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FEBRUARY 1966

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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CONTENTS

	<i>Page</i>
Letters of Swami Shivananda	41
National Education— <i>Editorial</i>	44
Buddhistic Philosophy of Education—3— <i>By Professor P. S. Naidu</i>	51

PRABUDDHA BHARATA

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SELF-RELIANCE AND SELF-CONFIDENCE

ARE THE BACKBONE OF DEFENCE

CONTENTS (Contd.)

	<i>Page</i>
The Climate of Indian Thought— <i>By Dr. (Mrs.) Sarasvati Chennakesavan</i> ..	60
The Temporal and the Eternal— <i>By Dr. P. S. Sastri</i>	66
The Space-Time— <i>By Sri Rama Shanker Sharma</i>	69
Gandhi and Schweitzer— <i>By Sri R. N. Bose</i>	74
Notes and Comments	77
Reviews and Notices	78
News and Reports	80



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PRABUDDHA BHARATA

Vol. LXXI

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No. 2



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:0:—

LETTERS OF SWAMI SHIVANANDA

(86)

Sri Ramakrishna Math
Belur, Howrah
20 May 1920

Dear Sriman —,

I have received your letter. The Holy Mother continues to remain in the same condition. It is but the Master who knows what will happen. None can ever comprehend their inconceivable divine role. May she be kind enough to bestow on us perfect devotion, faith, knowledge, love and compassion. This is what I pray.

The answer to what you ask for is that the mind is to be kept fixed on Him somehow by *japam* or meditation or by the two combined or by meditating on His divine qualities (which too, is a sort of meditation). If it is so, it is well. Do not think of the time. That much is preferable as much you can devote yourself to Him at ease i.e. without strain. Do not be straining much. It is His grace which is the fundamental and it is His grace which will make you free. None can attain Him by spiritual practices. He becomes revealed by His grace alone. He is not dependent on anything—He is self-willed. Spiritual practices cannot bind Him. One can devote oneself to the spiritual practices only if He is merciful enough to make one do so. You need not bother any more ; for when the Mother has been so merciful to give you the divine *nāma*, you have nothing to fear from. In regard to spiritual practices do as you can. Do not be exerting much. Your heart will become full. The Master is having mercy on you and He will have such. May your mother recover herself and you all remain perfectly well. This is my prayer.

Well-wisher,
Shivananda

(87)

Sri Ramakrishna Math
Belur, Howrah
10 June 1920

Dear Sriman —,

I have received your letter and noted all. May you rise high by the grace of the Master—this is what we pray from our heart. The body has its inevitable death, sooner or later. May the Master make such that the purpose of this body is fulfilled i.e. may He grant us unflinching faith and devotion at the feet of God. The whole world may perish but the Master and His devotees are ever present. This is the truth eternal. The Master and His devotees continue to remain in subtle bodies, although they may cast off their physical forms. They do not want salvation. The Holy Mother is not keeping well. She is having slight temperature every day and at times twice daily. Much weakness is there, yet she goes to the latrine somehow slowly. The loss of appetite too, is very much. She is now under the treatment of Srijiut Rajendra Kaviraj. Kali Bhusan, the grandson of late Durgaprasad Sen, also attends. The temperature might probably have come down slightly, but this is nothing. The legs appear to be a bit swollen which indicates much bloodlessness. The Kaviraj also diagnoses the same. Diet of boiled rice in little quantities has been prescribed by him. Everything depends on the will of the Master now.

Vijnanananda Swami has returned to Allahabad. The construction work of Swamiji's temple has progressed much. Now it is being kept postponed as the prices of materials are getting too exorbitant. Khoka Maharaj is quite well.

My heartfelt love, affection and blessings to you.

Well-wisher,
Shivananda

PS. It is extremely hot here.

(88)

Sri Ramakrishna Math
Belur, Howrah
12 August 1920

Dear Sriman —,

I received your letter duly. There is no doubt about it that each and every devotee has felt distressed at the casting off of the mortal body by the Holy Mother. But the more a devotee will feel the void the more he will feel her presence and attain peace at heart. For she is not to be regarded as an ordinary human being, neither she be taken as an aspirant or a liberated soul. She is ever perfect and a manifestation of the cosmic divine power—just like Kālī, Tārā, Śoḍaśī and Bhuvaneśvarī etc. She is the same as they are.

As the divine helpmate of Sri Sri Ramakrishna, the God Incarnate in the guise of His devotee and the saviour of religions in this age, she descended down in disguise (like the Master himself) to a poor father and mother in an unknown village of Bengal and always kept herself engaged in doing spiritual and temporal good to all beings. They are, therefore, blessed indeed who did receive her grace and taste her unsought for motherly affection. The devotee, whom that Divine Mother, the *kulakundalinī*, indwelling in every being, touched by her lotus palm in affection, has but had his realization or he is sure to have it. This is what we believe all. What to tell you more? Many of you have, by her grace, felt the same, many are feeling and many will feel in future.

I have read the article you sent. As for me, I think it to be quite good and I will be sending it to the *Udbodhana*. My love, affection and blessing to you and all. By the grace of the Lord everything here goes on somehow well, only the malaria season has set in and it is becoming evident to some extent.

Your well-wisher,
Shivananda

PS. It has been decided that a temple will be raised at the place where the holy mortal remains of the Mother had been cremated and through her grace some voluntary subscriptions have been forthcoming too. A temple in Jayrambati (the birthplace of Holy Mother), too, may probably be built. Of course, I am not sure about it.

(89)

Sri Ramakrishna Math
Belur, Howrah
31 August 1920

Dear Sriman —,

I have learnt all from your letter; for various reasons the reply could not be sent. Hope by the grace of the Lord you have recovered yourself by this time. It is quite likely that your health will be upset, since you have returned after crossing over difficult mountains. You may recoup your health if you can rest for sometime now in any place. Do that.

You have done no wrong whatsoever. For the sake of self-liberation, you have renounced the world and wandered about in the attempt. So what is wrong at this? For liberation one need not go out as it ever dwells within. May you, by the grace of the Lord, attain the maturity in intellect to be able to grasp this truth.

May the Mother be gracious enough to dispel the darkness of illusion from the mind! May you have the flash of knowledge to realize God and make this life a blessed one! What more shall I write?

Pray that you may have peace.

