Electro-therapy Department:** The number of cases examined in the department: chest: 1,090; bone: 182; barium meal: 12; fluoroscopy: 26; urinary bladder: 4; cholecystography and pilo-

graphy: 4; gall bladder: 7; ultra-violet ray: 3; shortwave: 17.

**Refuge for Aged and Invalid Men and Women:** This refuge is meant for poor invalids starving in the city. The number of invalids maintained during the year: men: 9; women: 22.

**Outdoor Relief to Poor Invalids and Helpless Ladies:** 102 persons received monthly pecuniary help to the tune of Rs. 2,500 in total.

**Special and Occasional Relief:** Occasional relief, to the tune of Rs. 970, was given to 350 persons by way of food for stranded travellers or cash relief; also, 279 cotton and woollen blankets and 289 dhotis were distributed.

**Milk Canteen:** Milk, prepared out of milk powder, was distributed to 648 persons (children and nursing and expectant mothers) on an average daily, in the outdoor department. Total quantity of milk powder distributed: 14,715 lb.

**Holy Mother Centenary Memorial Fund:** The income of Rs. 231 accrued from this fund was spent for distributing prizes in essay competition, for purchasing books for the library, and for supplying books to poor school-going children. Nearly 500 books were distributed among 100 poor students.

### Immediate Needs of the Home:

#### 1. Endowment for Beds in the Indoor Hospital:

	Rs.
Surgical Ward .. ..	6,000 per bed
General Ward .. ..	5,000 per bed
Invalids' Ward .. ..	4,500 per bed
2. Swami Vivekananda Centenary Memorial Ward .. ..	48,000
3. Kitchen Block .. ..	40,000
4. Acquisition of Land for Hospital Staff and Medical Officers' Quarters .. ..	24,000
5. Menial Staff Quarters .. ..	40,000
6. Costly Anti-biotics drugs .. ..	5,000
7. To Make Up the Deficit of Previous Years .. ..	87,000

## CORRIGENDA

MAY '64 NUMBER

Page 223: Column 2: Line 14: read 'S.' for 'S.N.'

Page 232: Column 1: Line 37: read 'statutes' for 'statues'