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JULY 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

JULY 1964

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PRABUDDHA BHARATA

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BEAR THE BURDEN
of DEFENCE and
DEVELOPMENT CHEERFULLY

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PRABUDDHA BHARATA

Vol. LXIX

JULY 1964

No. 7



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

LETTERS OF SWAMI SHIVANANDA

(32)

Belur Math
Howrah
21 December 1911

Dear —,

I have duly received your letter; I don't think there is anything more for me to say in reply. For you have yourself answered your question. Truly speaking, it is but proper for every human being to do some virtuous act, that is, to do some work in a spirit of detachment, without any motive whatsoever. All persons naturally strive for their own sustenance or the maintenance of their own kith and kin. A virtuous act, or work without attachment, means helping the poor and the miserable to the extent of one's capacity. Really, it is more than enough even if you can feed and maintain one poor person, or provide an indigent boy with food and educate him. If you cannot do it all by yourself single-handed, then you can do it jointly in company with two or three of your friends and relatives. Or you may serve some helpless sufferer. Such works of commonweal are lying at hand in plenty. If you feel like doing them, you can easily do. And if you can do some such thing, you will see that your life will not appear to be so vicious as that. Side by side, you should also practise meditation on God, the repetition of His name (*japa*), and singing His glories, etc.; if you do so, you will attain peace.

Srimad Vivekananda Swami's great teachings are very ennobling and conducive to true human welfare. They are particularly useful in the present age. We are really enveloped in *tamas*, in idleness and ignorance. Our

spirituality is a product of *tamas*; much of our work is the result of *tamas* masquerading as *sattva*. Therefore we feel that we have no duties to perform in this world, and such thoughts as 'Let us go to forest giving up this world and call on the Lord' etc. crop up in our minds. But those who have striven even a little for acquiring spirituality know how difficult that is. If that were the duty of mankind in the present age, the *yugāvatāra* (the incarnation of the age) Sri Ramakrishna would have taught so to his disciples and would have demonstrated it in his own life, and Srimad Swami Vivekananda and his other highly worthy disciples would have followed a similar course and exhorted the world to do the same.

What more shall I write? Carry on your duties in the world as you are doing now, and along with it, try to do some virtuous deed without attachment, as far as is possible. My heartfelt blessings to you. May the Lord shower His blessings on you!

Your well-wisher,
Shivananda

(33)

P.O. Belur Math
Howrah
1 March 1912

Dear —,

I have duly received your letter and have noted the contents. It is my heartfelt prayer that the Lord may increase your devotion day by day and draw you nearer to Himself, and I am fully convinced that he who has taken refuge at the feet of Sri Ramakrishna has nothing to worry about crossing this ocean of *samsāra* (the transmigratory cycle of birth and death). That you have developed love for Sri Ramakrishna and his devotees who have taken refuge in him is the result of virtue accumulated during many births. There is no doubt about it, be sure of that.

The answer to your first question is this: If you have developed such sense of non-difference that you do relish the food received from a cobbler, then there is really nothing objectionable in taking it. But it is better to abide by the code of conduct prevalent in the society. Surely it is not proper to disregard anybody at any time; rather, it is absolutely necessary to show love and sympathy, and regard every one with an equal eye. Love, sympathy, and spirit of service—these things alone tell upon the heart.

Secondly, you have asked about meat-eating and vegetarianism. There is nothing prohibitive in it from the point of view of spirituality or religion. But, then, if one feels that injury to animals is bad, vegetarian food is better.

Thirdly, I fully approve of the way in which you are spending money in the service of man. Do it according to your capacity; surely the service

of the mother precedes all others. Dedicate your life in the service of man ; there is no other work dearer to the Lord than this. My love and best wishes to you,

Your well-wisher,
Shivananda

PS. Address the letters under this name only.

(34)

Ramakrishna Mission Sevashrama
P.O. Kankhal, Dt. Saharanpur
Uttar Pradesh
3 April 1912

Dear —,

I have received your letters. The present state of your mind is quite natural ; there is nothing strange in it. When a desired object is not got, the mind is naturally overpowered by disbelief and a hundred and one such other feelings ; it is also affected by pride and conceit. With whom else shall a real devotee be angry or give vent to his feelings of wounded vanity ? All his feelings and emotions are (directed) towards God : his love also is for God ; his quarrels also are with God. Therefore, don't give Him up. Either in love or in hatred, you should not do so. Know it for certain that even though a devotee may desire to forsake Sri Ramakrishna, Sri Ramakrishna will not forsake him, if, even for a single moment, he has taken refuge in him with his whole heart and being.

I haven't the capacity to write a long letter ; but this much I can tell : I am not the inner controller of everything, and the Lord has never instilled in me the feeling of a teacher ; nor do I ever desire it. If, however, you revere and love me regarding me as the servant of the Lord, surely He will reward you with its fruit.

If you are interested in listening to my advice, then be satisfied with the present state you are in, and, as far as is possible, remember the Lord and devote yourself to His recollection, reflection, meditation, and repetition of His name ; and, according to your capacity, engage yourself in the service of people. I am sure that this will itself conduce to your supreme well-being. You must not allow your mind to become too much restless ; the moment it happens, cry like a child before the Lord and pray ; and surely you will regain your peace.

Sri Brahmananda Swamiji and five or six of us have come here for a few days on some business, and also because of our health. It is not definite as yet who will go where from here.

Our heartfelt blessings and love to you.

Your well-wisher,
Shivananda

(35)

Ramakrishna Mission Sevashrama
Kankhal, Saharanpur
Uttar Pradesh
15 July 1912

Dear —,

I have received your letter and noted its contents. Continue to do meditation and *japa* (repetition of Lord's name) as you are doing now; there is no harm in it. Placing the image (of Sri Ramakrishna) in front, picture to yourself, with closed eyes, that the same form is within your heart, and pray earnestly with love and devotion and meditate on him as having the following attributes: namely, that he is verily the Existence-Knowledge-Bliss Absolute, and has now embodied himself in human form, as in other periods previously, to clear the path to freedom and salvation for mankind. Today, He Himself has taken this form of Ramakrishna and has awakened faith and devotion in many; he is doing so even now and will do so in future. He is our father, our mother, our friend, our teacher; he is our all in all. In this way, surrender yourself at his holy feet. Thus, gradually, as you dwell more and more on these ideas, your love and faith will increase immeasurably—know it for certain. At the time of *japa* also, surely you have to think of his form. Imagine the object of meditation to be seated at the point of the navel, in the heart, in between the eyebrows, and in the thousand-petalled lotus at the top of the head. The one desirable thing is single-minded devotion, pure and motiveless; that desire includes every other desire. There is no doubt about it. Sri Ramakrishna will certainly save him who has taken complete refuge in himself from going astray. Your life is a clear proof of this; that is why the devotee of the Master, Saradananda Swami (Sarat Maharaj), has retrieved you from the mistaken path. There is no fear for the sincere devotee who has really surrendered himself to the Lord; the Lord will protect him from all dangers and bring him back to the right path. You stay on there with a resolute heart and resign yourself to the Lord. Gradually, He will make everything easy and smooth. You will get the company of the devotees, and arrangements about other things will also be made, so that you can render service to the Lord after your own heart. Don't get impatient.

Srimat Brahmananda Swami is not at all annoyed with you—he is a great soul, very kind and merciful. Our love and best wishes to you.

Your well-wisher,
Shivananda

BUDDHISTIC INDIA—2

SWAMI VIVEKANANDA

(Continued from previous issue)

THE ADVENT OF THE BUDDHA: HIS HISTORICITY

And that man was born—the great man Buddha. Most of you know about him, his life. And in spite of all the miracles and stories that generally get fastened upon any great man, in the first place, he is one of the most historical prophets of the world. Two are very historical: one, the most ancient, Buddha, and the other, Mohammed, because both friends and foes are agreed about them. So we are perfectly sure that there were such persons. As for the other persons, we have only to take for granted what the disciples say—nothing more. Our Kṛṣṇa—you know, the Hindu prophet—he is very mythological. A good deal of his life, and everything about him, is written only by his disciples; and then there seem to be, sometimes, three or four men, who all loom into one. We do not know so clearly about many of the prophets; but as to this man, because both friends and foes write of him, we are sure that there was such a historical personage. And if we analyse through all the fables and reports of miracles and stories that generally are heaped upon a great man in this world, we will find an inside core; and all through the account of that man, he never did a thing for himself—never. How do you know that? Because, you see, when fables are fastened upon a man, the fables must be tinged with that man's general character. Not one fable tried to impute any vice or any immorality to the man. Even his enemies have favourable accounts.

THE PURITY OF HIS CHARACTER

When Buddha was born, he was so pure

that whosoever looked at his face from a distance immediately gave up the ceremonial religion and became a monk and became saved. So the gods held a meeting. They said, 'We are undone'. Because most of the gods live upon the ceremonials. These sacrifices go to the gods and these sacrifices were all gone. The gods were dying of hunger and [the reason for] it was that their power was gone. So the gods said: 'We must, anyhow, put this man down. He is too pure for our life.' And then the gods came and said: 'Sir, we come to ask you something. We want to make a great sacrifice and we mean to make a huge fire, and we have been seeking all over the world for a pure spot to light the fire on and could not find it, and now we have found it. If you will lie down, on your breast we will make the huge fire.' 'Granted,' he says, 'go on.' And the gods built the fire high upon the breast of Buddha, and they thought he was dead, and he was not. And then they went about and said, 'We are undone'. And all the gods began to strike him. No good. They couldn't kill him. From underneath, the voice comes: 'Why [are you] making all these vain attempts?' 'Whoever looks upon you becomes purified and is saved, and nobody is going to worship us.' 'Then, your attempt is vain, because purity can never be killed.' This fable was written by his enemies, and yet throughout the fable the only blame that attaches to Buddha is that he was so great a teacher of purity.

PREACHER OF LOVE, PURITY, AND BROTHERHOOD OF MAN

About his doctrines, some of you know

a little. It is his doctrines that appeal to many modern thinkers whom you call agnostics. He was a great preacher of the brotherhood of mankind: 'Aryan or non-Aryan, caste or no caste, and sects or no sects, every one has the same right to God and to religion and to freedom. Come in all of you.' But as to other things, he was very agnostic. 'Be practical.' There came to him one day five young men, Brāhmin born, quarrelling upon a question. They came to him to ask him the way to truth. And one said: 'My people teach this, and this is the way to truth.' The other said: 'I have been taught this, and this is the only way to truth.' 'Which is the right way, sir?' 'Well, you say your people taught this is truth and this is the way to God?' 'Yes.' 'But did you see God?' 'No, sir.' 'Your father?' 'No, sir.' 'Your grandfather?' 'No, sir.' 'None of them saw God?' 'No.' 'Well, and your teachers—neither [any] of them saw God?' 'No.' And he asked the same to the others. They all declared that none had seen God. 'Well,' said Buddha, 'in a certain village came a young man weeping and howling and crying: "Oh, I love her so! oh my, I love her so!" And then the villagers came; and the only thing he said was he loved her so. "Who is she that you love?" "I don't know." "Where does she live?" "I don't know"—but he loved her so. "How does she look?" "That I don't know; but oh, I love her so."' Then asked Buddha: 'Young man, what would you call this young man?' 'Why, sir, he was a fool!' And they all declared: 'Why, sir, that young man was certainly a fool, to be crying and all that about a woman, to say he loved her so much and he never saw her or knew that she existed or anything!' 'Are you not the same? You say that this God your father or your grandfather never saw, and now you are quarrelling upon a thing which neither you

nor your ancestors ever knew, and you are trying to cut each other's throats about it.' Then the young men asked: 'What are we to do?' 'Now, tell me: did your father ever teach that God is ever angry?' 'No, sir.' 'Did your father ever teach that God is evil?' 'No, sir; He is always pure.' 'Well, now, if you are pure and good and all that, don't you think that you will have more chance to come near to that God than by discussing all this and trying to cut each other's throats? Therefore, say I: be pure and be good; be pure and love everyone.' And that was [all].

THE BREAKER OF CASTE: HIS ALL-EMBRACING LOVE

You see that non-killing of animals and charity towards animals was an already existing doctrine when he was born; but it was new with him—the breaking down of caste, that tremendous movement. And the other thing that was new: he took forty of his disciples and sent them all over the world, saying, 'Go ye; mix with all races and nations and preach the excellent gospel for the good of all, for the benefit of all'. And, of course, he was not molested by the Hindus. He died at a ripe old age. All his life he was a most stern man: he never yielded to weakness. I don't believe many of his doctrines; of course, I don't. I believe that the Vedāntism of the old Hindus is much more thoughtful, is a grander philosophy of life. I like his method of work, but what I like [most] in that man is that, among all the prophets of mankind, here was a man who never had any cobwebs in his brain, and [who was] sane and strong. When kingdoms were at his feet, he was still the same man, maintaining 'I am a man amongst men'.

Why, the Hindus, they are dying to worship somebody. You will find, if you live long enough, I will be worshipped by

our people. If you go there to teach them something, before you die you will be worshipped. Always trying to worship somebody. And living in that race, the world-honoured Buddha, he died always declaring that he was but man. None of his adulators could draw from him one remark that he was anything different from any other man.

Those last dying words of his always thrilled through my heart. He was old, he was suffering, he was near his death, and then came the despised outcaste—he lives on carrion, dead animals; the Hindus would not allow them to come into cities—one of these invited him to a dinner and he came with his disciples, and the poor Caṇḍa, he wanted to treat this great teacher according to what he thought would be best; so he had a lot of pig's flesh and a lot of rice for him, and Buddha looked at that. The disciples were all [hesitating], and the Master said: 'Well, don't eat, you will be hurt.' But he quietly sat down and ate. The teacher of equality must eat the [outcaste] Caṇḍa's dinner, even the pig's flesh. He sat down and ate it.

He was already dying. He found death coming on, and he asked, 'Spread for me something under this tree, for I think the end is near'. And he was there under the tree, and he laid himself down; he could not sit up any more. And the first thing he did, he said: 'Go to that Caṇḍa and tell him that he has been one of my greatest benefactors; for his meal, I am going to Nirvāṇa.' And then several men came to be instructed, and a disciple said, 'Don't go near now, the Master is passing away'. And as soon as he heard it, the Lord said, 'Let them come in'. And somebody else came and the disciples would not [let them enter]. Again they came, and then the dying Lord said: 'And O, thou Ānanda, I am passing away. Weep not for me.

Think not for me. I am gone. Work out diligently your own salvation. Each one of you is just what I am. I am nothing but one of you. What I am today is what I made myself. Do you struggle and make yourselves what I am. ...'