Your well-wisher,
Shivananda

NATIONAL EDUCATION

[EDITORIAL]

Modern India needs once again to have a rethinking of her educational future. Fifteen years have passed since we confederated ourselves into a great Republic and set out on our march; but our progress has not been quite in keeping with the heavy responsibilities that have devolved upon us. True it is that during these few years we have made no negligible attainments in boosting up our economic morale as reflected in the increased national income and in enhancing the cause of general education. The percentage of literacy has gone up considerably and the number of universities too has been doubled during the period. But there remains the grim fact that about 73% of the man power of India still remains unharnessed. Poverty still sits like a mighty incubus upon this vast majority, and the so-called educated *élite*, constituting though a microscopic minority, yet stand dangerously divided among themselves in endless parochial feelings of language, regionalism, selfishness, and hierarchical sentiments. The Republic of India today is represented, as it were, by a few patches of feelings pulsating here and there leaving the rest to be as dead and inert as ever. It is in this pale perspective that we are to consider our plan for national education—its disparities and difficulties, its problems and possibilities. What we need today is a planned system of national education.

The basic task of any national education is to instil in the young generation a sense of purposefulness and dedication, a feeling of confidence in their potential strength and faith in the future of the country. The education must be in tune with the

national heritage and linked with its problems and creativeness of our national life. This link is not anything easy and spectacular. It is, on the other hand, a dynamic concept evolving continuously according to the needs of circumstances. 'The true hallmark of an educational system designed for a dynamic society is its emphasis upon cultivating the ability to solve problems, to shift and classify data, to stimulate curiosity; to ask critical questions; to make new combination of old facts; to challenge accepted authority and tradition; to create useful generalization and to apply principle to cases.' (Chester Bowles: *Calcutta University Convocation Address*, 1964) National education, in a few words, must not be a mere mark of status but a never-ending process of learning. 'It is', to quote Mr. Bowles again, 'an educational system which creates among both young and old the skills they need to play productive roles in their society, a system that promotes attitudes which will welcome fruitful and when necessary, radical and social change, a system that will engender the understanding required to draw diverse peoples together in the complex effort of nation building.' (ibid.) The education must provide the necessary incentives to visualize the various dimensions of our national responsibilities. If the identity of a nation becomes best reflected in its culture, the national education must teach that culture is but the creation of many minds in intellectual reaction. It must help the perpetuation of the cultural values in the life of the people. The rich heritage of the past, the creative growing thoughts of the present, the emotional penumbra that surrounds our national

history must be conveyed and transmitted so that we can distinguish between the aristocratic exclusiveness and expanded social consciousness, between the smug philistine sense of self-satisfaction and the realization of the superior classics of life and between what is degree-hunting and what is problem-solving. The true mark of educational enlightenment is not merely the attainment of the individual perfection. Individuation is a healthy process only when it is integrated with the perspectives of social harmony and rational equilibrium. It is an expansion of the heart, a development of the head, and the inculcation of a spirit that is eager for adventure, impatient for experiment, and ambitious to remould and recast the horoscope of the nation. National education, in a straight language, must nationalize the spirit of the individuals. It has to provide the people with a spring-board wherefrom they can take jumps into economic maturity, political stability, social regeneration, and cultural dynamism.

Indeed, such a formulation is too tall a task to be performed by any legislation or anything of the like. A study of the history of education in other progressive countries reveals that the process is to be attained through gradual evolution and adjustment according as the nation marches on. The present American system of national education is a product of research of about one hundred years. In 1779 Thomas Jefferson introduced the 'bill for more general diffusion of knowledge' and outlined that national education should 'avail the state of those talents which nature has sown as liberally among the poor as the rich but which perish without use if not sought for and cultivated'; but not till 1840 the American State Universities did emerge as powerful instruments to play their role in the economic and political evolution of the nation.

Indian national education, in order to become a powerful tool to control and shape the destiny of the nation, needs careful and relentless research. Before we embark upon the implementation of any scheme, be it economic or political, we need to prepare the blue print of the nation's educational future. Man power, if properly educated, becomes the greatest propelling force of national development. There is no investment of greater importance than the investment in education, and this investment is necessarily a long-term one, for it takes a long time before the actual fruitions set in and the output is influenced. Therefore, the education which we plan and which is determined to bring about a nation-wide regeneration cannot become meaningful if it fails to assess the available resources, fix up the priorities, and set the targets in the form of certain well-defined goals and ideals for which the citizens will be trained and educated. While the plan must strive hard for the fulfilment of the objectives within a definite schedule, it must not at the same time be too rigid to discard the possibilities of experiments with different other ideals. The important goals which the national education of India today is called upon to actualize, may be enumerated as the following :

Education for Democracy : We are bequeathed to a system of democratic order which, while it emphasizes the importance of the society, does not in any way ignore the worth-whileness of the individuals. Judged by population, India is the largest democracy in the world. There are about sixty million students reading in the elementary schools today who form the nucleus of this developing democracy. (As observed by Mr. Chagla, Union Minister for Education, in his inaugural address on the occasion of the in-

auguration of the Education Commission, 1964). And when we believe in democratic ideals, it is but imperative that we get ourselves educated and trained for its successful functioning. We have our Parliament, our Constitution, our fundamental rights and adult suffrage, but sovereignty of the people and the rule of law cannot be achieved by a mere stroke of pen. The mute millions must be given to know the exact connotations of the rights and duties as citizens. Pericles defined the ideals of Athenian democracy by saying, 'Our constitution is called a democracy because it is in the hands not of the few but of the many'. (*Thucydides*, II. 37) To the uneducated masses, with their hideous slums and hereditary poverty in India, this lofty definition sounds too shallow and empty. The idea of a successful democracy is not anything new in India. In the *Mahābhārata* we hear of the *janapadas* which were combinations of several villages to work as units of democratic ancient India centralized under a sovereign authority. Of course, we cannot revive those ancient moulds nor do we require them today. Yet, they remain as a challenge and ideal, as a pattern of what democracy can be.