THE UNIQUENESS OF THE MAN AND HIS MESSAGE

These are the memorable words of Buddha: 'Believe not because an old book is produced as an authority. Believe not because your fathers said [you should] believe the same. Believe not because other people like you believe it. Test everything, try everything, and then believe it, and if you find it for the good of many, give it to all.' And with these words, the Master passed away.

See the sanity of the man. No gods, no angels, no demons—nobody. Nothing of the kind. Stern, sane, every brain-cell perfect and complete, even at the moment of death. No delusion. I do not agree with many of his doctrines. You may not. But in my opinion—oh, if I had only one drop of that strength! The sanest philosopher the world ever saw. Its best and its sanest teacher. And never that man bent before even the power of the tyrannical Brāhmins. Never that man bent. Direct and everywhere the same: weeping with the miserable, helping the miserable, singing with the singing, strong with the strong, and everywhere the same sane and able man.

And, of course, with all this I can [not] understand his doctrine. You know he denied that there was any soul in man—that is, in the Hindu sense of the word. Now, we Hindus all believe that there is something permanent in man, which is unchangeable and which is living through all eternity. And that in man we call Ātman, which is without beginning and without end. And [we believe] that there is some-

thing permanent in nature, [and that we call Brahman, which is also without beginning and without end]. He denied both of these. He said there is no proof of anything permanent. It is all a mere mass of change; a mass of thought in a continuous change is what you call a mind. . . . the torch is leading the procession. The circle is a delusion. [Or take the example of a river]. It is a continuous river passing on; every moment a fresh mass of water passing on. So is this life; so is all body, so is all mind.

Well, I don't understand his doctrine—we Hindus never understood it. But I can understand the motive behind that. Oh, the gigantic motive! The Master says that selfishness is the great curse of the world; that we are selfish and that therein is the curse. There should be no motive for selfishness. You are [like a river] passing [on]—a continuous phenomenon. Have no God; have no soul; stand on your feet and do good for good's sake—neither for fear of punishment nor for [the sake of] going anywhere. Stand sane and motiveless. The motive is: I want to do good, it is good to do good. Tremendous! Tremendous! I do not sympathize with his metaphysics at all; but my mind is jealous when I think of the moral force. Just ask your minds which one of you can stand for one hour, able and daring like that man. I cannot for five minutes. I would become a coward and want a support. I am weak—a coward. And I warm to think of this tremendous giant. We cannot approach that strength. The world never saw [anything] compared to that strength. And I have not yet seen any other strength like that. We are all born cowards. If we can save ourselves [we care about nothing else]. Inside is the tremendous fear, the tremendous motive, all the time. Our own selfishness makes us the most arrant cowards; our own selfish-

ness is the great cause of fear and cowardice. And there he stood: 'Do good because it is good; ask no more questions; that is enough. A man made to do good by a fable, a story, a superstition—he will be doing evil as soon as the opportunity comes. That man alone is good who does good for good's sake, and that is the character of the man.'

'And what remains of man?' was asked of the Master. 'Everything—everything. But what is in the man? Not the body, not the soul, but character. And that is left for all ages. All that have passed and died, they have left for us their characters, eternal possessions for the rest of humanity; and these characters are working—working all through.' What of Buddha? What of Jesus of Nazareth? The world is full of their characters. Tremendous doctrine!

Let us come down a little—we have not come to the subject at all. (*Laughter*) I must add not a few words more this evening.

BUDDHISM SPREADS UNDER EMPEROR AŚOKA

And then, what he did. His method of work: organization. The idea that you have today of church is his character. He left the church. He organized these monks and made them into a body. Even the voting by ballot is there five hundred and sixty years before Christ. Minute organization. The church was left and became a tremendous power, and did great missionary work in India and outside India. Then came, three hundred years after, two hundred years before Christ,² the great emperor Aśoka, as he has been called by your western historians, the divinest of monarchs, and that man became entirely converted to the ideas of Buddha, and he was the greatest emperor of the world at

² The great emperor Aśoka ascended the throne in *circa* 269 B.C.

that time. His grandfather was a contemporary of Alexander, and since Alexander's time, India had become more intimately connected with Greece. . . . Every day in Central Asia some inscription or other is being found. India had forgotten all about Buddha and Aśoka and everyone. But there were pillars, obelisks, columns, with ancient letters which nobody could read. Some of the old Moghul emperors declared they would give millions for anybody to read those; but nobody could.³ Within the last thirty years those have been read; they are all written in Pali.

The first inscription is:⁴ ' . . . '

And then he writes this inscription, describing the terror and the misery of war; and then he became converted to religion. Then said he: 'Henceforth let none of my descendants think of acquiring glory by conquering other races. If they want glory, let them help other races; let them send teachers of sciences and teachers of religion. A glory won by the sword is no glory at all.' And next you find how he is sending missionaries even to Alexandria. . . . You wonder that you find all over that part of the country sects rising immediately, called Theraputae, Essenes, and all those—extreme vegetarians, and so on. Now this great Emperor Aśoka built hospitals for men and for animals. The inscriptions show they are ordering hospitals, building hospitals for men and for animals. That is to say, when an animal gets old, if I am poor and cannot keep it any longer, I don't shoot it down for mercy. These hospitals are maintained by public

charity. The coasting traders pay so much upon every hundred-weight they sell, and all that goes to the hospital; so nobody is touched. If you have a cow that is old—anything—and don't want to keep it, send it to the hospital; they keep it, even down to rats and mice and anything you send. Only, our ladies try to kill these animals sometimes, you know. They go in large numbers to see them and they bring all sorts of cakes; the animals are killed many times by this food. He claimed that the animals should be as much under the protection of the government as man. Why should animals be allowed to be killed? [There] is no reason. But he says, before prohibiting the killing of animals for food even, [people] must be provided with all sorts of vegetables. So he sent and collected all kinds of vegetables and planted them in India; and then, as soon as these were introduced, the order was: Henceforth, whosoever kills an animal will be punished.⁵ A government is to be a government; the animals must be protected also. What business has a man to kill a cow, a goat, or any other animal for food?

THE MISSIONARY RELIGION WITH A DIFFERENCE

Thus Buddhism was and did become a great political power in India. Gradually it also fell to pieces—after all this tremendous missionary enterprise. But to their credit it must be said, they never took up the sword to preach religion. Excepting the Buddhistic religion, there is not one religion in the world which could make one step without bloodshed—not one which could get a hundred thousand converts just

³ A pillar of Aśoka was found by Firuz Shah Tughluq, Emperor of Delhi, at Topra, and another at Mirat. Both were removed by him to Delhi, but neither the Pandits nor the Maulavis could read the inscriptions engraved on them. Firuz Shah was, however, not a Moghul, but a Turk.

⁴ The inscriptions of Aśoka, both in original and English translations, have been published in many works, now easily available.

⁵ It is not strictly accurate to say that Aśoka prohibited the slaughter of animals altogether, or that he collected all sorts of plants for vegetable food as an alternative diet, before doing so. He forbade unnecessary slaughter of animals and cruelty to them. He also exempted from slaughter certain classes of animals on all days and probably all animals on a few specified days during the year.

by brain power alone. No, no. All through. And this is just what you are going to do in the Philippines. That is your method. Make them religious by the sword. That is what your priests are preaching. Conquer and kill them that they may get religion. A wonderful way of preaching religion!

THE CONVERSION OF AŚOKA TO BUDDHISM

You know how this great emperor Aśoka was converted. This great emperor in his youth was not so good. [He had a brother.] And the two brothers quarrelled and the other brother defeated this one, and the emperor in vengeance wanted to kill him. The emperor got the news that he had taken shelter with a Buddhist monk. Now, I have told you how our monks are very holy; no one would come near them. The emperor himself came. He said, 'Deliver the man to me'. Then the monk preached to him: 'Vengeance is bad. Disarm anger with love. Anger is not cured by anger, nor hatred by hatred. Dissolve anger by love. Cure hatred by love. Friend, if for one evil thou returnest another, thou curest not the first evil, but only add one evil more to the world.' The emperor said: 'That is all right, fool that you are. Are you ready to give your life—to give your life for that man?' 'Ready, sir.' And he came out. And the emperor drew his sword, and he said: 'Get ready.' And just [as he] was going to strike, he looked at the face of the man. There was not a wink in those eyes. The emperor stopped, and he said: 'Tell me, monk, where did you learn this strength, poor beggar, not to wink?' And then he preached again. 'Go on, monk', he said. 'That is nice', he said. Accordingly, he [fell under] the charm of the Master—Buddha's charm.⁶

THE DECLINE OF BUDDHISM

There have been three things in Buddhism: the Buddha himself, his law, his church. At first it was so simple. When the Master died, before his death, they said: 'What shall we do with you?' 'Nothing.' 'What monuments shall we make over you?' He said: 'Just make a little heap if you want, or just don't do anything.' By and by, there arose huge temples and all the paraphernalia. The use of images was unknown before then. I say they were the first to use images. There are images of Buddha and all the saints, sitting about and praying. All this paraphernalia went on multiplying with this organization. Then these monasteries became rich. The real cause of the downfall is here. Monasticism is all very good for a few; but when you preach it in such a fashion that every man or woman who has a mind immediately gives up social life, when you find over the whole of India monasteries, some containing a hundred thousand monks, sometimes twenty thousand monks in one building—huge, gigantic buildings, these monasteries, scattered all over India and, of course, centres of learning, and all that—who were left to procreate progeny, to continue the race? Only the weaklings. All the strong and vigorous minds went out. And then came national decay by the sheer loss of vigour.

I will tell you of this marvellous brotherhood. It is great. But theory and idea is one thing and actual working is another thing. The idea is very great: practising non-resistance and all that, but if all of us go out in the street and practise non-resistance, there would be very little left in this city. That is to say, the idea is all right, but nobody has yet found a practical

⁶ Modern scholars do not believe in this and similar other legends. According to the more reliable evidence of Aśoka's own records, it is the horrible

massacre and misery of people caused by his invasion of Kalinga that turned Aśoka towards the religion of Buddha, and induced him to forswear war in future.

solution [as to] how to attain it.

There is something in caste, so far as it means blood: such a thing as heredity there is, certainly. Now try to [understand]—why don't you mix your blood with the Negroes, the American Indians? Nature won't allow you. Nature does not allow you to mix your blood with them. There is the unconscious working that saves the race. That was the Aryan's caste. Mind you, I don't say that they are not equal to us. They must have the same privileges and advantages, and everything; but we know that if certain races mix up, they become degraded. With all the strict caste of the Aryan and non-Aryan, that wall was thrown down to a certain extent, and hordes of these outlandish races came in with all their queer superstitions and manners and customs. Think of this: not decency enough to wear clothes, eating carrion, etc. But behind him came his fetish, his human sacrifice, his superstition, his diabolism. He kept it behind, [he remained] decent for a few years. After that he brought all [these] things out in front. And that was degrading to the whole race. And then the blood mixed; [intermarriages] took place with all sorts of unmixable races. The race fell down. But, in the long run, it proved good. If you mix up with Negroes and American Indians, surely this civilization will fall down. But hundreds and hundreds years after, out of this mixture will come a gigantic race once more, stronger than ever; but, for the time being, you have to suffer. The Hindus believe—that is a peculiar belief, I think; and I don't know, I have nothing to say to the contrary, I have not found anything to the contrary—they believe there was only one civilized race: the Aryan. Until he gives his blood, no other race can be civilized. No teaching will do. The Aryan gives his blood to a race, and then it becomes civilized. Teaching alone will not do.

He would be an example in your country: would you give your blood to the Negro race? Then he would get higher culture.

The Hindu loves caste. I may have a little taint of that superstition—I don't know. I love the Master's ideal. Great! But, for me, I don't think that the working was very practical; and that was one of the great causes that led to the downfall of the Indian nation, in the long run. But then it brought about this tremendous fusion. Where so many different races are all fusing, mingling—one man white like you, or yellow, while another man as black as I am, and all grades between these two extremes, and each race keeping their customs, manners, and everything—in the long run a fusion is taking place, and out of this fusion surely will come a tremendous upheaval; but, for the time being, the giant must sleep. That is the effect of all such fusion.

THE RISE OF MODERN HINDUISM: VEDĀNTA

When Buddhism went down that way, there came the inevitable reaction. There is but one entity in the whole world. It is a unit world. The diversity is only eye-service. It is all one. The idea of unity and what we call monism—without duality—is the idea in India. This doctrine has been always in India; [it was] brought forward whenever materialism and scepticism broke down everything. When Buddhism broke down everything by introducing all sorts of foreign barbarians into India—their manners and customs and things—there was a reaction, and that reaction was led by a young monk [Śaṅkarācārya]. And [instead] of preaching new doctrines and always thinking new thoughts and making sects, he brought back the Vedas to life; and modern Hinduism has thus an admixture of ancient Hinduism, over which the Vedāntists predominate,

But, you see, what once dies never comes back to life, and those ceremonials of [Hinduism] never came back to life. You will be astonished if I tell you that, according to the old ceremonials, he is not a good Hindu who does not eat beef. On certain occasions he must sacrifice a bull and eat it. That is disgusting now. However they may differ from each other in India, in that they are all one—they never eat beef. The ancient sacrifices and the ancient gods, they are all gone; modern India belongs to the spiritual part of the Vedas.

THE SUPREME IDEAL OF VEDĀNTA

Buddhism was the first sect in India. They were the first to say: 'Ours is the only path. Until you join our church, you cannot be saved.' That was what they said: 'It is the correct path.' But, being of Hindu blood, they couldn't be such stony-hearted sectarians as in other countries. There will be salvation for you: nobody will go wrong for ever. No, no. [There was] too much of Hindu blood in them for that. The heart was not so stony as that. But you have to join them.

But the Hindu idea, you know, is not to join anybody. Wherever you are, that is a point from which you can start to the centre. All right. It—Hinduism—has this advantage: its secret is that doctrines and dogmas don't mean anything; what you are is what matters. If you talk all the best philosophies the world ever produced, [but] if you are a fool in your behaviour, they do not count; and if in your behaviour you are good, you have more chances. This being so, the Vedāntist can wait for everybody. Vedāntism teaches that there

is but one existence and one thing real, and that is God. It is beyond all time and space and causation and everything. We can never define Him. We can never say what He is except [that] He is absolute Existence, absolute Knowledge, absolute Blissfulness. He is the only reality. Of everything He is the reality; of you and me, of the wall and of [everything] everywhere. It is His knowledge upon which all our knowledge depends: it is His blissfulness upon which depends our pleasure; and He is the only reality. And when man realizes this, he knows that 'I am the only reality, because I am He—what is real in me is He also'. So that when a man is perfectly pure and good and beyond all grossness, he finds, as Jesus found: 'I and my Father are one.' The Vedāntist has patience to wait for everybody. Wherever you are, this is the highest: 'I and my Father are one.' Realize it. If an image helps, images are welcome. If worshipping a great man helps you, worship him. If worshipping Mohammed helps you, go on. Only be sincere; and if you are sincere, says Vedāntism, you are sure to be brought to the goal. None will be left. Your heart, which contains all truth, will unfold itself chapter after chapter, till you know the last truth, that 'I and my Father are one'. And what is salvation? To live with God. Where? Anywhere. Here this moment. One moment in infinite time is quite as good as any other moment. This is the old doctrine of the Vedas, you see. This was revived. Buddhism died out of India. It left its mark on their charity, its animals, etc., in India; and Vedāntism is reconquering India from one end to the other.