Democracy, more than any other form of government, requires its citizens to become trained for it. Unlike dictatorship where men are forced to fall in one line, it is the membership of a government self-chosen where we learn to respect the rights and feelings of others, where we contribute to its solidarity by self-imposed sacrifices of private interests and opinions which are not natural in man, yet which are to be cultivated. These are the barest fundamentals quite indispensable for the perpetuation of a democratic order of existence in absence of which the nation might meet a shipwreck and get its citizens all drowned. 'Education', in the words of

Ruskin, 'does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.' The handling of the steel mills and the power projects requires laborious training and education. Progress and success of engineering largely depend upon the improved materials and technique of manufacture. So also is the case of the vast political machinery in India run by 439 million people which necessitates improvements and education of the brittle human nature. Any amount of indecision may throw the whole machinery out of gear. It is not merely the narrow intellectual *élite*, the accident of individual genius, the appearance of a Gandhiji, a Netaji or, a Nehru, but the unnamed millions—their wisdom, intelligence, foresight, and patriotism—that count much for the making of democratic India. If due to our misjudgement and inability our democracy is fraught with aimlessness and failure, it is sure we would only succeed in paving the way for more implacable regimes difficult to deal with. To fall back upon the old teachings of Plato: 'Types of government correspond to the types of human nature. States are made not from rocks and trees but from the characters of their citizens which turn the scale and draw every thing after them.' (Sir Richard Livingstone: *Some Tasks for Education*, Oxford University Press, p. 21) The task of national education is, therefore, to direct its attention towards the education of the masses. The instances of the European countries where illiteracy is a story of the past should serve as significant eye-openers to us. Men and women are the two wings of every nation and education for women particularly carries special importance. In the words of Jawaharlal Nehru, 'You educate a boy and you educate one person; you educate a girl and you educate the whole family.' (*Education Commis-*

sion : *Inaugural Function*, Government of India, 1964) It would be of interest to mention here that education for women forms a significant aspect of Soviet National Education. Women constitute 27% of the Supreme Soviet, 53% of the specialists of secondary education, 49% of the specialists of higher education, 47% of the total student population, and 47% of the national labour force. There are about 1,00,000 women scientists functioning in the U.S.S.R. today. (O. Khalebnova : *Women's Role in Soviet Administration*, Calcutta Review, March, 1960) Mass education must include community living and self-discipline for a certain period in the form of voluntary national services bringing all the classes or people together. Residential colleges and schools, youth movements, and compulsory social service projects are to come into being where students united into common interests and studies will work and learn. The education for citizenship has got to be imposed. The state cannot and should not divest itself of its responsibilities from these vital objectives of national development at this initial stage. It should however be noted with caution and concern that our democracy is not to exhaust its ends in either creating a disciplined mass of well-fed and well-dressed bees or to initiate a democracy of mere ballot boxes. It is not an aristocracy, leavening with its own high spirit the multitude which it wields, but leaving it the unformed multitude still, or it is not a democracy acute and energetic but tasteless, narrow-minded, and ignoble which is our goal. Good citizenship and low civilization can very well go together. The Spartans of old and the Nazis of modern times are examples of admirable public spirit, yet Sparta was not a high civilization and the Nazis failed to withstand the test of time. The Romans had all that we mean by political equality, but it did not make

them civilized in the true sense of the term. Laws of government aiming merely at political and economic freedom govern but a part of human life beyond which chaos reigns supreme. What we understand by democracy in India is something more than a mere mechanism of government. It must secure for the commonest of the common a voice in the conduct of the state and a bold promise in the lives of the people for the actualization of the values which make this land worth the name.

Education for Science : Since the relation between education and the different strands of life is a dynamic one, this dynamics has all the more been accelerated due to the emergence of science. As a powerful instrument to transform societies, modern science has doubtlessly added a new outlook to our life and to our educational propensities. The innovations of technology demand that our ideas of education, too, should meet the challenge. The inconceivable rapidity of events further accentuates the fact that our much needed transformation is to be brought about in one single generation, failing which the widening gap between the advanced countries and ourselves will render the task more difficult. We have to build up the industries, eradicate poverty, emancipate the masses from the shackles of malignant superstitions, and thus usher in the way of a silent economic revolution. The economic revolution is the most necessary pre-condition of the cultural and political renaissance of a nation, for squalor and ignorance only help the masses to raise a pretty fund of apathy and ill will against the established traditions and culture of any country. Knowledge becomes a power when its acquisition aids in the development of man's executive tendency, when it is woven by self-activity into the in-

dividuality of man and woman as a means of revealing greater self-hood. Science and technology are required to be woven into our educational fabric so that the new educated generation may hold aloft the banner of prosperity, faith, and social justice, and for this we need adequate training and experience. To quote J. W. Gardner, 'Alexander might conquer half the known world in his early twenties, nineteenth century New England lads might be sailing captains in their late teens but our age lays enormous stress on long training and experience'. 'Instead of giving young people the impression that their task is to stand a dreary watch over the ancient values, we should be telling them the grim but bracing truth that it is their task to recreate those values continuously in their own behaviour facing the dilemmas and catastrophes of their own times. Instead of implying that the ideals we cherish are safely embalmed in the memory of old battles and ancestral deeds we should be telling them that each generation re-fights the crucial battles and either brings new vitality to the ideals or allows them to decay.' (*Self-Renewal*, p. 125)

The cultivation of science would not only bring about industrial revolution, but by expanding our knowledge and outlook it would lay the foundation of a new order of society in India determined to narrow the gap between the ideal and the actual, between the past and the present. This change of order and the consequent re-valuation of culture are inevitable as well as welcome. At times the change may be external as Hellenism influenced the Roman culture or as the evolution of Hinduism that came about in contact with Islam and Buddhism, or it may also reflect an inner transformation in the form of changing social values. The dialectics of life and history are always subject to change—a continuous process of being and

becoming, and this is a function of both the external factors and the inherent immanent processes. The customs once regarded deeply sacrosanct are now subject to powerful challenges due to the impact of western science. The dynamic ideas of this science, broadcast and spread by the inroad of western education since the last century, have decidedly thrown this country into a state of ferment and we have to gather the harvest now. The outlook cultivated by science education in India must work, therefore, as a catalytic agent in combining the old orthodoxy with aggressive modernity so as to evolve a sober dynamism. If British Empire needed Eton and Harrow to man it, we in India too should have national institutions which would bolster up the tempo of our national regeneration. With due regard to the exigencies of time, our educational institutions need immediate reorientation so that they may act as agencies to create unhesitating enthusiasm for our collective welfare and abundant life. National education can never remain a passive onlooker to the objectives of national life. It does not mean the mere accumulation of the past heritage or the collection of certain information: it has got to be inspired by a functional technology capable enough to redeem a person from the sterile futility of aimless struggles. With the shining light of inquiry, it has to correct the mechanical weight of our dead conservatism and outworn inertia still lying in the dark corners of our national life. Science is to serve as an instrument of progress, of vitality and of resourcefulness. Inspired by the promise of a bright national future, the new generation must come forward to discharge the unfulfilled responsibilities that lie ahead by releasing new critical but fresh and original thoughts to guide the destiny of the nation. Nothing can be

a more profound and urgent imperative of the time than this.

Of course, while we dream of the birth of a new era of science in the realm of our education, we must however see that we do not make India a mere replica of Europe. We can neither be divorced from our resplendent past nor be forgetful of the age-long bed-rock of our national edifice. The word 'ancient' does not necessarily have the same connotation in India as it has in Europe. There is an element of infinite youthfulness hidden in the inner sanctum of Indian culture which should be forthwith pressed into service to revitalize the new system. Mere smarting under the shade of a crafty theorization can never lead us to our goals.