'HOLD ON YET A WHILE, BRAVE HEART'

[EDITORIAL]

The unrelenting hand of destiny has snatched away one of the greatest sons of modern India, plunging the nation in utter grief. Pandit Jawaharlal Nehru may be said to be the last among a galaxy of outstanding personalities that modern India gave birth to in the wake of her renaissance during the last and the present centuries. With his passing away, a glorious period of Indian history comes to an end, and let us hope, as he would have wished us do, it will be the beginning of a still more glorious period. The end was sudden and unexpected—just five days before he had parried the question of a journalist with the reply: 'My lifetime is not ending soon'—yet it was not quite so. For it was obvious to anyone who was following the activities of Panditji that he was not physically the same since his last sickness at Bhubaneswar, though mentally and intellectually he kept himself up as fresh and sprightly as ever by the sheer force of his will. And he died, as he always wanted to, in harness. Even during his rest at Dehra Dun prior to his final departure from the arena of action, he is reported to have been attending to the important official files. How could he avoid it? He was the undisputed leader of the nation for the last decade and a half, and the whole nation looked up to him, with pathetic eyes, for guidance and inspiration, as it did to Mahatma Gandhi sixteen years back; and he could not have but responded to its mute appeals, which he heard wherever he turned his ear. And he worked himself to death in the cause of the country and its people, whom he dearly loved. Never for a moment could he tear himself away from his dream of building up a strong, democratic India, where the masses had their

fill with regard to their material needs and lived, in a free atmosphere, nobly and with their heads high. India today, it can be said without much fear of contradiction, is to a large extent the India of his dreams and creation. Since the passing away of Mahatmaji, he was the guiding spirit behind that was steering this national boat—resolutely and almost single-handed—towards the goal which he had marked out for it. And those were, indeed, trying times during which he was at the helm of affairs. But before he left us, he had seen to it that the foundation of a stable and prosperous India had been laid. We offer our deepest homage to this distinguished leader and statesman of this free and awakened India for the innumerable services he has rendered to her.

But Pandit Nehru deserves our homage not merely for the services he has rendered to India, but also for his services in the international field. His untiring efforts to bring the nations of the world closer knit them together in a bond of friendship and amity, his constant endeavour to promote world peace, his active sympathy and co-operation with the enslaved nations in their struggle to free themselves from the domination of superior powers, etc. are all widely known and acknowledged to need any repetition here; and the nations of the world have with one voice paid glowing tributes to him, which he so richly deserves. Great as was his love for India, he loved humanity everywhere. India was only a symbol of the suffering humanity in other parts of the world as well. 'The service of India', he declared in his broadcast to the nation on the eve of Indian independence in August 1947, 'means the service of the millions who suffer. It means the ending

of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over. And we have to labour and to work, and work hard to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for anyone of them to imagine that it can live apart. Peace has been said to be indivisible; so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments.' Long before the advent of Nehru on the Indian scene, Swami Vivekananda had said the same thing. In his lecture on 'Vedānta and Indian Life', delivered in 1897, the Swami declared: 'Even in politics and sociology, problems that were only national twenty years ago can no more be solved on national grounds only. They are assuming huge proportions, gigantic shapes. They can only be solved when looked at in the broader light of international grounds. International organizations, international combinations, international laws are the cry of the day. That shows the solidarity. . . . As soon as we come to know each other, love comes, must come, for are we not one? Thus we find solidarity coming in spite of itself.' (*The Complete Works*, Vol. III, p. 241, 8th edition) But it is to the eternal credit and glory of Sri Jawaharlal Nehru that he was practically the first among the political leaders of India to look at the Indian problems in this broader perspective of world events and to focus the attention of the Indian leaders on the necessity of looking at the Indian problems from this angle of vision. Naturally, his anxiety and concern for promoting international understanding and the develop-

ment of a universal outlook everywhere came in conflict with the purely national interests; and there was always a storm of protest and criticism in his own country whenever he seemingly sacrificed the latter for the sake of the former, and murmurs outside when he appeared to be compromising on the former by favouring one nation against the other. But he weathered the storm bravely, for he was sure of his own ground. His policy, stemming as it did from the belief that the good of India, or for that matter of any other country, cannot be followed in isolation and to the detriment of the interests of others, was basically sound. As a result, we find today the leaders of all nations claiming him as their own and bemoaning his loss as a loss not only to India but to the whole world. Here are a few excerpts from the tributes paid to him: 'History will also record his leadership in starting the world on the road to an enduring peace' (President Johnson of U.S.A.); 'The leaders of the world have set aside their differences to join the unity of common grief. The ordinary peoples of the world—men, women, and children—know they have lost a champion of peace, of human decency, of the brotherhood of man' (Mr. Dean Rusk, U.S. Secretary of State); 'His memory will be preserved for ever in the hearts of the Soviet people' (Mr. Khrushchev, Premier of U.S.S.R.); 'Mr. Nehru's death . . . is a tragic loss for India, and a grievous misfortune for the free world' (The Earl of Avon, formerly Sir Anthony Eden, Ex-British Prime Minister); 'Nehru had become a part of all mankind. Mr. Nehru was one of God's great creations in our time. His monument is his nation and his dream of freedom and of ever expanding well-being for all men' (Mr. Adlai Stevenson, U.S. Ambassador to the U.N.); 'His life and work were of the greatest importance not only for India but also for the entire world. His

death is a great loss to us all' (Mr. Tage Erlander, Swedish Premier); 'His death is a big loss not only for the Indian people ... but for the whole progressive world' (Mr. Tito, President of Yugoslavia); 'The death of Prime Minister Nehru will be felt by all those who hope for peaceful progress in the world and for good relations between men of all races and colours and creeds' (Mr. Lester B. Pearson, Prime Minister of Canada); 'The Arabs have lost one of their greatest friends in the world' (Mr. Abdel Khalek Hassouna, Secretary-General, the Arab League).

Panditji was primarily a statesman and a politician, but a statesman and politician with a difference. What marked him out from the other politicians was the personality of the man himself behind the political exterior—more than anything else he said or did. Politics with the majority was a profession, which was often put to ill use, so much so that it has earned the infamous epithet of being the last refuge of the scoundrel. But with Panditji, as with Mahatmaji, it was, or turned out to be, a field for the flowering of the magnetic personality that made people throng to him in their hundreds and thousands, and which made even his bitterest political opponents love and respect him. We can discern in this the clear influence of the Mahatma on him. Though Nehru was very much unlike the Mahatma in his mental and intellectual make-up and upbringing, and even openly confessed that he could not understand or accept many of Mahatmaji's actions and especially his philosophy of action and life, in this respect there was a close resemblance between the two: politics helped them both to grow and develop their spiritual stature—spiritual in a broader sense of the term. And, perhaps, it was this fact that made Mahatmaji recognize in Nehru, in spite of the wide differences in outlook, his heir and successor, in pref-

erence to many others who had wholeheartedly and without question accepted his policies and ideals of life.

We do not mean to say that Panditji was ever in his life particularly conscious of this role of politics as a means for the chastening of the spirit or viewed politics in this new light, as the Mahatma did. As a matter of fact, he was avowedly uncertain, and even very touchy, about anything beyond certain limited goals he immediately perceived as worthy of pursuit and attainment, such as the freedom of the country and a better social order where equality, justice, tolerance, goodwill, and a sense of security and satisfaction prevailed amongst all. And he was not prepared, even on the authority of the Mahatma, whom he loved, revered, and respected, to accept things which did not accord with his reason and which did not fall within the purview of the immediate objectives that attracted his attention and consumed his energy. But he was a great thinker, and his very rationalist temper would not allow him to rest content with things as they were—whether in the objective world outside or in the subjective thought-world within. And in a sense, he was a man torn between conflicts. On the one hand, he loved India and gave his all to her service. But what was the India he loved, and what for did he love her? He was not quite sure, though towards the latter part of his life he had progressed far in his 'discovery of India'. As he himself confessed, he was in a land to which, on the one hand, he had given his love and for which he laboured, but which, on the other, seemed 'strange and bewildering' and where he felt 'lonely and homeless'; he 'could not enter into the spirit and ways of thinking of his countrymen' (*An Autobiography*, London, The Bodley Head, p. 374). On the one hand, he was greatly attached to Mahatmaji, and in him recognized a power greater than

himself which he could neither accept nor reject; on the other, he could not completely understand Mahatmaji's ways, some of which were irritating to him. 'I did not understand or feel drawn to the metaphysical part of the *Bhagavad-Gītā*, but I liked to read the verses—recited every evening in Gandhiji's ashram prayers—which say what a man should be like: Calm of purpose, serene and unmoved, doing his job and not caring over much for the result of his action. Not being very calm or detached myself, I suppose, this ideal appealed to me all the more.' (ibid., pp. 73-74)

And Nehru's greatness lay in this that he strove his best, every moment of his life, without fear or favour, to translate into action the ideals that appealed to him, the ideals that satisfied his reason, the ideals that he fully believed were noble and edifying. Of course, he had his failures as much as anybody else, and he was not religious in the ordinary sense in which we understand it: he did not go to temples, or if he did, did so not so much out of devotion or because he felt the Lord's presence there, but because he did not want to hurt the feelings of others, in order to fulfil a social obligation; he did not recite prayers; he did not offer worship; he did not go on pilgrimages, nor observed the religious festivals and kept vigils. But there was a tremendous urge in him to follow the principles he believed in firmly—the principle of non-violence as he understood it, the principle of equality, justice, peace, brotherhood, and service of humanity—wherever they carried him, for their own sake, just because they were good and ennobling. And what, after all, was religion? Swami Vivekananda, in one of his lectures, says: 'If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole

library.' ('The Future of India', *The Complete Works*, Vol. III, p. 302) Elsewhere, he equates education with religion when he defines education as 'the manifestation of perfection that is already in man' and religion as 'the manifestation of divinity that is already in man' (ibid., Vol. IV, p. 358, 8th edition). If that was true, then Nehru was religious in his own way, though he was vehemently opposed to accepting anything on mere belief and was strongly critical of the superstitions, the quarrels, and the exploitation of the masses by the priests that went on in the name of religion and the dogmatic and unscientific attitude of some of the organized religions. Swami Vivekananda says in another place: 'Be an atheist if you want, but do not believe in anything unquestioningly. ... Have deliberation and analyse, and when the result agrees with reason and conduces to the good of one and all, accept it and live up to it.' (ibid., Vol. IV, pp. 216, 217) And that was exactly what Nehru did—he lived up to what he had arrived at after deliberation and analysis. Never for a moment did he let go his hold on the problems at hand or the principles he held dear and precious, even in moments of the greatest provocation. It was beside the point that his understanding of the principles was not the same as ours, or as comprehensive as we would have liked it to be. But he asked: 'Was it my fault that I could not enter into the spirit and ways of thinking of my countrymen?' (*An Autobiography*, p. 374) What particularly distinguished him from many other leaders who were with him in the struggle for Indian independence and thereafter and who, perhaps, surpassed him in many respects, was this quality of tenaciously sticking on to the cherished ideals of his life. While the others, in the face of the hard realities of life and the momentary set-backs, lost faith and gave up, or were prepared to give up

or make compromises with, some of the fundamental principles for which they had fought, he never lost faith in the ultimate superiority of the principles he came to accept at the feet of Mahatmaji. He stuck to them with a religious fervour against stiff opposition, and tried to apply them in the wider field of international politics.

Swami Vivekananda says in one of his famous utterances that three things are required for great achievements and to be a true patriot: 'First, feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates; love is the gate to all the secrets of the universe. Feel, therefore, my would-be reformers, my would-be patriots! Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving today, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heartbeats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the very first step. ...

'You may feel, then; but instead of spending your energies in frothy talk, have you found any way out, any practical solution, some help instead of condemnation, some sweet words to soothe their miseries, to bring them out of this living death?

'Yet that is not all. Have you got the will to surmount mountain-high obstruc-

tions? If the whole world stands against you sword in hand, would you still dare to do what you think is right?' (ibid., Vol. III, pp. 225-6)

Panditji possessed these three qualities in an abundant measure, and therein was the secret of his success, therein the secret of the charm he spread over everybody. And that is the legacy he has left to the nation, particularly to his successors in office, which they can neglect only at their own and the nation's peril. In course of time, perhaps, as is the way of the world, people will forget much of him and his achievements and only a faint memory is all that will remain, but we hope and pray that his dynamic spirit and noble heart will ever continue to inspire the nation. For India needs it.

Jawaharlal, the 'jewel' of India, is gone! Naturally, in this crisis, our thoughts turn to the future and to the constant question that was being asked when he was alive: 'After Nehru—what?' Just as we are writing this, we are in receipt of the news over the radio that the other question, 'After Nehru—who?', has been answered by the nation. And our heartfelt greetings go to Sri Lal Bahadur Sastri, on whom the mantle of Nehru has fallen. In a way, Nehru had already put his finger on Sri Sastri as his worthy successor, when he called him back to office after his recent illness and assigned to him many of his own duties; though, the true democrat that he was, he was reluctant to force his own choice on the nation, or even prejudice its opinion beforehand, and refrained from expressing his wish in the matter. It is as well that the nation has placed itself in tune with the unexpressed wish of Nehru, and has called upon Sri Sastri to shoulder the responsibility of the Prime Minister. It is a heavy responsibility, particularly at this critical juncture in the history of the nation. The lacuna that has been left by

the sudden departure of Nehru is, indeed, difficult, if not impossible, for any single person to fill up. But we are sure that Sastriji will prove worthy of the trust that the nation has placed in him. We wholeheartedly pray for his success in his new responsibility.

The future is, indeed, hazy, and it is too early to predict the shape of things to come. But the bold and swift manner in which the nation has taken up the challenge thrown by the hand of destiny speaks well for the vitality and strength of the nation, and we are assured that things are not as gloomy and dark as they appear to be. Nehru's India could not have but reacted in that way. Whether the nation finally decides to stick to the policy of Nehru in its entirety or not, it is clear that it cannot afford to undo the things that Nehru has done in the building up of the nation as well as in the UNO and the international field. The goodwill and understanding that have been brought about among the nations of the world, often with their swords drawn at each other, mainly through the efforts of Nehru, is a unique chapter in the history of mankind; and it is but necessary that our policies should continue to be directed towards furthering this goodwill and understanding. But, for this, the first *sine qua non* is a strong, stable, and united India. The immediate task of the new Prime Minister will be to strive to lay at rest all fissiparous tendencies in the form of race, language, parochialism, religion, caste, creed, and cliques within the party and outside. For this, he has to bring into his task the breadth of vision and the universality of outlook that was the chief characteristic of Nehru. An economically strong India is the bulwark against all fissiparous

tendencies. This requires that we pool together all our resources of men and material and direct our attention and every ounce of our energy towards this task. At this juncture, it would be the height of folly to waste our energies on trivial things, such as that of the national language and so on. But an economically strong India is in itself not sufficient. The real strength of the nation, particularly of India, lies in its spirituality. 'India must rise, the masses and the poor are to be fed and made happy; and the flood of spirituality must be made to roll over the land, resistless, boundless, all-absorbing.' These are the tasks which need our urgent attention. This sad hour of the passing away of Jawaharlal Nehru should be an incentive for us to work harder than we ever did in building up the India of his dreams. This is not the time to sit and weep. Let us recall the following words of exhortation by Swami Vivekananda :

If the sun by the cloud is hidden a bit,
If the welkin shows but gloom,
Still hold on yet a while, brave heart,
The victory is sure to come.

The duties of life are sore indeed,
And its pleasures fleeting, vain,
The goal so shadowy seems and dim,
Yet plod on through the dark, brave
heart.

With these words on our lips, let us set ourselves in right earnest to the task ahead; that would be the best tribute we can pay to the memory of Nehru.

Mayavati
2 June 1964

VAIṢṆAVISM AND ADVAITISM

DR. K. KRISHNAMOORTHY

The several schools of Vaiṣṇavism, from those of Rāmānuja and Madhva in the South to those of Caitanya and Vallabha in the North, in spite of the minor differences amongst themselves, are all agreed in challenging the validity of Advaita; and, as popularly understood, Vaiṣṇavism and Advaitism appear to be two poles poised against each other, with more differences than affinities. But are they really so irreconcilable and antagonistic to each other? The present study is an attempt to make an objective historical survey of the two and show the points of contact as well as the differences, leaving the reader to arrive at his own conclusions.

THE COMMON GROUNDS

Both Vaiṣṇavism and Advaitism have at least one common ground in so far as they both share the designation of 'Vedānta'. And that is as good a starting point for our discussion as any other. If we should credit our ancient traditions, both are of hoary antiquity, as old as the Vedas themselves. Both claim to represent the wisdom of the Vedas, on the one hand, and the epics, the *Sūtras*, and *Purānas*, which interpret the Vedas, on the other. Both recognize the same important scriptures as authoritative, and both have the same religious, theological, and mythological background. There is a place for rituals and worship, austerity and ethical duty, spiritual instruction and discipline, equally in both, though there may be differences in detail. Though they may not agree on some logical and metaphysical postulates, they agree in regarding other *darśanas* like the Sāṅkhya and the Vaiśeṣika as inadequate, not to mention the heretical systems like the Jaina and the Bauddha.

They believe alike that the *summum bonum* of life is *mokṣa* or salvation, a state of infinite knowledge and bliss, and that its pursuit involves the highest moral and religious life on the part of the seeker. They are equally convinced in the omnipotence, omniscience, and omnipresence of the Almighty, who is the cause of this creation and whose grace is needed in breaking the bonds of *karma*.

THE DIFFERENCES

Now, let us turn to the differences. Vaiṣṇavism, as in Madhva's school, believes in the plurality of souls, while Advaitism denies this, refusing to recognize anything other than Brahman as real. Similarly, the reality of the perceived world is admitted in Vaiṣṇavism, but dismissed as illusion in Advaitism. As regards the means of salvation, too, if Vaiṣṇavism gives the highest place to *bhakti* or devotion, Advaitism accords that honour to *jñāna* or knowledge. In stating these differences, I have preferred Madhva's school of Vaiṣṇavism to Rāmānuja's, since the latter may not seem so diametrically opposed to Advaitism as the former.

No one would say that these differences are not fundamental or far-reaching. Yet, if we pause to ponder over the standpoints they stem from, the levels of experience which they profess to explain, perhaps, we might be surprised at the unexpected degree of agreement in essentials in spite of opposite terminology. Our medieval writers put all their emphasis on the differences and refuse to entertain the possibility of agreement in the implications involved. But a survey of the progress of creative thought in India, as against the logical hair-splitting of the ingenious commentators,

will reveal that both Vaiṣṇavism and Advaitism have more often converged than they have run on parallel lines. The saints and mystics of both persuasions have talked a common language, unlike the great pandits of the Middle Ages.

VAIṢṆAVISM AND THE ADVAITIC TRENDS IN THE PRASTHĀNA-TRAYĪ

Our Vedic hymns are mostly poetic, naive, or ritualistic, and even the philosophical hymns among them show more of mystic speculation than of systematic philosophy. The Brāhmaṇas are dominantly hieratic and mythological, and it is only in the Upaniṣads that we have the dawn of esoteric philosophy. If Saṁhitās broadly represent the traditional *karma-kāṇḍa*, and the Brāhmaṇas the *upāsanā-kāṇḍa*, the Upaniṣads are the veritable *jñāna-kāṇḍa*. Shall we say that their philosophy is systematic? Professor Franklin Edgerton observes: "The very notion of a philosophical "system" did not exist in India in the time of the early Upaniṣads and the *Gītā*. In later times the Hindus produced various systems of philosophy." (The *Bhagavadgītā: Translated and Interpreted*, Part II, Harvard University Press, 1952, p. 6)

Alongside of the Upaniṣads, there must have been growing a religion-cum-philosophy centring round the worship of the personal god Vāsudeva as testified by the grammarian Pāṇini (c. 4th century B.C.) and confirmed by the epics. This is the Bhāgavata religion placing stress on *bhakti* in achieving salvation, and opposed to the cult of sacrifice. Though popular in origin, it soon came to be adopted by the traditionists in their epics by equating Vāsudeva with the Vedic god Viṣṇu, the mythical sage Nārāyaṇa, and the popular god Kṛṣṇa. The theory of *avatāra* or incarnation now came to the fore and became a cardinal trait of emergent Vaiṣṇavism.

The strand of Advaitism in the Upaniṣads easily adjusted itself to the epic mythology of the *trimūrtis* in general and Vaiṣṇavism in particular, by recognizing *bhakti* among the earlier steps to salvation and by revising its cult of *karma-kāṇḍa* to the point of *niṣkāma-karma* adumbrated in the *Gītā*. Though the avowedly systematic philosophy as presented by Bādarāyaṇa in the *Brahma-Sūtra* is unfortunately too laconic and cryptic to allow definite conclusions, it is indubitable that an Advaitic strain of thought was current in his time, partly in his own mind and partly in that of other *ācāryas* like Bādari, quoted by him. Yet, the importance of *bhakti* is unknown to him, and he does not underestimate the use of prescribed duties on the part of the spiritual aspirant. Thus, it appears that in the *prasthāna-trayī*, the leading line of metaphysics was Advaitism, even if we ignore Śaṅkara's *bhāṣyas* altogether.

This gets confirmation from another quarter also, viz that of Pāñcarātra Āgamas, which represent the post-epic literature of Vaiṣṇavism. That Advaitism was characteristic of these too will be clear from the following words of Otto Schrader, an expert in this field: "The relation between the *jīva* and the *para* (individual and higher soul) is, in several Saṁhitās, described in a language so thoroughly Advaitic that influence from that quarter is, indeed, beyond question, even admitting that several such passages may be mere echoes of those (seemingly or really) Advaitic passages of the *Bhagavad-Gītā*, such as XIII, 27ff. of the latter work." (*Introduction to the Pāñcarātra and the Ahirbudhnya Saṁhitā*, Madras, Adyar Library, 1916) To quote from another authority: "The earliest works on the *bhakti* cult, viz the Pāñcarātra Saṁhitās, and some of the Tantras, do exhibit clearly the Advaitic influence, and show that the sharp antagonism between *jñāna* and *bhakti* schools is

of a much later origin. In the *Padma Tantra*, for example, Brahma puts the question: "What is the difference, O highest Spirit, between Thee and the liberated soul?" To which the Lord answers: "They become I. There is no difference whatever." If we leave aside the doctrine of *Māyā* which later came to be regarded as the distinguishing feature of Advaitism, we can meet with many such Advaitic passages in the *Pāñcarātra Saṁhitās*. (N. K. Brahma: *Philosophy of Hindu Sādhanā*, London, Kegan Paul, Trench, Trubner & Co., 1932, p. 82)

S. C. Roy, who, in recent times, has reviewed critically the vast scholarly literature on the *Gītā*, denies the assumed clash between pantheistic and theistic views in the *Gītā* and refutes the view of Bhandarkar that *Gītā* should be taken as a sectarian text of the Bhāgavatas. Emphasizing the Upaniṣadic origin of the teachings of the *Gītā*, he also criticizes the orthodox view of the sectarian origin of the *Mahābhārata* and the *Gītā*. (*The Bhagavadgītā and Modern Scholarship*, Part I, Calcutta, The Bharati Mahavidyalaya) In all this literature, then, Advaitism is almost an essential home product and not so much of an intruder from outside. This Advaitism is not of the brand of *Māyāvāda* as perfected by Śaṅkara. That is why Śaṅkara himself dismisses as inadequate the *Pāñcarātra* view of four *vyūhas* in his *Sūtra-bhāṣya*, unlike Rāmānuja, who could raise it to the level of *siddhānta* itself.

ADVAITA AND PRE- AND POST-ŚAṅKARA LITERATURE

Now, let us turn to the testimony of poets before Śaṅkara who have expressed their ideas about Vedānta as they knew. Whether it is Kālidāsa or Bhāravi, Bāṇa or Bhartrhari, all of them are agreed in essence that Vedānta was basically Advai-

tic. The same conclusion is confirmed by the views of other schools of philosophy, orthodox and heterodox, who quote Vedānta as their *pūrvapakṣa*. The early Buddhists and Vaiśeṣikas alike regarded Advaitism and nothing else as the Vedāntic teaching. This is, of course, not to deny that a vast literature on non-Advaitic Vedānta, now lost to us, might have been produced by the Vaiṣṇava tradition in the pre-Śaṅkara era; but an objective student will have to admit that these ideas could not have been so widely popular as Advaitism, which formed the general trend.

Śaṅkara's self-chosen task of offering a metaphysical explanation of the non-duality of Brahman resulted in his doctrine of *Māyā*, which is itself very difficult to grasp, and which is, perhaps, due to the influence of Buddhist thought. His explanation was purely from the transcendental point of view, and this could be easily caricatured by misapplying it to the empirical level. Till the advent of *Brahma-jñāna*, none is entitled to affirm 'I am Brahman' as a felt experience, none can regard the world as illusion. How could the formless Nirguṇa Brahman enter into relation at all, when neither *jīva* nor *jagat* can exist apart from Him? To this metaphysical question, the highly ingenious and penetrating answer of Śaṅkara is that it is because of *māyā*, which is neither *sat* nor *asat*, but *anirvacanīya*; and which very naturally, though very mystifyingly to us, makes the world and separate selves come to our view instead of the true reality of Brahman. In the post-Śaṅkara period, within Advaitic thought itself, several theories, mutually contradictory sometimes, were proposed regarding the locus and object of *avidyā* or *Māyā*, some holding the *jīva* to be its locus (Vācaspati Misra) and others stating Brahman to be the locus (Sureśvara). Regarding the relation between Brahman and the *jīva* too, different theories like the

Pratibimbavāda and Avacchedavāda were evolved, just as a kind of Pariṇāmavāda was proposed in lieu of the Vivartavāda to explain Brahman's relation with the world even in pre-Śaṅkara days. All this shows that in the post-Śaṅkara Advaitic literature, the eclectic and accommodative trend of the *Gītā* is replaced by narrower considerations of logical analysis, so far as the expert works are concerned. On the other hand, in the *prakaraṇa-granthas* or popular treatises, as well as the vast *stotra* literature which were addressed to the general public, we find Advaitism practically adhering to the model of the *Gītā*. There is a family resemblance between the *sthita-prajña*, the *guṇātīta*, the best *bhakta*, the *jñānin*, the *karma-yogin*, etc. mentioned in the *Gītā*, and the *jīvanmukta* as envisaged by the Advaitic philosopher Vidyāraṇya in his *Jīvanmuktivivēka*. Once the wagon of the spiritual seeker is hitched to the star of *mokṣa*, there is no opposition between the several roads at his disposal; any one of them would bring the best benefits of all, not only at the final stage, but even during the stage of pursuit, since they are all inseparably interrelated.

RISE OF NEW SCHOOLS OF VAIṢNAVISM

The rise of new schools of Vaiṣnavism is best explained against the background of Advaitic 'expertese' which had ceased to be meaningful to the men at large. Rāmānuja, Madhva, Caitanya, Vallabha, and Nimbārka, each in his own way, tried to revive the ancient Vaiṣṇava tradition not only in the realm of theory, but also in the field of practice. They felt they had to fight against Advaitism of the schoolmen, which had closed its doors to practical considerations.

But, like the phoenix rising again from its ashes, Advaitism had still vitality enough to face the new situation by throw-

ing up the most popular Purāṇa work, the *Bhāgavata*, just before the Vaiṣṇava *ācāryas* like Rāmānuja could oust Advaita from its position of vantage. As Radhakamal Mukherjee says: 'The *Bhāgavata*, with its stress on both the transcendence and immanence of the Divine, achieves a remarkable transformation of the ancient doctrine of absolute monism into a living faith of universal freedom (*sarvamukti*) through the universal sharing of the Divine Grace (*karuṇā*).' (*The Lord of the Autumn Moon*, Bombay, Asia Publishing House, 1957, p. vii) It showed the catholicity of outlook demanded by the time, and though Rāmānuja could ignore it, all the later Vaiṣṇava *ācāryas* had to accept it as the *magnum opus* of Vaiṣnavism itself. Madhva, Vallabha, and the Gosvāmins of the Caitanya school have all written their own commentaries; but the most widely accepted commentary is by the Advaitic Śrīdhara Svāmī. In the school of Caitanya, the concept of transcendent devotion was developed lop-sidedly. It is only here that Rādhā, unknown to the *Bhāgavata*, acquires unprecedented importance.