The scheme of national scientific education in modern India, therefore, is a fight on two fronts: (1) against the anxious eagerness of the pseudo-moderners who advocate vulgarization of national ethics by an accelerated tempo of westernization and (2) against the bigoted orientalist who are bent on seeing nothing of the sublime in the cultivation of sciences. The task of new education is to develop that outlook of reason and synthesis which can breathe the spirit of freedom to think and search, to deny and doubt. It is called upon to give new interpretations to the cross-currents of modern life and offer a solution to the crisis of conscience that we face today. The postulates of science are definitely not without any spiritual significance. The national education is to steal that sacred wind from the sails of science and emphasize it in our national life.

Education for Leadership: National education is to strike a balance between the vertical and horizontal trends of improvements. The consideration and impact of quantitative mass education should not in any way overshadow the aspect of

quality. New education should aim at producing a broad intellectual *élite* out of whom the leaders of the country may come forth. Public opinion, too, demands productive scholarship. It is the leaders who keep the lamp of knowledge burning all the while and leave a track of light behind for the succeeding generations to wonder at. Like a lake which reflects on its crystal surface the gorgeous sun moving across the sky, the intellectual *élite* of the country, by their unsparing pursuit of knowledge and culture, catch the glimpse of the star to which the nation is to hitch its wagon. If the enshrined aspirations of our national life are to survive the possible social and political upheavals of the time, the scheme of education has got to provide platforms for the revival and renewal of hopes. It has to discover the talents that are lying uncared for among the young ones, to equip and perfect them with the facts as to what is that they are fit for and how far they may venture in the world of actions, where they may command the applause of the listening senate, administer the state, or become pioneers of thought. It is through the leaders that the nation marches on from the present to the future. A hierarchical character of education where opportunity is not equal and the skill is the prerogative of the few is sure to breed a weak and inept leadership and invite disasters. The ever increasing gap it creates between those in authority and the masses very soon becomes self-evident in dire aimlessness when invasions from outside or disturbances from within upset the national balance. The history of India would have been different if Aśoka had been succeeded by an emperor of equal ability or Akbar replaced by another Akbar. Inability of a system of education to utilize the right man in a right way often results in the wastage of talents and the consequent cultural stagnation. If a

person with the aptitude of an engineer is trained as a doctor, the society has to suffer a bad doctor and lose a capable engineer. Knowledge in the hands of a favoured few robs many of their initiative in self-effort and exertion and, as a consequence, the fund of culture which requires continuous augmentation and proper canalization gradually becomes depleted and dwindled. Stagnation in thinking culminates into a stagnation in leadership and the weakened society ultimately stands what may be described as 'an inverted pyramid resting on its apex'. The few leaders instead of being 'first among equals' play the exalted roles of demigods with their much exaggerated virtues and gamble with the fate of the nation.

Education for Culture and Religion: India is a secular state where every individual has equal right to profess any faith or religion. With due consideration to the trends of thought obtaining today, this secular model has often been described as a gallant and brave representation of a consistent national life before the modern world. India represents the conditions of what the world is to be—a federation of cultures and races. In this respect, India has a role to play and a mission to fulfil. Culture, as we have discussed earlier, is not a pose of intellect or a pattern of behaviour. It is a sense of discrimination and understanding, of refinement and sanity in life, which refuses to be vulgar, mean, or squalid. It is, in short, a human quality—a collective expression of life through education, philosophy, and religion. And this religion, again, is what we know to be the *sine qua non* of India's cultural integrity. 'In India religious life forms the life centre, the keynote of the whole music of national life.' (Swami Vivekananda, *The Complete Works*, Vol. III, p. 220) Secularism in state policy does

not therefore mean anything like moral and spiritual callousness. Greater understanding of one's own religion and culture can only make one tolerant and sympathetic towards the other, which is so necessary today for the development of an Indian way of life. National education must include, therefore, a well-knit curriculum of religious and moral instructions so that it may help the Indian student to plant his feet firmly on the soil of India. India must put her house in order first, before she can find any mission abroad in any way.

People very often complain today of something wrong with our younger generation, as to their being morally flabby during the recent days. But a clear thinking will at once reveal that it is we, the elders, who make them become so. In our living and thinking, in our education and vocation, we have definitely failed to set up examples which the youngers can imitate and cultivate in the salad days of their lives. A life can be built in the light of the model of another life and a character is formed in contact with another character. We plan and postulate for our education in science and education for a government, but we like to leave the moral upbringing of a young learner to take care of itself. We pass resolutions and address university convocations, but scarcely do we pay heed to the performances of our own life. We value perfections in industry, but we hesitate to recognize the virtues of honesty and sincerity in our social perspectives. This is perhaps the malady that today we suffer from. 'Morality', says Nietzsche, 'is all that is fundamental in life.' To look at it separately from our education is to look at a flower separated from the plant where it grows and develops. We can ignore it only to our national peril. All our efforts to build new India will end in huge fiasco if we fail to grasp the actual

requirements of the day. Religious instructions should form the innermost core of our national education. Texts depicting the lives of saints and prophets of different religions in India with their synthetic teachings need to have a go into our universities and perfection of character should receive proper consideration in the assessment of the merit of a student in any academic examination. New education must temper the secular with spiritual, science with philosophy, leadership with service, and democracy of the parliament with the democracy of social life. To the Romans all roads led to Rome; so in India today let all her educations lead to the making of that real Indian man who can inherit the mantle of our ageless tradition

and look at the stark realities that stare him in the face. Wishful thinking always ends up in disappointment and disgrace. Let us be prudent enough to cast aside our century-old blinkers and be candid in our outlook to make our way through the traumatic travails of the present-day confusions.

Conclusion: It is a happy augury that our planners are quite alive to the problems that have today been brought to a focus. The present Education Commission, which is the sixth in order within the last hundred years and which is looked upon as unique by the whole world, will definitely study these major issues of our time and make an outstanding contribution to our national history.

BUDDHISTIC PHILOSOPHY OF EDUCATION—3

PHILOSOPHICAL FOUNDATIONS OF THE TEACHING

PROFESSOR P. S. NAIDU

Even a casual glance at the teachings of Lord Buddha reveals to us that the Tathāgata discouraged metaphysical speculations. The atmosphere in his day was surcharged with barren speculations. Intellectual energy was wasted in tiresome disputations which threw no light on practical conduct. The great purpose of life was ignored in favour of vain verbal wranglings over trivialities. So, one of the far-reaching reforms that Lord Buddha introduced was to place a ban on all metaphysical speculations. He himself maintained rigorous silence whenever any metaphysical question was raised in his presence.