SYNTHESIS OF KARMA, BHAKTI, AND JNĀNA

How the accommodation of *karma* and *bhakti* with the transcendental demands of Advaitic *jñāna* were effected even on the theoretical level is seen in the work of Madhusūdana Sarasvatī, a great Advaitin and *bhakta* at the same time. As he says in his introduction to the *Gītā*, the disciplines of *karma* and *jñāna* are at loggerheads by themselves; but they can both be reconciled by mixture with *bhakti*.

To show how in the *Bhāgavata* there are indubitable traces of Advaitic doctrine, I quote only two passages taken at random (X. xiv. 25 and XI. xiii. 30-31):

Ātmānamevātmatayā vijānatām

Tenaiva jātām nikhilām prapañcitām;

*Jñānena bhūyo'pi ca tatpralīyate
Rajvamaherbhogabhavābhavau
yathā—*

'It is only the ignorant who have not yet realized the Ātman as the all that will be aware of this world. With knowledge, it will just disappear, even like the cobra's hood which vanishes the moment we realize that it is only a rope.'

*Yāvannānārtadhīḥ puṁso na nivarteta
yuktibhiḥ ;
Jāgartyapi svapannajñāḥ svapne jāga-
ranam yathā.
Asattvādātmano'nyeṣām bhāvānām tat-
kṛtā bhidā ;
Gatayo hetavaścāsyā mṛṣā svapnadṛśo
yathā—*

'So long as the idea of the many is not removed by philosophical reasoning, one remains ignorant, a dreamer though awake. He is like one who experiences wakefulness during a dream. Since naught exists other than the Ātman, the differences in the world, with varied ends and means, must all be as false as to a dreamer.'

IMPORTANCE OF BHAKTI IN ADVAITIC PRACTICE

Now we might go back to the point we started with. Advaitism in its final phase admits the importance of *bhakti* as a very helpful and easy means in leading the *sādhaka* to the goal of *mokṣa*, since it can speed up *jñāna* as nothing else can. The personal God necessary for such *bhakti* is always admitted for the benefit of the many in the form of *Saguṇa Brahman* or *Īvara*, whom the devotee is free to contemplate upon in forms like *Viṣṇu* or *Śiva*.

The essence of *bhakti* as expounded by Vaiṣṇava *ācāryas* becomes co-terminous with the discipline of *śama*, *dama*, etc., stressed by Advaitism. Both have a strong element of other-worldliness and renunciation, since the goal itself is such. But the major difference lies in the answer to the question whether *bhakti* can independently lead to *mokṣa*. If Vaiṣṇavism explains *mokṣa* in one way, say *sālokya*, *sāyujya*, etc., and Advaitism in another way, say *jīvanmukti* or *Brahmabhāva*, how can we ever expect the answer to be identical? Advaitism does not deny the tenets of Vaiṣṇavism on the empirical plane. But on the transcendental plane, the difference we find in our *avidyā* is one which can in nowise be verified except in *anubhava*. We all know that Śaṅkara himself wrote some of the best hymns to Hari, if not a gloss on the *Viṣṇusahasranāma* (Thousand Names of Lord Viṣṇu). In fact, difference even on the transcendental plane seems to become thin, if we invest Vaiṣṇava *bhakti* with such a wide connotation as to include Advaitic *jñāna* and *vice versa*. What cannot be so treated is the variation in the ritual and dogma, viz *dīkṣā* etc. But, today, do we care for these paraphernalia as much as our grandfathers? If the reply is in the negative, then we might conclude that, historically and philosophically, Vaiṣṇavism and Advaitism are to be taken as two mighty Indian traditions which have been supplementing each other from time to time, and forming new adjustments to suit the religious and philosophical needs of the changing times. In this sense, a Vaiṣṇava saint like Purandara Dāsa is as much a Vaiṣṇava as an Advaitin.

ŚRĪ SADĀŚIVENDRA SARASVATĪ

SWAMI ADIDEVANANDA

Our world has seen many great mystics who were not given to discursive learning, and many profound scholars who had not an iota of spiritual experience. Sadāśivendra Sarasvatī was a rare type of mystic who combined in himself profound knowledge of the scriptures with fervid spiritual experience. He was not only a master of the spiritual life, but also a master writer. The late venerable Sri Nrisimhabharati of Sringeri says in his *Sadāśivendrastuti* (31) that Sadāśivendra walked on earth to remove the doubts of people regarding the characteristics of the man of knowledge that are delineated in the Śrutis and the Smṛtis. Sadāśivendra was the perfect embodiment of *paramahamsacaryā*, the behaviour of a *paramahansa* or the highest class of *sannyāsins*. That is the reason why he is popularly known as Sadāśiva-brahman in South India. *Brahman* is an epithet which is given in the South only to the great Śuka, an apotheosis of knowledge and renunciation.

Sadāśivendra lived at the close of the seventeenth and the beginning of the eighteenth century A.D. He was born in a village called Nerur, on the banks of the river Kāverī, not far off from the present-day Karur in the district of Tiruchirapalli. Śivarāmakṛṣṇa was his pre-monastic name. His father passed away when he was young, and so he had his early education at Tiruvisanallur, a village in the district of Tanjore, on the banks of the Kāverī. Sadāśiva had the association of brilliant mates, all of whom distinguished themselves in later life. There were Śrīdhara Venkateśa, poet and mystic, reverentially known as Ayyavāl, Rāmabhadra Dīkṣita, writer and author of *Jānakīpariṇaya*, Mahābhāṣyam Gopālakṛṣṇa Śāstrin, an authority on Pa-

tañjali's great commentary. His *guru* was Paramaśivendra Sarasvatī. Sadāśiva in his *Ātmavidyāvīlāsa* (3) says that he was inspired by his teacher, Paramaśivendra, to compose that poem. It may be incidentally noted that Indra-Sarasvatī is the title by which the heads of the Kamakothi-pitha of Kanchi are known.

The renunciation of Sadāśiva has few parallels in the hagiography of saints. An interesting incident is told in connection with his renunciation of the world. He was married when he was very young, according to the custom of his caste. One day, his dinner was delayed, and he came to know that the delay was due to a reception that would be given to his spouse who had come of age. That marked the turning-point of his life. 'This is a prelude to the misery of domestic life to come', he reflected, and then and there renounced his worldly life and went in search of a spiritual teacher who would help him to cross this ocean of *samsāra*, of birth and death. He found a true *guru* in Śrī Paramaśivendra Sarasvatī and, under him, became an adept in the practice of *yoga*.

Sadāśiva seems to have been highly argumentative and critical in his early days. Some pundits complained about this to his teacher, who asked him: 'Sadāśiva, when will you learn to be silent?' 'From now', came the reply. It is said that Sadāśiva vowed himself to silence from that moment, and became a *maumin*. In his *Ātmavidyāvīlāsa* (35) he refers to this state of *mauna* as a characteristic of a *paramahansa*: 'Silent and serene, with the ground under the tree as his home and with his palm as his begging bowl, wearing no clothes, but adorned with non-attachment, the sage shines supreme.'

Sadāśiva at this stage seems to have become thoroughly averse to outer life and its habits. Practising to feel the presence of the Ātman in everyone, he made no difference between man and man. He ate anything that was offered to him. He became the symbol of the *Gītā* ideal of *sthita-prajñatva*. As described in his *Ātmavidyā-vilāsa*, he began to roam in the forests and on the river-banks, utterly unconscious of the objective world. Little incidents like the following, which happened during this period of his life helped to mould his spiritual character and control his natural impulses and vagaries. It is recorded that one morning, when he was seen lying in a paddy-field, resting his head on one of the embankments, the workmen who passed that way remarked: 'Even a man of renunciation requires a support for his head!' The next morning, they found him in the same place, but without resting his head on the embankment. When this sensitive reaction was reported to Śrīdhara Venkateśa, he is said to have remarked: 'Even to those who look upon the world as worthless as a blade of grass and have mastered all the mysteries, it is difficult to cease to be slaves to the strumpet Praise.' These little failures indicate how human he was and what trials and tribulations he must have passed through to reach the empyrean heights of *yoga*. When it was reported to his *guru*, Śrī Paramaśivendra, that his disciple had become stark mad, he seems to have remarked, 'It is a pity that such madness has not overtaken me'. The *Sadāśivendrastuti* (9) describes him as one who held the world as worthless as a straw and wandered with his body smeared with straw and mud. It further records a good number of supernatural incidents in his life. They were undoubtedly natural effects of his *yoga-siddhi*, unlike the demonstrations of fake *yogins* who hanker after name, fame, and other worldly goods.

Once when Sadāśiva was in a super-conscious state on the sands of the Kāverī, near Kodumudi, a sudden flood of the river carried him off and buried him in the sands. When the flood had subsided, some labourers went to the river to do some work. When they were digging, their spade came into contact with some obstruction, and to their great surprise blood began to redden the sands. After carefully digging, they saw the body of Sadāśiva in a high state of *yoga*. Sadāśiva became aware of his external surroundings and went on his way as if nothing had happened. Sadāśiva more than once describes how the prince of ascetics rests in the bush on the river-banks: 'The monk meditates on the Reality, on the banks of the river, with his sight fixed on the tip of his nose and with his mind withdrawn from names and forms. . . . The great monk who has awakened to the state of perfect knowledge and bliss reposes in his house, which is a lonely bush on the river-bank, on the cosy bed of only sands.' River-bank seems to have been one of his favourite haunts.

On another occasion, when he was sleeping on a paddy-heap in a harvested field, the local guards, mistaking him to be a vagrant or thief, came to beat him with sticks uplifted in their hands. But they found to their great horror that their hands were paralysed in space without any movement. They had to stand in this unenviable position till the holy vagrant left the place in the morning.

On another occasion, some men had collected faggots for a petty village officer; finding a robust personality passing that way, they kept a bundle on his head also, and forced him to go with them to their officer's camp. When Sadāśiva threw down the bundle, it caught fire to the utter perplexity of those people.

There is nothing to be wondered at in these incidents. For the third chapter of

the *Yoga-Sūtra* gives us a picture of the powers or perfections, which a *yogin* attains, when he makes a *saṁnyama* (concentration) on anything. This includes mastery over all material substances. The great commentary of Vyāsa on the *Yoga-Sūtra* calls such a *yogin prajñājyotis*, one who has mastered material substances and sense-organs. Though the *yogin* has the power to upset natural laws, Vyāsa says that he does not alter their nature, as he exercises his volition on things as they exist under the will of God. Śrī Śaṅkara also, while commenting on the *Muṇḍaka Upaniṣad* (III. i. 10), says that the knower of the Self attains whatever he wishes, either for himself or for others, as his wishes are infallible. Sadāśiva himself says in *Ātmavidyāvīlāsa* (18) that 'though the sun cools down, the moon scorches, the tongues of fire leap downward, the *jīvanmukta* knows it to be the effect of illusion and does not wonder thereat'.

It is quite natural that a great mystic of the type of Sadāśiva was considered mad by the ordinary run of mankind. Sometimes the village lads used to chase him and throw stones at him for fun. Still he seems to have been specially fond of children. One day, some lads asked him if he could take them to Madura where the Vṛṣabhavāhana festival was taking place. The move was obviously to tease him. Sadāśiva rose to the occasion, and made all the boys mount on the different limbs of his body and asked them to close their eyes. When they opened their eyes, they found themselves in Madura right in front of the procession of the Deity on the Bull. They enjoyed the festival to their full satisfaction. Sadāśiva treated them to sweets, and the boys returned to their place by the same invisible and extraordinary process. The villagers, when they heard it, would not believe, thinking it to be a con-

coction of the boys.

On another occasion, an illiterate *brahmacārin*, who wanted to be blessed by Sadāśiva, pursued him wherever he went. Once, when the *brahmacārin* expressed his wish to have *darśana* of Śrī Raṅganātha at Srirangam, he was also asked to close his eyes. The next moment, he found himself standing in front of the Lord of Srirangam. Not finding Sadāśiva anywhere, the unfortunate *brahmacārin* walked back all the way to Nerur and found the sage lost in the state of *yoga*. This time the experience of the *brahmacārin* was too true to be ignored, and even the sceptics began to believe in the supernatural perfections of the sage. It is said that when he was supposed to be in one place during some important festival day, he was seen by people at Kasi, Mathura, Rameswaram, and other places. Later, the *brahmacārin* was blessed by Sadāśiva, and was given some sacred *mantras*. He became a scholar and an adept in the Purāṇas, and in recognition of his learning, land-grants were made to him by several local chieftains. It is said that even now his descendants are enjoying these lands.

Sadāśiva is remembered most because of an incident connected with a Mohammedan chief. When this chief was camping somewhere with the ladies of his harem, he observed a naked *avadhūta* moving about freely. The irate chief rose up at once and cut off an arm of Sadāśiva, who went on his way completely oblivious of the loss of one of his arms. This absolute indifference on the part of the sage opened the eyes of the chief, who now followed the sage and begged him for forgiveness. When Sadāśiva found out the loss of his arm, and passed his other arm on the mutilated spot, it became whole to the astonishment of the chief. It is said that the compassionate *yogin* blessed the Mohammedan chief and went on his way. The *Sadāśivendrastuti*

(18) refers to this incident beautifully thus: 'We salute that Sadāśivendra who had no I-consciousness and did not show any mental reaction even when an arm was cut off by the *mleccha*.' Perhaps, the following stanza also (*ibid.*, 30) refers to the same incident: 'We salute to that Sadāśivendra whose compassion can make even a lascivious person self-controlled, a cruel person kind, and an ignorant person a scholar.'

Sadāśiva, a great devotee of the Supreme, used to visit the sacred shrines during his wanderings. It is said that a flower used to fall on image for every *arcana* he uttered. *Sadāśivendrastuti* (19) says as follows: 'We salute that Sadāśivendra, the perfect *siddha*, whose utterance of the name of Śiva would cause the fall of flowers on the head of the image from the sky.'

While Sadāśiva was wandering in the forest near Pudukotah, he was seen by the ruler of the principality, Viṣaya Raghunātha Toṇḍamān (A.D. 1730-1769). This Toṇḍamān was profoundly attracted by the sage, and stuck to him for a period of eight years with steadfastness. Sadāśiva, for the benefit of his princely disciple, wrote down certain instructions on the sand. This sacred sand was brought to the palace shrine, and is still preserved and worshipped as a sacred relic. It is said that this incident was followed by peace and prosperity in the state. The Toṇḍamāns trace all their glory and eminence to the benedictions of Sadāśiva.

One day, Sadāśiva told the Brāhmaṇas of Nerur that on a particular day (Jyeṣṭha Śuddha Daśamī in the month of Mithuna) he intended to attain the Supreme, and that on that day a Brāhmaṇa would be coming from Kasi with a *bāṇalinga*, which should be installed in a shrine by the side of his *samādhi*. On the appointed day, a Brāhmaṇa appeared with a *bāṇalinga*. Sadāśiva, who was a liberated soul even in

this life itself, entered the pit specially dug out, and merged with the Supreme. The devotees followed his instructions accordingly. Even today, the worship at his *samādhi* is conducted according to the arrangements made by the Toṇḍamāns. The *Sadāśivendrastuti* (29) states that he attained *samādhi* in three different places, signifying the dissolution of the three bodies—gross, subtle, and causal: 'We salute to that Sadāśivendra who attained *samādhi* at three different places as if to give up the three kinds of bodies.' But the *samādhi* at Nerur is the only well-known one, and anniversaries take place even to this day with great éclat and jubilation.

It is really astonishing how such an *avadhūta* like Sadāśiva could find time to compose several works, characterized by depth, beauty, and melody. The *Sadāśivendrastuti* (17) says that his words imparted sweetness even to grapes. Though there are a good number of glosses abridging the great commentary of Śrī Śaṅkara on the *Brahma-Sūtra*, the *Brahma-Sūtra-vṛtti* of Sadāśiva is undoubtedly the best. He clearly states in a few words the *pūrvapakṣa* (the *prima facie* argument) and *siddhānta* (the logical conclusion) of each aphorism and its connection with the previous and the following aphorisms. His concise and lucid annotation on the *Yoga-Sūtra* is the outcome of not only his deep knowledge of Yoga literature but also of his personal experience. Besides these, he is the author of *Ātmavidyāvilāsa*, *Siddhāntakalpavallī*, *Advaitarasamañjarī*, *Śivamānasapūjā*, etc. He has composed some beautiful songs also which are rich in lofty sentiments and musical possibilities. No musical concert in South India is supposed to be complete without singing songs like 'Brūhi Mukundeti rasane' (O my Tongue, chant the name of Mukunda), 'Mānasa sañcara re Bra-

hmani' (O my Mind, move in Brahman), '*Piba re Rāmarasam rasane*' (O my Tongue, drink the nectar of Rāma). He has synthesized sound and meaning so beautifully that his songs cannot fail to be appreciated even by those who have no ears at all for music.

The *Ātmavidyāvilāsa* is an elegant poem of sixty-two verses describing the grace and charm of the *yogin* who has realized the Self. Beyond doubt, this poem perfectly reflects the light and play of his inner Self in so many attitudes. He holds up in these stanzas the characteristics of the *yogin*, viz absolute independence, utter renunciation, experience of peace and joy, sans desire, sans self-esteem, sans pride, same-sightedness, meditateness, etc. in all conditions. Nowhere else do we find these ideals so incisively demonstrated as in this unpretending little poem: 'The *yogin* has caught the fickle antelope of his mind' (23); 'Having killed the mind-tiger, *citta-vyāghra*, he wanders freely in the forest of fearlessness, the *abhayāranya*' (24); 'He is the swan that sports in the lake of knowledge

and bliss' (30); 'He is the peacock cooing in the grove which is made cool by the Upaniṣads' (31); 'He is the great lion which sports in the forest of bliss, having torn asunder the wild elephant of delusion.' Here is a miniature word-picture of the *yogin* :

'The *yogin* remains in a state of fulness, like an unflickering lamp, having cast aside all the scriptures and having given up all duties.' (42)

'The great monk, though he knows the Truth of all the scriptures, moves like an ignorant person unnoticed, without the pride of caste, and seeing only perfection in all creatures.' (45)

'The *muni* rejects nothing, thinking it bad; nor does he accept anything, thinking it good. Knowing that everything is the effect of ignorance, he remains indifferent.' (50)

'Experiencing the result of past deeds, the man of knowledge destroys all *karma* and having loosened the bonds of the body, he verily becomes the absolute Brahman.' (58)

HISTORY: ITS TASK

DR. PARESH NATH MUKHERJEE

What is 'history'? The question has been asked time and again, and answered in very different ways. But we may safely accept a recent analysis by a very erudite scholar of France, Jean Berard, Professor of History at Sorbonne. He writes: 'History presents itself as the study of man, or more exactly of men grouped in societies, in a past more or less distant, more or less near.' Thus, it is clear that it has nothing to do with the present or future, although it has been

claimed by Schlegel that 'The historian is a prophet with his eyes turned back' (L. C. Henry: *Best Quotations*, New York, Perma Books, p. 107). History is also something very comprehensive. Everything has a history, whether happy or unhappy, progressive or unprogressive, helpful or unhelpful. It is this comprehensive and eternal nature that makes the handling and study of history so important a question. Three famous contemporary French historians have defined history in three

different ways pointing out three of its characteristics. One of them, Hubert Deschamps, writes, 'History is movement'; the other, J. Dresch, 'History is a resurrection'; and the third, Professor Gaston Martin, 'History periodically renews itself'. The great dictator, Napoleon I of France, said: 'Let my son read and meditate upon the lessons of history which is the only true philosophy.' In India, it was pointed out long ago by a writer of great insight, Tarikh-i-Daudi: 'History is not simply information regarding the affairs of kings who have passed away, but it is a science which expands the intellect and furnishes the wise with examples.' A progressive French writer of the nineteenth century, Vacherot, pointed out that 'Universal history is nothing but the history of liberty'. In 1874, Emile Boutroux remarked in a thesis of his: 'It is not the nature of things that should be the proper theme of our scientific research, it is rather their history.' It is for these reasons that Francis Bacon wrote long ago: 'History makes men wise.' ('Of Studies' in *Essays*, p. 205) For, at any rate, it provides us with an explanation of 'how we came to be doing what we usually do'. Thus, any hard and fast definition of history in one particular way will be misleading. But if we must do so, we may go to the root of the word '*historica*' and say that it is 'investigation'.

It is thus clear that history has an important task to perform, and if it has not succeeded in achieving it so far, it is all the more a reason why sincere effort should be made to try our best for its realization.

At the outset, we must be clear also that, if not properly handled, history may be dangerous and destructive. Facts are difficult to handle; a certain amount of detachment and a spirit of saintliness are needed to handle them properly to the best advantage.

As Professor Butterfield says: 'Indeed, history can be very dangerous unless it is accompanied by severe measures of self-discipline and self-purification—unless we realize that there is something that we must do with our personalities.' (*History and Human Relations*, 1951, p. 165) We must efface our personalities and place history above our narrow selves and prejudices. It is precisely this point that Lord Acton, the famous Roman Catholic British historian meant when he wrote with deep insight; 'History, to be above evasion or dispute, must stand on documents, not on opinions.' (*Lectures on Modern History*, 1950, p. 17) He further realized that to do all this the peculiar 'gift of historical thinking, which is better than 'historical learning' was an imperative necessity. (ibid., p. 8) This gift of historical thinking is a rare gift; and, unless a person has acquired it, all his historical learning is useless, and never free from errors and dangers. Thus, a true historian is, above everything, what our ancient Indian Hindu ideal extolled, a *yogin*, who is completely dispassionate, unmoved equally by happiness or sorrow, good or bad, and prosperity or adversity. If he is not completely detached and impartial, he is not a historian at all.

Contrary to popular superstitions, true religiosity develops historical detachment and impartiality. Thus, some of the best historians, noted for their character and integrity, have been deeply religious persons, such as, Professor Acton, Professor Butterfield, Hillaire Belloc, and Professor Toynbee in our own times. Mr. Belloc liked to find the hand of Providence in history. He regarded the nineteenth century progress as the hand of Providence and the present age as the age of judgement in history. But we must note that religiosity is not communalism or bigotry that has distorted history so considerably,

Thus, in the nineteenth century, it was rightly observed: 'Church history falsely written is a school of vainglory, hatred, and uncharitableness; truly written, it is a discipline of humility, of charity, of mutual love.' (Sir W. Hamilton: *Discussions*, p. 506) Another authority, Raumer, says: 'The historically great is the religiously great.' True religiosity being one of the most ennobling forces is a potent and useful factor in history.

There are others, equally important and scholarly, who, on the other hand, insist that history must be regarded as free from any divine purpose or guidance. According to them, history is a matter of material development, not of religious feeling. Marx, in his economic interpretation of history, makes the economic factor the only factor in historical progress. In 1883, Chantelauze advocated the introduction, in the study of history, of the 'methodical (i.e. the scientific) doubt of Descartes', without allowing political or religious passions to influence it. (*Correspondent*, i. 129)

Whatever may be the respective merits of the two points of view mentioned above, one thing is certain that both the schools of thought admit the value of detachment and impartiality.

The important task of history, then, is to discover the past, both in its glory and in its darkness, both its brilliant achievements and its dismal failures, with complete impartiality and truthfulness, without any touch of sentimentality or superstition of any kind. Communal frenzy or narrow patriotism cannot have any place in it. If they creep in, then the product is not history. It is then anything but true history. As early as 1870, Lanfrey had stated that it is no more possible to be national in the narrow sense of the word; a man is no more a national of a single state, but of all the countries; he speaks in the name of general civilization. The

study of history and the development of the true historical sense is fruitful and helps in the understanding of the present and future problems. Long ago Guizot, the reactionary minister of the French king, Louis Philippe remarked: 'By a people curious and instructed of historical knowledge, one is almost assured of finding more sagacious and equitable judgment, even on the present affairs and conditions and chances of future progress.' The sacred task of history is to promote this 'sagacious and equitable judgment' in our everyday mundane affairs, since the want of it results in grave political disasters in which thousands or millions of people suffer acute agony and loss. The sacred task of history is to create in the field of international politics that man who was the dreamy ideal of Lanfrey, the man who is no more a national of a single state in a narrow and restricted sense, but the man of the entire world, of all countries and races.

The greatest service that history or historical study can render to the present age of chaos and conflict is to indicate a better and more rational future from out of its deep insight into the past history of mankind. A true knowledge of history is sure to indicate the futility of armed conflicts and narrow bigoted outlook. The militaristic insanity of our contemporary Nazi Germany or Fascist Italy was the result of a failure to appreciate the true lessons of history. The understanding that, in the course of a war, no party in the conflict ultimately gains anything was best indicated by Victor Cousin, the celebrated author of the eclectic school of French philosophy, in the course of an inspiring lecture in Sorbonne in the winter months of 1828-1829. He said: 'Who has been the victor, and who has been the defeated party at Waterloo?' 'Sirs, there was no defeated party. . . . The only victor has

been the European civilization and policy.' Although a few advanced thinkers have realized this great truth that war does not pay anyone, it is not as yet realized by the masses. And so we have wars. It is the task of history to lay bare this ugly fact before the masses and thus to outlaw war at a future not very remote. Speaking on the occasion of the one hundred and eighty-sixth anniversary of the Columbia University, on 28 September 1939, its President, Mr. Nicolas Murray Butler, observed, referring to the second world war that had just started: 'The combatants have the same origin: on one side, there is Kant and the Treatise on Universal Peace; on the other side, there is the author of *Mein Kampf*.' With a better knowledge and study of history and a clearer insight into human history, gradually, people will realize that the ways of Kant were better than those prescribed in *Mein Kampf*. Till such time as human concord and amity are universally established, the task of history must be considered unfulfilled. The dream and hope of the philosophers and saints have to be realized in actual history. And for that, a better, more comprehensive, and clearer study of history and development of historical insight are necessary.

THIS DAY FOR THEE

AN AMERICAN DEVOTEE

O Lord, give me this day,
To serve Thee better,
And to love Thee more.
Let me look not forward,
To Māyā's mirage of tomorrow,
Nor yet turn backward,
To the triumphs and disasters
Of her past.

Rather, let my mind be lifted,
And my thoughts fixed on Thee.
May my eyes be opened,
That I may see Thee in all.
May my ears be quickened,
That I may hear Thy still voice.
May my lips constantly repeat
Thy name.

May my hands only engage
In Thy service.
May my feet be guided by Thee,
Lest they stumble.
May my will be Thy will—
My way Thy way.
May I draw nearer to Thee.
When this day is ended,
May my body relax in earned repose.
May Thy peace prevail,
Throughout the night.

OPTIMISM AND PESSIMISM IN RELIGION

BRAHMACHARI AMAL

Optimism and pessimism are both comparatively modern words, but they have quickly become popular. In ordinary usage, an optimist is one who always sees the bright side of things, takes the most favourable view of what happens, and expects a happy future. The pessimist, on the contrary, always sees the dark side of things, puts the most unfavourable construction on whatever happens, and takes a gloomy view of future possibilities. This is primarily a matter of temperament and individual circumstance. Many will say that there is no objective basis for a philosophy of either optimism or pessimism.

According to Bertrand Russell, 'From a scientific point of view, optimism and pessimism are alike objectionable: optimism assumes, or attempts to prove, that the universe exists to please us, and pessimism that it exists to displease us. Scientifically, there is no evidence that it is concerned with us either one way or the other. The belief in either pessimism or optimism is a matter of temperament, not of reason, but the optimistic temperament has been much commoner among Western philosophers'. (*History of Western Philosophy*, pp. 786-7)

However, they are commonly used as descriptive terms, for they provide one of the convenient labels for giving the main purport of a religion or philosophy in a short compass. They are not really technical philosophical terms, and do not, therefore, have generally accepted technical definitions. As frequently used, however, we may say that optimism means the view either that the ultimate reality is fundamentally good, or that the good things in the world overbalance what is evil and painful. Pessimism commonly means the

opposite, that the ultimate reality is evil and harmful, or that the evils of life overbalance what is good.

Very few philosophers have been avowed pessimists. On the other hand, we find that religions are commonly described as pessimistic, and especially the eastern religions. How far is this true? No religion will declare that ultimate reality is evil or harmful, and, in this sense, they are not pessimistic. But all religions do start with a fundamental tension, a discrepancy between things as they are and things as they should be. They teach that there is a superior state or condition which can be reached either in this life or in a future life. It may be liberation, union with God, heaven, or the kingdom of God on earth. For this reason, they may sometimes be called pessimistic.

In particular, Hinduism and Buddhism have long been called pessimistic, because they have given a prominent place to the existence of evil in the world. Their goal is release from pain and suffering, and they hold that release can be won through knowledge or devotion or through the conquest of desires. Both have stressed that ordinary life in the world is full of suffering, and that even the pleasures of life are mixed with suffering. This is why they are called pessimistic.

But this is a partial view. If a description of a religion is to have any value, then, it must take an integral view of the religion on its own terms. If it is evaluated by the standards of another philosophy or religion, then, the value of such an evaluation, being subjective, is very slight. Consider Buddhism, which is almost invariably called a pessimistic religion. Yet, it teaches that release from pain and suffer-

ing is possible in this very life. One who succeeds is called an Arhat. Among the Jainas, he is called a Jina or Conqueror. The Vedāntins speak of the *jīvanmukta*, one who is liberated while living. It is not that one must wait patiently for a better lot in some future life. These religions believe that perfection, blessedness, and unending bliss may be had by one living in this world. Yet, these religions are called pessimistic, and learned articles have been written on the nature and origin of Indian pessimism.