We may, perhaps, admit to some extent, the validity of the statements that barren metaphysical speculations serve only to cloud issues and not to clarify them, and

any guiding light for practical conduct may not be readily obtained from these disputations. This admission, however, does not imply that we are denying the philosophical foundations of the Tathāgata's gospel. *The way of life* preached by Gautama Buddha, and *the view of life* on which it is based, are rooted in sound philosophy, and it is this philosophy that we propose to study in this section.

THE BACKGROUND

For a clear understanding of the philosophy underlying the Enlightened One's message, it will be helpful to get, first of all, a view of the background against which it developed. In the sixth century B.C., when Lord Buddha lived and taught, northern India was in philosophical turmoil. In

fact, it was passing through a philosophical crisis. Vedic lore had already secured a firm foot-hold in this part of the country. Vedic teachers were venerated, and the ceremonials and sacrifices performed by them were widely patronized. At the same time, Upaniṣadic teaching, which was a repudiation of external rituals and ceremonies, was taking a definite and firm shape. The *śad-darśanas* were coming into existence. Of these, the Sāṅkhya and the Yoga were fairly well developed in Buddha's time. In addition to these, there were in existence at the time, several unorthodox non-Vedic systems of thought. Materialism, atheism, scepticism, agnosticism and fatalism were flourishing. There was great intellectual ferment, and as Dr. Radhakrishnan says, it was an age of speculative chaos. (S. Radhakrishnan : *Indian Philosophy*, George Allen and Unwin, London, 1923, Vol. I, pp. 352-3) There were no settled views about God, soul and life, here and hereafter. We find only 'dissolving views and intuitions.' The plain man was puzzled by this learned confusion, and could get no guidance for ordering his daily life. It is no wonder, then, that Buddha kept aloof from metaphysics and theology, and confined himself to ethics. Edmond Holmes explains this non-metaphysical stand of the Master on a slightly different basis. 'While he (Buddha) taught them all this (the four noble truths and the eightfold path), he would make no attempt to explain to them the deepest mysteries of existence, he would deliberately disconnect his scheme of life, so far as his own exposition of it was concerned, from theology and metaphysics; he would keep silence as to what is "Ultimate and Uttermost", for he would know that the average mind has no capacity for deep thinking, and that if he tried to disclose to his fellow-men his 'ultimate reasons for the course of life which he wished them to follow',

they would misinterpret and misapply his teaching. (Edward Holmes : *The Creed of Buddha*, The Bodley Head, London, 1957, p. 101) So he kept silence about 'great matters'. Hence, it is not because that Buddha did not base his teaching in sound philosophy, but because he was convinced that there was no use in broadcasting profound metaphysical truths, that he never spoke about them.

Against this background let us view the philosophical foundations of his teaching.

THE BASIC QUESTIONS IN PHILOSOPHY

In discussing any philosophical system we have to answer three questions, apparently simple, but taxing all our intellectual resources. Particularly, in dealing with the philosophy of the Tathāgata's gospel, we shall find that we are faced with difficulties that seem almost insurmountable. However, the three simple questions are, What has the philosophical system under consideration to say about,

1. The nature of Self,
2. the nature of That which is not Self, and
3. the relation between self and NOT Self ?

A moment's reflection will reveal to us that the three questions may ultimately be reduced to one, and that is, *what is it that is ultimately real?* Now, the moment we raise this question in connexion with Buddha's teaching, we find that there is no answer. The Enlightened One is SILENT. The SILENCE of Buddha is a source of great bewilderment to scholars. Let us see what light they have to throw on this great silence.

THE PHILOSOPHICAL IMPLICATION OF BUDDHA'S SILENCE

Unless we unravel the mystery behind Buddha's great silence, we cannot present a satisfactory philosophical basis for his

teaching. Luckily for us we have the authoritative pronouncements of learned scholars, as well as of men of deep faith, to aid us in our efforts to penetrate into the depths of his silence. Both groups of writers seem to have reached the conclusion that Buddha in maintaining silence in the face of questions relating to ultimate truth, was prompted by the same consideration that moved the great Upaniṣadic *gurus* to maintain *mauna*, when asked to describe Parabrahman in positive terms. But, there is a difference between the two 'Silences'. In the Upaniṣads, the entire atmosphere in which the search is conducted, and the rising tempo of the questions and answers, leave us in no doubt as to what the *ṛsis* meant by their silence; whereas in the case of Buddha, there is some room for doubt as to what exactly is meant to be conveyed by the Master's '*mauna*'. We find, therefore, two entirely contradictory conclusions drawn from Buddha's silence. One school of thinkers holds that Buddha denied the existence of God and soul, in fact, of all supratemporal existence; the other school firmly declares that Buddha upheld the views of the great teachers of the Upaniṣads. The point at issue may, perhaps, be settled if we take Buddha's teaching as a whole, and this is exactly what the scholars and men of faith I referred to, at the commencement of the paragraph, have done. Let us, therefore, turn to them for light on this matter.

Professor T. R. V. Murti's view may be taken as representing the stand of learned scholars. (T.R.V. Murti: *The General Philosophy of Buddhism*, George Allen and Unwin, London, 1960, Ch. 2) The Professor has gone deep into the 'Central philosophy of Buddhism' and has thrown valuable light on the 'silence of Buddha'. His considered opinion is that 'a fairly cogent solution of the problem is possible if all the passages where the questions are

discussed ... are considered together.' So, he takes the opening dialogues of *Dīgha Nikāya* in the *Brahmajāla Sutta*, the concluding portion of *Abhidharma Kośa*, *Milinda Pañha*, and the much discussed Vacchagotta dialogues, as well as the conclusions drawn from these by certain western scholars, and finally, Dr. Radhakrishnan's interpretation of the great silence. Putting all these together to get 'a complete picture', Professor Murti concludes, 'Buddha's silence cannot be construed as agnosticism, ... It is not also true that Buddha's attitude was just a suspension of judgement—nor is it ignorance of metaphysics (and) his position was not nihilism even in an implicit form. ...' (ibid., p. 38, p. 47) Attention is then drawn by the Professor to the close parallel between Buddha's approach and the Upaniṣadic way of defining Brahman as '*neti, neti*'. The difference is this: the Upaniṣadic seers start with a supra-philosophical intuition of the unutterable, and then lead the disciple to that knowledge through arguments and analysis. Buddha, on the other hand, ascends from the conflict of reason to the inexpressibility of the absolute. 'This is the dialectical method employed by Buddha.'