This is a most unsatisfactory and contradictory result. A religion seeks what it conceives to be the highest good for its adherents and teaches them that they may attain this good in this life. Their devotees may be cheerful, hopeful, and happy in their religion. Still, there will be critics who will call the religion pessimistic. I have suggested that this contradiction is due to the fact that the religion is labelled from a consideration of only one aspect of its teaching and not the whole. The reason is deeper than this, however, as will be seen if we ask the question, 'If these religions are pessimistic, what is it that they are pessimistic about?' If we do this, it immediately becomes apparent that the terms are not neutral. The answer is that it is the value of ordinary worldly life about which the religions are pessimistic. For most people, ordinary life in the world is the standard, the highest good. All philosophies and religions are to be judged by whether or not they increase the pleasure of this life.

If a religion believes in improving the conditions of this life, or if it believes that there will be some sort of historical consummation ushering in a new era of perfection, then it is usually called optimistic. If, on the other hand, it teaches that the happiness of this world is defective or not ultimately satisfying, and stresses some

sort of transcendental or spiritual consummation, then it is usually called pessimistic.

Albert Schweitzer has said: 'People commonly speak of an optimistic and a pessimistic world-view. But these expressions do not define the distinction in its essential nature. What determines a man's world-view is not whether, according to his disposition, he takes things more or less lightly or whether he has been gifted with or denied the capacity to have confidence; what is decisive is his inner attitude towards Being, his affirmation or negation of life.' (*Indian Thought and Its Development*, p. 2)

This explicitly states the real issue which is intended. Is our common experience of the world something inherently worthwhile, so that the highest idealism means self-sacrifice to improve life in the world? Or is this experience of the world deceptive, possessing only a relative value so that it may be renounced in the quest for a higher spiritual order? This is the real point at issue, especially for those who desire that the first question be answered 'yes' and the second 'no'. The distinction is a valid one, and there is undoubtedly tension between these two types of world-view. On the other hand, none of the world religions can be neatly fitted into either of these categories, for they usually teach elements of both or provide for both in different conditions or stages. This is an old question of perennial interest. Whatever the value of this classification, it is clear that it is incorrect to call one type of world-view optimistic and the other pessimistic. It is possible for a person to be confident or doubtful about his ability to succeed at either, while success in either demands an attitude of confidence and optimism.

The terms optimism and pessimism, then, are objectionable as descriptive labels. I have already shown that they fail to

distinguish the true issue. They are in addition hopelessly subjective. They refer to attitudes, or supposed attitudes. As labels of world-views they are not clearly defined, being used differently by different people. There are even outright disagreements. A philosophy of hedonistic materialism, for example, may well seem optimistic to one person (who likes the idea that he should enjoy himself freely), and pessimistic to another person (who is dismayed by the idea that there is no moral order or life after death). This will also be the case with many other world-views. The terms also carry a heavy load of subjective associations. Ideas of hopefulness, cheerfulness, and energy are associated with optimism. Weariness, hopelessness, and despair are associated with pessimism. To describe a particular world-view as pessimistic is to give an implied value judgement as well as a description.

The subjective and deceptive nature of these terms should be recognized and guarded against. In particular, no philosophy or religion should be called pessimistic unless it avowedly teaches a world-view of unrelieved gloom and despair, if it teaches not only that this is a world of suffering but also that there is no escape or relief save in death and extinction. Possibly, there have been a few philosophers who have had such a despairing voice, but the great religions have always had a message of hope. It could not be otherwise, for the masses of people have never given in to despair for long.

Religions cannot be described as either optimistic or pessimistic. The verdict of any particular person will depend on his own world-view, what he values and what

he looks for in life. Yet, this much can be said—the optimistic temperament is needed as much in religion as in any other kind of activity. The religious devotee must have an attitude of confidence, faith, and hope. Lacking this, he can do nothing.

A religious person will also say that it is only the uncontrolled mind which causes a person to experience pain and suffering in the world, and which mixes suffering with pleasure in all experience. One with a controlled mind will no longer suffer. Swami Vivekananda has expressed this clearly: 'We generally find men holding two opinions regarding the world. Some are pessimists and say, "How horrible this world is, how wicked!" Some others are optimists and say, "How beautiful this world is, how wonderful!" To those who have not controlled their own minds, the world is either full of evil or at best a mixture of good and evil. This very world will become to us an optimistic world when we become masters of our own minds. Nothing will then work upon us as good or evil; we shall find everything to be in its proper place, to be harmonious.' (*The Complete Works*, Vol. I, p. 92, 11th edition)

We conclude, then, that the words optimism and pessimism properly refer to personal attitudes. To use them to describe religions is only to introduce confusion. Yet, we find that the message of all religions is hopeful. There is a state of peace and blessedness. It is open to all men to reach and experience it, and anyone who seeks it earnestly and with confidence will surely find it. This is the teaching of all religions.

NOTES AND COMMENTS

IN THIS NUMBER

'Buddhistic India—2' is the concluding portion of the lecture delivered by Swami Vivekananda at the Shakespeare Club, Pasadena, California, U.S.A., on 2 February 1900.

In his article on 'Vaiṣṇavism and Advaitism', Dr K. Krishnamoorthy, M.A., B.T., Ph.D., Head of the Department of Sanskrit, Karnatak University, Dharwar, attempts to show that the differences between the two systems, though of a far-reaching nature, are not irreconcilable.

Swami Adidevananda, Head of the Ramakrishna Mission and Ashrama, Mangalore, gives us in his article the life-sketch of a great saint of South India, Śrī Sadāśivendra Sarasvatī, who lived at the close of the seventeenth and the beginning of the eighteenth century A.D.

Dr. Paresh Nath Mukherjee, M.A., Ph.D., Lecturer in History, D. A. V. College, Dehra Dun, says in his article on

'History : Its Task' that the task of history remains unfulfilled until human concord and amity are universally established, and pleads for the development of a clearer historical insight among the historians so that the hopes and aspirations of saints and philosophers may become realized in actual history.

Optimism and pessimism are two attitudes of mind which may be found as much in a person engaged in worldly pursuits as in a religious person, and has no direct reference to the goal which each is seeking. As such, to characterize any religion as pessimistic because it holds the joys of the spiritual life as of higher value than the pleasures of the world has no meaning, and only confuses the real issue. All religions are optimistic in that they seek a state of perfection, blessedness, and unending bliss, and demand of the aspirants an attitude of cheerfulness, hope, and joy in their pursuit of this spiritual ideal. Brahmachari Amal, of the Ramakrishna Order, emphasizes this point in his short essay on 'Optimism and Pessimism in Religion'.

REVIEWS AND NOTICES

CHANDOGYA UPANISHAD : SAMKYA POINT OF VIEW. BY DR. ANIMA SEN GUPTA. Monoranjan Sen, 65/64 Motimahal, Kanpur. 1962. Pages 40. Price Rs. 3.

While reviewing *The Evolution of the Sāṅkhya School of Thought* by Dr. Anima Sen Gupta, I remarked in these columns (see *Prabuddha Bharata*, July '59, pp. 318-9) that the thinkers of the Upaniṣads did inherit the Sāṅkhya, that both the Sāṅkhya and the Vedānta did inherit the same cosmology, and that the earliest interpreters of the Upaniṣads were imbued with the Sāṅkhya thought. I am glad that Dr. Anima has taken the cue and come out with a Sāṅkhya

interpretation of the sixth chapter of the *Chāndogya Upaniṣad*.

In four chapters, Dr. Anima offers the probable Sāṅkhya interpretation of the sixth chapter; and for ready reference, the text is given at the end. Though the Advaitic interpretation of the Upaniṣads is the only way of reconciling different passages, the major Upaniṣads do talk of dualism while laying the greatest emphasis on the reality of the transcendental self. The objective world, however, is not given a permanently real status. Some of the later Sāṅkhyā ideas appear in the Upaniṣads in a theistic or absolutistic context.

The *Sadvidyā* of *Chāndogya* can be made to read like the Sāṅkhya theory for the simple reason that it is charged with the *Parīṇāmavāda* which Śaṅkara does not reject. The Sāṅkhyan *Puruṣa* will be like a catalytic agent for the transformation and evolution of *Prakṛti* into the manifold. The *Vivartavāda* would say that the manifold is not metaphysically false as the author says (p. 11), but that it is ultimately *not real*. The catalytic agent can be apprehended by understanding the cause or the source of the many.

It is not possible to accept Dr. Anima's interpretation of '*Tat tvam asi*'. The Sāṅkhya could say that '*tvam*' or the individual soul is identical with '*Tat*' or the catalytic agent called *Puruṣa*. The author would take the latter to mean *Prakṛti*.

As an experiment in Sāṅkhya exegesis of the *Upaniṣads*, this booklet is welcome. The text of the *Upaniṣad* ought to have been printed more accurately.

DR. P. S. SASTRI

THE CONCEPT OF MUKTI IN ADVAITA VEDANTA. BY SRI A. G. KRISHNA WARRIER, M.S., PH.D., PROFESSOR OF SANSKRIT, UNIVERSITY COLLEGE, TRIVANDRUM. The University of Madras. 1961. Pages 564. Price Rs. 10.

Mukti, or the liberation of the individual self, is the ideal of all Indian systems of philosophy. Each system has its own specific account of the nature of *mokṣa* and of the way of realizing it. Considered as the fourth *puruṣārtha*, it is the supreme value.

In this doctoral dissertation, Professor Warriar first considers the concept of *mukti* in the various non-Advaitic systems of thought. These seven chapters, forming the first part, are followed by seven more dealing exhaustively with the concept in Advaita Vedānta. Professor Warriar includes in this survey the relevant epistemological, metaphysical, and ethical arguments, and builds up a thesis to show that Advaita presents the true vision of reality. The author's interpretation of the conception of *mokṣa* in terms of value has been familiar to us in the writings of the late lamented Professor Hiriyanna.

Professor Warriar claims that the *jīvanmukti* of Advaita is 'the realization of an all-inclusive ideal of supermanhood'. Such a view would be more acceptable to a Hegelian or to a Viśiṣṭādvaitin than to an Advaitin. There are a few important pronouncements in the work revealing that the author approached his subject with specific convictions which may not be acceptable to all Advaitins.

The *Nāsadiya-sūkta* of the *Rg-Veda* is wrongly interpreted as Sāṅkhyan (p. 36). We are told that '*Puruṣa*'s bondage remains incomprehensible' because *Puruṣa* is the timeless spirit (p. 70). But the author forgets that a similar charge can be levelled

against his standpoint, too. In the examination of Buddhism, he is more inclined towards Keith and Poussin than to the original texts or to the more sympathetic Stoherbatsky. The complaint against Nāgārjuna's Absolute that there is no bliss (p. 143) is not based on facts; for the *Mādhyamika* refuses to give a positive account. In spite of the large literature that is now available, greater reliance is placed on Poussin and other critics and exponents in explaining even a word like *śūnya* (p. 150). Nāgārjuna does not abandon the scheme of values as an illusion, since he admits *saṃvṛti satyatā*; and these empirical values are real till the final emancipation of the self. He would gladly accept the verses quoted by Śaṅkara at the end of the fourth *sūtra*. This is made clear by Candrakīrti even in the first chapter.

Kumārila's faith in God is sought to be proved by the opening verse of his *Śloka-vārttika* (p. 189), which, I may point out, is in *Mārkaṇḍeya Purāna*. When we are told that 'the place of beauty has not been directly discussed by the thinkers of the Advaita school' (p. 275), we are amused and reminded of Bhaṭṭanāyaka, Jagannātha, and others, not to speak of the works on sculpture and architecture. These may be due to the author's reliance on critics.

Mokṣa in Nyāya-Vaiśeṣika and Sāṅkhya-Yoga systems is of a negative character. It denotes a state of existence free from pain and sorrow. Buddhism offers varied expositions of the concept of Nirvāṇa. *Pūrva-Mīmāṃsā*, we are told, is opposed to the very concept of liberation; and this chapter is the weakest in the book.

In the second part, Professor Warriar presents an exhaustive account of Advaita, with a strong bias towards the Bhāmatī school. While seeking to establish Brahman as Reality, the author considers *adhyāsa*; and this part would have been much better if only he was careful of the words used. Thus *mithyā* is rendered as false (p. 395), and there is also a warning against such a rendering (p. 381). He does not find any difference between *jīva* and Brahman being the locus of *avidyā* (p. 316). Though Śaṅkara does not appear to side exclusively any theory of the relation of the *jīva* to Brahman, Professor Warriar makes Śaṅkara reject *Pratibimbavāda* (p. 350). Then, how can Śaṅkara's immediate disciple Padmapāda accept? In line with Vācaspati, Professor Warriar makes Śaṅkara champion the multiplicity of *jīvas* (pp. 353 etc.).

When Śaṅkara remarked '*aham idam mamedam*', Padmapāda saw three erroneous cognitions 'I', 'this', and 'this is mine'. Professor Warriar finds only two here (pp. 402-3). With regard to the part played by *śabda* in Brahman-realization, the Bhāmatī school

is accepted as against the Vivaraṇa (p. 462); and this we are told is 'the concensus of views among Advaitic thinkers'.

The last chapter on 'Mukti' is a very interesting and valuable one in the work.

In spite of twelve pages of errata, there are many yet to be corrected beside some grammatical errors (pp. 7, 411). The last sentence (p. 528) at least ought to have been correct.

DR. P. S. SASTRI

SYSTEMS OF ETHICS AND VALUE THEORY. BY WILLIAM S. SAHAKIAN. The Philosophical Library, 15 East 40th Street, New York 16, N. Y. Pages 448. Price \$ 6.

Dr. Sahakian has come out with a unique book. The ethical schools of self-realization, intuition, hedonism, and utilitarianism, stoicism and cynicism, religious value, naturalism, pessimism and existentialism, pragmatism, realism, idealism, evolutionary naturalism, subjectivism, scepticism, and nihilism are presented exhaustively. In all, twenty-nine prominent moral philosophers are examiners. It is not a mere presentation of the views that we have here. There are profuse extracts from each thinker's writings, and the reader is more at home with the masters. No attempt is made to persuade the reader to any definite school. In this happy volume, the serious omissions are Hegel, Green, Bradley, Taylor, and Rashdall. This anti-idealistic bias vitiates the value of an otherwise good textbook.