Edmond Holmes, who is motivated more by spiritual faith than by metaphysical reasoning, is forthright in drawing the same conclusions as Professor Murti. (Edmond Holmes: *The Creed of Buddha*, The Bodley Head, London, 1957, p. 137) The Vacchagotta Mālunkeyaputta, and Pasenadi-Khema dialogues are given in full, and commented on. The usual explanations of 'silence' referred to by Professor Murti are mentioned and rejected and finally it is concluded that, 'Buddha kept silence, when metaphysical questions were discussed, not because he had nothing to say about great matters, but because he had far too much—because he was overwhelmed by the flood

of his own mighty thoughts, and because the channels of expression which riddle-mongers of his day invited him to use were both too narrow, and too shallow to give his soul relief.'

We may sum up these arguments in a few words. The Upaniṣadic *gurus* were not plagued by the dialectic epidemic. In the sixth century B.C., however, dialectic was the rage. For every word there is an opposite. Every thesis has its antithesis. For every proposition there is a contradictory. If you give support to one of the pair, the other may be flung at you as a challenge. Intellectuals of the time failed to see the inherently antinomical nature of human reason. Buddha saw this. Rising far above both thesis and antithesis, he saw that both were false. We may, perhaps, say that both are equally true and equally false. There is a higher truth transcending both. Buddha realized this higher truth. He also realized that this higher truth cannot be expressed in human language. Hence he kept silent.

MOMENTARINESS

This deep and true significance of Buddha's silence has to be kept constantly in view when we attempt to solve the philosophical problems bearing on Buddha's teaching and one such problem, with which we shall begin our discussion is the problem of momentariness.

MOMENTARINESS AND IMPERMANENCE

As the doctrine of momentariness and the view of impermanence that goes with it are basic to Buddha's conceptions of self, and the world, we are considering them fairly early in our discussion of the philosophical foundations of the exalted One's teaching. Let us note, at the outset, that permanence and impermanence, momentariness and everlastingness are antithetical terms whose validity is strictly confined to

the phenomenal realm of temporality. Outside the stream of time they have no meaning. In the transcendental state these pairs of opposites are really transcended. Therefore, these terms have validity and are intelligible only when used in connexion with experiences in the phenomenal world.

One of the most thorough going expositions of momentariness and impermanence is found in Edward Conze's discussion of Buddhist thought in India. (Edward Conze, *Buddhist Thought in India*, George Allen and Unwin, London, 1962, pp. 34-37) The sense in which the term 'Impermanence' is used in Buddhism is plain and simple. It is that everything is changing all the time, just like a candle flame or flowing river. This is a very old doctrine, formulated in almost the same terms and explained with the aid of the same analogies as we find in Buddhistic teachings, by ancient Greek thinkers, and brilliantly reformulated and defended in recent times by Henri Bergson. The analysis of the stream of consciousness has been accomplished with conspicuous success by this great french philosopher, who carried to a point of extreme refinement the Buddhistic attempts to fix the 'duration' of 'a moment' in the flux of experience. But, there is something unique in Buddhistic teaching, and that is the firm linkage of the metaphysical view of impermanence with its ethical significance. That which is changing all the time is *ill* and is *not self*. The argument is usually developed in this manner. Everything exists just for one moment only. Things come, become and go, and the duration of each one of these three phases is very much shorter than we imagine. Instantaneous being and transiency are of the very essence of everything in this world. We should, therefore, discard all impermanent things. 'Is the impermanent ill or ease?' 'Of course ill'. Is it right then, to

be attached to the impermanent, to that which is ill, calling it, 'it is mine', 'I am this', and so forth? 'No, most certainly.' So the impermanent is *duḥkha* and is *Anātman*. This elucidation of the ethical implication of impermanence is the special Buddhist contribution to our understanding of the nature of the world.

SELF, SOUL, AND EGO

Those who have only a superficial acquaintance with the teachings of Lord Buddha, jump to the conclusion that Buddha denies the existence of self or soul. Putting together the doctrine of Impermanence and the silence of the Tathāgata they conclude that the Enlightened One could not have held any view other than that of non-existence of the soul. They bring the doctrine of *skandhas* (to be discussed later in the chapter) to give further support to their standpoint. But scholars who have gone deep into the matter hold an entirely different view.

Let us, in the first instance, understand the background against which Lord Buddha was delivering his message. We shall, for the moment, confine ourselves to the views of the soul that were current in the Tathāgata's time. Fantastic accounts of the soul were given and believed in. Even the physical measurements of the soul were given, and some spoke of it as thin vapour which escaped from the body at the time of death. It is against these degraded conceptions of the most sacred element in man that Buddha aimed all his shafts.

Critical researches have revealed that at the time of Buddha, two views of ultimate reality were prevalent: One is the exalted view propounded in the *mahāvākyas* of the Upaniṣads, and the other, the lower (sometimes degraded) view of Ātman propounded and propagated by many of the Brahminical teachers of the age. The former teaches that in Para-

brahman the individual self and the universal Self are united. In fact there is only one Universal Self pervading the entire universe. This Self is indescribable, and nothing can be predicated of it. It can only be experienced by direct *darśana* (or in *nirvāṇa*). The other or the Ātman view represented the soul as individualized and existing apart from body and mind, but belonging to the individual in some unique sense. Of course, it was held that it is a spark of the divine fire, but separated from it for the time being. This soul was unaffected by all that happened to the body and mind of the individual. It was a sort of disinterested spectator of the phenomenal changes occurring in body and mind. It is this restricted individualized view of self, that Buddha condemned, and it is this lower self that he denied. Nowhere does he deny the Universal Self, the all pervading Parabrahman which embraces the entire universe.

Let us state Buddha's position from a different angle, as this doctrine of *Anatta* (No-soul) is basic to his teachings. Three things seem to have been indicated by the term 'self' in the context of Buddhist thought, namely, body, soul and spirit. The last that is spirit is the supreme Brahman of the Upaniṣads and ultimate reality of Vedānta. It is that transcendental reality which, when attained, destroys all sense of I-ness or ego-feeling and unites all beings. It is indescribable in human language and beyond the reach of human reasoning. When questioned about this supreme reality Buddha maintained silence. There is extensive evidence to establish that, at least, Buddha did not deny the Parabrahman of the Upaniṣads.

We may refer here to the story of *Siṃsupa* leaves given in the *Samyutta Nikāya*. Taking a handful of leaves lying loose in the *siṃsupa* forest, Buddha asked which were the more numerous, the leaves

in his hand or those in the forest? The answer is obvious. And the message he meant to convey through this analogy is also obvious. He wanted his disciples to understand that what he taught bore the same relationship to what he chose to withhold, as the leaves in his hands to those in the forest. Only that much as was necessary for a holy life on this earth for attaining *nirvāna* was revealed.

The Vacchagotta incident is more direct in its declaration of Buddha's attitude to the problem we are discussing. (Ananda K. Coomaraswamy and I. B. Horner: *Gotama, The Buddha*, Cassell, London, 1948, p. 149) The wandering ascetic Vacchagotta approaches Buddha and asks, 'Now, good Gautama, is there a Self?' Buddha is silent. 'Is there not a Self?' Again the Master is silent. After the departure of the ascetic, Ānanda asks the Lord why he was silent. The Tathāgata's reply is revealing. 'Had I replied in the affirmative to the first question, then I would be joining hands with the eternalists, had I said "Yes" to the second I would be an annihilatist. Knowing, as you do, Ānanda my teaching "All things are not self", could I have said yes to Vacchagotta's first query. An affirmative answer to the second would have thrown the wandering monk into confusion. Hence I was silent.'

The nett outcome of the discussion is that Buddha had an experience of Self similar to that of the great Upaniṣadic seers, and chose to remain silent about it. On the other hand, he had no compunction whatsoever in tearing to pieces the arguments of his contemporaries who upheld a lower (sometimes degraded) view of the Self.

As regards the ego, Buddha's teaching is in no way different from that of the great Hindu teachers. 'I-ness' or ego must perish, if ultimate truth is to be realized. Ego or individuality is the outcome of the combination of parts into a whole. What

is put together must fall apart, sooner or later. And even the parts will cease to exist. The ego is in a state of perpetual becoming. We may express the same conclusion in another way. 'The Ego or the I is merely an aggregate of sensations, ideas, thoughts, emotions and volitions. It is not the eternal immutable entity behind these.' (Christmas Humphreys: *Buddhism*, Penguin Books, p. 86) And as all component things are impermanent, the ego also is mutable, transient and impermanent.

In essence, this teaching is contained in the second sermon which the Master preached to Kondanna and his brother ascetics. Buddha began by saying 'Body, monks, is not the self. Now, were body the self, monks, this body would not tend to sickness ...' 'Is it fit to consider that which is impermanent, painful, liable to change, in this way, 'This is mine', 'This am I', 'This is myself'?' The monks would give the appropriate answer, 'It is not, Lord'. (Ananda K. Coomaraswamy, and I. B. Horner: *Gotama, The Buddha*, Cassell, London, 1948, p. 155) The observation is then repeated in regard to feeling, perception, and consciousness. In this manner the unreality of the ego is established.

It will thus be seen that Buddha's teaching about the ego is in the best Vedāntic traditions. In a manner of speaking it is identical with what the *Gītā* has said about the lower self. It is the non-recognition of the ephemeral, transitory and impermanent nature of ego that is the root cause of all human suffering. 'Sorrow is in fact the result of the effort which an individual has to make to keep separate from the rest of existence.' 'Life's long enduring suffering has arisen out of the blind Nescience of itself as One, out of the non-recognition by life of its underlying unity of purpose and of aim.' In brief, 'such states of mind as co-exist with the

consciousness of individuality with the sense of separate existence, are states of suffering.' (Christmas Humphreys, *Buddhism*, Penguin Books, p. 87)

Some Buddhistic scholars go deeper into the conception of 'Anatta' and draw conclusions which are, surprisingly enough, completely Advaitic in essence. When the ego is destroyed, then what is left is that which so far from being what distinguishes man from man, is actually the common denominator of all forms of life, and is hence the philosophical basis of the brotherhood of man. This is the universal absolute principle which is common to and unifies man and the universe.

Support for this bold declaration of the presence of the universal self behind individuals, in fact, behind the entire universe, is sought to be obtained from the *Dhammapada*, *Dīgha Nikāya* and *Vinaya Piṭaka*. The relevant texts are: 'Let a Bhikku reprove himself by the self, and examine himself by the self, so that he will live happily.' (*Dhammapada*, V. 160)

'Self is the Lord of the self ...'

(*Dhammapada*, V. 379)

'I have taken refuge in the self ...'

(Buddha in *Dīgha Nikāya*, XI. 120)

'Make the self your refuge and your lamp ...'

(*Dīgha Nikāya*, XI, 100)

From these texts we can safely conclude that the self referred to is the cosmic or universal self which pervades the entire universe.

Before concluding this discussion about the self and the ego, a brief reference should be made to the doctrine of *Skandhas* which has an important bearing on the concept of individuality. Bhikku Nyanatiloka in his *Path to Deliverance* gives the relevant texts from *Dīgha Nikāya* and *Samyutta Nikāya* to throw light on Buddha's teachings regarding these *skandhas*. (op. cit., p. 138) *Skandha* (literally a tree trunk)

stands for an aggregate or group of bodily and mental states which are five in number. They are corporeality (*rūpa*), feeling (*vedanā*), perception (*sanna*), mental formations (*sankhara*) and consciousness (*viññāna*). These five together or singly, constitute what men usually call 'soul'. Men all the time perceive these *skandhas* but delude themselves into the belief that they have got at the 'Soul'.

NATURE OF THE WORLD

Up to this point, we have been elaborating the Buddhistic conception of 'self'. Let us now turn our attention to the nature of the world, that which is outside the self. Unfortunately, for the student of philosophy 'Buddha did not feel called upon to solve the problem of external reality.' Hence, we do not find any clear account of the phenomenal world in the Master's teachings. However, from the general trend of his ethical precepts, and the basic concepts underlying them, we may infer, in broad outline, the Tathāgata's view of the external world. Let us once again remind ourselves of Buddha's last injunction to his disciples:

'Transient are all things composite;
theirs to originate and age,
And having originated, to be again
destroyed; to have
stilled them in beatitude.'

The doctrine of perpetual flux is central to Buddha's teachings. The entire external world is intransient, as it is composite. Throughout the Master's gospel we find this view recurring as a refrain. Occasionally, we seem to have a Berkeleyan approach to the world. As Dr. Radhakrishnan points out, 'on the subject the world rests, with it, it arises, with it, it passes away. The world of experience is through and through such stuff as our dreams are made of. Hard facts of the world are a series of sensations. We do not know whether there

are things to which our ideas refer.' (S. Radhakrishnan : *Indian Philosophy*, George Allen and Unwin, London, 1923, Vol. I, p. 382)

Since Buddha did not state explicitly what the nature of the world was, his followers developed diverse and varying theories out of the suggestions and hints found in the Master's teachings. 'It is not the time to discuss about fire for those who are, actually in burning fire, but it is time to escape from it.' In such a critical situation, metaphysical speculations are uncalled for.