DR. P. S. SASTRI

HUMAN POSSIBILITIES (A DIALECTIC IN CONTEMPORARY THINKING). BY W. PAUL KILEY, S. J. The Philosophical Library, 15 East 40th Street, New York 16, N. Y. 1963. Pages 94. Price \$ 3.

This book, with its three parts, twelve chapters, conclusion, and very elaborate notes, is an interesting undertaking to present the basic ideas of twelve leading contemporary philosophers—Dewey, Russell, James, Peirce, Sartre, Whitehead, Engels, Bergson, Buber, Marcel, Ayer, and Jasper. With great sincerity and skill, Mr. Kiley has tried to achieve the impossible task of bringing 'human possibilities' within human reach. Is it possible to have success in such a venture? Yet, the surprising thing is that he succeeds to a remarkable degree. Existentialism, pragmatism, reason, and faith have been considered with great detachment.

In Part I, the author attempts to 'explore the possibility of getting answers to vital questions', with the aid of Russell, Peirce, Bergson, and James. In

Part II, he explores 'the possibility of man's successfully relating himself to the world of nature around him', with the aid of Whitehead, Sartre, Dewey, and Marcel. And in Part III, he explores 'the possibility of man's ultimate completion by relating himself to something more than the world of his ordinary, everyday experience, or the philosophy of religion', with the aid of Engels, Buber, Ayer, and Jaspers.

A Jesuit priest and a teacher of philosophy at Holy Cross College, Mr. Kiley is peculiarly competent to write on this subject, and he has presented an abstruse subject in a lucid manner and made it extremely readable for the layman. The book is thought-provoking.

DR. P. N. MUKHERJEE

HINDI

YUGAPRAVARTAK VIVEKANANDA. BY SWAMI APURVANANDA. Swami Vivekananda Centenary Committee, 163 Lower Circular Road, Calcutta 14. 1963. Pages 282. Price Rs. 2.50 nP.

The book under review is the Hindi translation of the Bengali book of the same name, which, within the short period of only six months of its publication, has run into its second edition. The present volume is equally authentic and interesting, and contains all the important events of the Swami's short but vigorous life. The manner of writing and presentation of the life story brings out the personality of the Swami clearly before the reader, and this is an achievement for any biographer. Hindi, which has a wide reading public, unfortunately lacked a handy authentic biography of Swami Vivekananda, to know whom is to know true India. The publishers have done a real service to the Hindi-reading public by bringing out this valuable book during the birth centenary year of the Swami, when the thirst to know about him is naturally great. The price of the book, too, is very moderate, compared to its size and fairly nice get-up. I hope the book will have the same reception by the Hindi-reading public which its original had among the Bengalis.

GOVIND B. NAITHANI

KASTURBĀ (MEMORIAL). Kasturba Gandhi National Memorial Trust, Kasturbagram, Indore. 1962. Pages 250. Price Rs. 12.

The above is an artistically produced souvenir published with a view to apprising the public of the manifold activities of the Kasturba Gandhi National Memorial Trust, established in 1945, and with the problems concerning the well-being of women and children. Apart from the messages

from such eminent persons as Dr. S. Radhakrishnan, Pandit Jawaharlal Nehru, and Acharya Vinoba, the volume contains learned and thought-provoking articles on various subjects connected with children and women welfare by competent and eminent persons, who can speak on their subjects with authority. Among the contributors of such articles are the late Sri Rajendra Prasad, the late Kumari Amrit Kaur, Sri R. R. Diwaker, Dr. Chamanlal Mehta, Dr. Sushila Nayyar, Marjorie Sykes, and others. The volume also acquaints us with the various welfare activities carried on by the Trust. Besides the Appendix, which gives the activities of the Trust at a glance in eighteen interesting tables, the articles are divided under following subject heads: *Strī Śakti*, *Indian Woman and Her World*, *Kasturba—Life and Reminiscences*, *Kasturba Work—Vision and View*, and *Kasturba Gandhi National Memorial Trust—Saga of Sixteen Years of Service*. The volume is profusely illustrated with beautifully printed pictures, some of them of the activities of the Trust, and these enhance greatly the attractiveness and utility of the volume. I am sure that a reading of this book will make one enlightened about the problems concerning the welfare-work for our children and women and help one to think constructively about their solutions and their implementation.

GOVIND B. NAITHANI

BENGALI

SATPRASANGA (PART I). BY SWAMI VISHUDDHANANDA. Sri Ramakrishna Mission, Shillong. 1963. Pages 153. Price Rs. 3.50 nP.

The book under review, now in its second revised edition, is a collection of twenty-six discourses of the late Swami Vishuddhanandaji Maharaj, the eighth President of the Ramakrishna Math and Mission, given to his disciples and devotees at Shillong and some other places which he visited between 1957 and 1960. As is to be expected, the discourses deal with the various aspects of religious life, and contain many practical hints helpful for aspirants. The copious references to the teachings of Sri Ramakrishna and scriptural texts lend authenticity to what has been said in the course of the talks. The language is simple and direct, and as one reads the book, one feels as if he is listening to the discourses. Many intricate problems of religious life have been solved easily, and very difficult questions answered clearly. I believe that not only Swamiji's disciples, but all persons interested in knowing about the practical aspect of religion will find the book useful. The short biography of Swami Vishuddhanandaji, added in this edition, will make the book more valuable to

his disciples and admirers. Get-up and printing are quite commendable.

PRABHAT K. BANERJI

BRAHMĀNANDA LILĀKATHĀ. BY BRAHMACHARI AKSHAYACHAITANYA. Nava Bharat Publishers, 72 Mahatma Gandhi Road, Calcutta 9. Pages 256. Price Rs. 4.

Brahmachari Akshayachaitanya is well known to the readers of Ramakrishna literature; for he has quite a number of books to his credit, dealing with the lives and teachings of the Holy Mother, Swami Saradananda, and others. The present book deals mainly with the life incidents of Swami Brahmananda, counted as next only to Swami Vivekananda in propagating and giving practical shape to the message of Sri Ramakrishna. The first portion of the book presents a connected account of the great saint's early life and the days of spiritual ministration. The concluding portion presents the last few days. In between these two sections are inserted many events of his life arranged topically. The book repeats many of the events already recorded elsewhere, or known orally to the monks of the Ramakrishna Order, while some are quite new or known to a few only. The presentation is good and interesting, and the reader's love and respect for this charming, magnificent, and inspiring character increases immensely after the perusal of the book, an effect by which alone the worth of such a book should be judged.

But we must admit that many events would better have been left unrecorded, either because they are too trivial, or supernatural, or disconnected with the main purport, or unedifying, or because they present some of the other apostles of the Master in a wrong light, owing to the prejudice of the narrators.

A historical mistake has occurred at the top of page 32. Maharaj returned to the Math from Vrindaban at the end, and not the beginning, of 1894.

S. G.

VIVEKANANDER SIKṢĀCINTĀ. BY TAMAS RANJAN ROY. General Printers and Publishers Private Ltd., 119 Dharamtala Street, Calcutta 13. Pages 170. Price Ra. 4.

That the birth centenary celebrations of Swami Vivekananda have induced many scholars to study and write on the different phases of his life and aspects of his writings and speeches, and thus led to the publication of a series of books in various languages, is indicative of the power that he yielded in the past, the inspiration that he still arouses, and the lead that he still gives us for future achievements. For Swami Vivekananda was a true maker

of his nation, and the dynamic power released by him is calculated to work wonders for ages to come. His contribution in the field of education has been immense, for on education he depended for the rebuilding of India.

Sri Tamas Ranjan Roy is an erudite scholar and a life-long educationist. His style is fascinating and his mind penetrative. He studies Vivekananda's thoughts against the Indian background, and by a comparison with western contributions in the field, he concludes that Swamiji's thoughts excel others' in many ways, and are the best and most practical for India, and that in the whole-hearted acceptance and application of his ideas and directions lies the solution of the problem of Indian education.

The book is divided into six parts—life of Swamiji, aims and ideals of education, place of religion in education, woman's education, mass education, and a call to action—all of which are dealt with in a masterly way. The book is educative and interesting from beginning to end. Its only defect is that it is too short. Even so, we congratulate the author and wish his book all success.

S. G.

VIR-SANNYASI VIVEKANANDA. By MOHITLAL MAZUMDAR. General Printers and Publishers Private Ltd., 119 Dharamtala Street, Calcutta-13. Pages 184. Price Rs. 5.

Mohitlal Mazumdar is well known in Bengal as a poet and literary critic. When he was alive, his penetrating and critical studies of the lives of some of the eminent Bengalis in various fields evoked great interest, to which his fascinating style also contributed not a little. Sri Suresh Chandra Das has done a great service to the cause of Bengali literature in general, and to the intelligent study of the life and contribution of Swamiji in particular, by publishing these thought-provoking essays of Mohitlal in an attractive form.

All may not agree with the philosophical dissertations of the writer, but all will concede that he presents one important aspect of Swamiji's life in a very forceful way, and he supports his thesis with quotations from well-known writers and the facts of Swamiji's life.

The writer himself admits that Romain Rolland's sentence, 'His universal soul was rooted in its human soul', sums up his own thesis; and this explains

Swamiji's dual personality, viz 'one of world-moving, and another nation-making' in Sister Nivedita's words, that often baffles ordinary understanding. Vivekananda's spirit sore high, but it never isolated itself from the concrete facts of life and the human suffering all around. His was not a philosophy of other-worldliness, but of realizing truth in and through the concrete facts of life. He glorified the greatness of man, because he saw Brahman in and through him, and not in isolation from him. In fact, Vivekananda's was the message of a neo-humanism that adored man as God. The dichotomy of appearance and transcendence that harasses interminably all metaphysical speculations finds its solution in Vivekananda's philosophy, at the same time that it saves the human soul from being reduced to purposeless inert matter—a conclusion with which science challenges all that is high and good in man. Through his *guru's* grace, and through an intimate contact with suffering—both personal and national—his soul expanded into an universal love that could not at the same time lose contact with living individuals with all their faults and limitations. It was not merely a metaphysical conception of the transcendental Brahman that he hugged to himself, but it was Reality in its nakedness and completeness that commanded his service; for 'the Many and the One are the same Reality perceived by the same mind at different times and in different attitudes'. (Nivedita)

Philosophy apart, the book is immensely readable, and the reader is sure to profit by it, though he need not be swept away by it.

S. G.

VIVEK-RASMI. Ramakrishna Mission Ashrama, Narendrapur, 24 Parganas, West Bengal. 1963. Pages 54. Price 50 nP.

This small and beautifully got-up booklet is a collection of a few inspiring sayings of Swami Vivekananda, published to commemorate the birth centenary of Swamiji. It is meant chiefly for young students. The selection has been done with considerable care, and the book should inspire our young men to read and know more about Swamiji. I wish this book a very wide circulation amongst the youths of Bengal, specially in their teens.

PRADHAT K. BANERJI

NEWS AND REPORTS

SRI RAMAKRISHNA ASHRAMA TRICHUR (KERALA)

REPORT FOR 1962-63

The activities of this Ashrama, started by the late Swami Tyagishananda in 1927, were as follows during the year under review :

Gurukulam : The Gurukulam, which is the nucleus of the institution, comprises of two hostels, one for the boys and another for the girls studying in the respective high schools run by the Ashrama. It aims at bringing up the children in the traditional ideals of Hindu life and conduct, under the direct supervision of monastic workers and teachers. With this purpose in view, weekly religious classes are conducted for them, and they are trained to perform daily worship and taught *bhajanas* and chanting. Also, the birthday anniversaries of saints and sages are celebrated, in which they take a prominent part. Special attention is paid to their physical fitness. There were 79 boys and 49 girls in the respective hostels, of whom 15 boys and 15 girls were free boarders. Of the latter, 7 boys and 7 girls were Harijans.

Lower Primary School : Total strength at the end of the year under review : 511.

Vidyamandiram Boys' High School : Total strength : 626. Number of candidates who appeared for S.S.L.C. examination : 37 ; passed : 22.

Sarada Girls' High School : Total strength : 485. Number of candidates who appeared for S.S.L.C. examination : 37 ; passed : 19.

On an average, 396 children were daily fed at noon with the food articles supplied by the CARE.

Industrial School : The school provides vocational training to pupils who have no opportunity for a literary career, and also provides a means of livelihood for the poor and unemployed grown-ups. Weaving, bleaching, dyeing, needlework, embroidery, crochet, knitting, and tailoring are taught. Total strength in the needlework and weaving sections : students : 17 and 20 respectively ; staff : 2. Book-binding has been introduced as an additional craft. The Harijan trainees were fed free at noon on all working days.

Harijan Welfare Work : The Ashrama maintained a welfare centre in the colony of Adat, mainly devoted to social education and relief work among Harijans.

Outdoor Dispensary : The dispensary was opened in 1946 and serves the needs of a dozen villages around. The total number of patients treated : 27,061 (new cases : 13,163 ; repeated cases : 13,898). Minor surgical operations : 133.

Indoor Hospital : The hospital was opened in 1961 and has accommodation for 10 patients at a time. Total number of patients treated : 158.

Poor and Destitute Relief : (1) **Milk Distribution :** On an average, 200 children were daily given milk supplied by the UNICEF, at the Vivekananda Vijnana Bhavanam, Punnamm.

(2) **Poor Feeding :** The poor were fed on some festival occasions.

(3) **Noon Feeding :** An average of 396 poor school-going children were fed free at noon on all school days.

Child Welfare Activities : A crèche (*śiśuvihāra*) for the children under five years of working mothers was opened in 1954. The children are looked after during the day. Besides attending to their physical needs, they are taught singing, counting, writing, and reading, through fun and play, in the nursery section, started in 1959. Thirty children were taken care of in the crèche during the period under review. Average daily attendance at the nursery school : 35.

Vivekananda Vijnana Bhavanam : This institution, started in Trichur town in 1945, runs a library and reading room and conducts weekly regular classes on the *Gītā* and other scriptures. The total number of books in the library : 4,260 ; number of books issued : 1,825. Number of periodicals received in the reading room : 3 dailies, 9 monthlies, 2 bi-monthlies, and 3 weeklies ; average daily attendance : 20. The other activities are : special *pūjā* and *bhajanas* at the shrine ; observance of the birthday celebrations of Sri Ramakrishna, Sri Sarada Devi, and Swami Vivekananda, and *Navarātri* and *Śrī Kṛṣṇa Jayantī* ; organization of dramas on religious topics ; and holding of essay, elocution, and chanting competitions for students.

Publications : The Ashrama undertook, during the period under review, the publication of *The Complete Works of Swami Vivekananda* in Malayalam in seven volumes, under the general title *Vivekānanda Sāhitya Sarvasvam*. (The publication work has since then been completed.)