SELF AND THE WORLD

An attempt has been made, in the previous pages, to answer the two major philosophical questions bearing on the nature of self and of not-self from the standpoint of the Master's teachings. The third question of the relation between the two remains to be answered. For reasons already mentioned, it is not easy to give a direct answer to this question. Buddha's silence in regard to the self, and his unwillingness to deal with questions bearing on the nature of the external world do create metaphysical difficulties. After all we have to keep in mind constantly the fact that the Tathāgata's teaching is ethical, and that attainment of *nirvāna* has been prescribed as the highest goal of life in this teaching. All that we can say by way of answer to the third metaphysical question is, that we can give some clue to the answer, if we look at the *Path to Deliverance* from a slightly different angle. When we do so, we find that the self is the agent set on the road to *nirvāna*, and the not-self is the means for journeying along the path as quickly and efficiently as possible. So the relationship boils down to one of means and end. This, perhaps, will be clear if we take the most significant part of the not-self, namely the body. In

the practice of *sādhanā*, the body is to be treated with consideration. The concept of the Middle Path emphasizes this point clearly. Similarly, when we study the injunctions laid down in regard to food, clothing and shelter, as well as the spot to be chosen for meditation, we discover that the relationship of end and means obtains here too, with the ruling sentiment of sympathetic consideration coming in, even in respect of material objects used for *sādhanā*. Thus, whereas no encouragement is given to the direct discussion of metaphysical questions, we find enough hints to formulate popular and general answers to these questions.

SAMADHI AND SAMBODHI

Our discussion so far, has highlighted the need for understanding *sādhanā* in the Master's teachings, even when we are in search of answers to metaphysical questions. We should, therefore, pay some attention to the distinction between *samādhi* and *sambodhi*, which is specially stressed in the Master's teaching. *Sambodhi* is a higher state of realization than *samādhi*. The Upaniṣads too seem to have noted this distinction. In the state of *samādhi*, the identity of the individual with the universe is realized. After this realization comes the state of *sambodhi*. This highest state is indescribable, as are many of the higher spiritual states. They can be experienced at first hand, but cannot be described. But from the hints found here and there, we can perhaps get some idea of this highest spiritual state. The occurrence of 'bodhi' in this term is significant. The emphasis seems to have been laid on 'perfect wisdom' attained in *sambodhi*. It is the highest spiritual knowledge of the inner nature and secret of reality attained by complete identification with it. Perhaps, we may say that the identification is *samādhi*, and the wisdom springing from that identifica-

tion, and as a consequence thereof is *sambodhi*. *Samādhi* is complete communion, *sambodhi* is complete enlightenment.

We may conclude this section with an examination of certain charges brought against the Buddhistic system of thought. It is said that Buddhism is materialistic, atheistic, pessimistic and egoistic. Those who have understood the teachings of the Master, even at the superficial level, will see that these charges are baseless. However, let us consider them and see how best they may be refuted. For the materialist, matter alone is real, and everything including man's mind and self must be explained as rooted in this one reality. The body from the standpoint of materialism, is the self and the self is the body. Any system of thought, or body of teaching which does not subscribe to this view of the self can in no sense be called materialistic. Now, one of the supreme teachings of the Tathāgata is 'What ever is an aggregate of components is to be rejected as unreal. Hence, the body is unreal. There can be no greater refutation of materialism than this. And he, who runs, may read easily the real meaning of Lord Buddha's teaching on the self—the greater and the lesser—' The charge of materialism is a baseless charge and a cheap one at that.

Those who speak of the Master's teaching as tending to atheism, seem to draw their arguments from his unwillingness to say anything about the nature and existence of God. To substantiate their charge, the critics have to prove that the Tathāgata has positively denied the existence of God, and that the way of life that he advocated is one which is a natural corollary from the denial of the Deity. Materialism, cynicism, and gross hedonism of the Cārvāka type are the inescapable consequences of the denial of the universal self. Contrast these with the highest ethical

ideals that the Master held up before his followers. Perfectibility of human nature, the possibility of attaining *nirvāna* here and now, greater and greater refinement of human sentiments through practice of compassion and kindness, until oneness with all that is living is realized—these can hardly spring from a view of life that denies the self. If Lord Buddha's teaching is to be classed as atheistic, then large sections of the Upaniṣads as well as the Vedānta should also be grouped with Buddhism under the same head. Here again let us remind ourselves of the significance of Buddha's great silence.

The charge of pessimism against Lord Buddha's teachings seems to carry, at least to many scholars, some degree of conviction with it. It is true that the Master painted the misery and suffering in this world very black indeed. He wanted to bring home to the ordinary men and women, who had completely lost sight of their true nature in their pursuit of a mirage, the futility of their vain hunt for earthly pleasures. So, he laid great stress on the need for realizing the sickening nature of sense allurements with a view to resist them. Disease, old age and death are facts of life. No one can escape them. So is the apparent attraction of the body. The Master uses all these facts as means for leading on men and women to a state of ineffable joy and bliss in *nirvāna*. Like Descartes, who employed universal doubt to reach certainty and truth, the Tathāgata employed suffering as the means for attaining joy, peace and enlightenment. This is optimism of the purest kind. Pessimism is a gospel of despair and defeatism. Lord Buddha's is a gospel of faith, joy and happiness.

The charge that the gospel of the Master is egoistic is untenable. It is based on a misreading of the doctrine of Karma, and of the view of self-effort following from it

as a corollary. There is no room for grace in Lord Buddha's teaching. He says not even the gods can help man in his struggle for spiritual freedom. Each man has to seek his own salvation. But, at the same time, the Master persistently preached the doctrine of universal compassion and love, and of oneness with all living things. In fact he says that through pure and generous compassion, the effects of past *karma* may be nullified. It is amazing that the gospel which makes universal love the key to *nirvāṇa* should have been branded as egoistic.

Moreover, the doctrine of Karma teaches us that each man's *karma* affects all others, for well or ill. No one can get away with the idea that his stream of *karma* will run unaffected by others, and will not affect others in its turn.

Lastly one need only draw attention to the powerful teachings of Lord Buddha aimed at destroying the ego, or the lower self, to show how baseless the charge under consideration is.

The philosophy of Buddhism is, we may safely conclude, idealistic, non-atheistic, optimistic and non-egoistic.

THE CLIMATE OF INDIAN THOUGHT

DR. (MRS.) SARASVATI CHENNAKESAVAN

The fact that Hinduism has survived so long and continues to survive in this modern technological late twentieth century is something which is not only to be wondered at but also something to ponder over. India's civilization and culture are closely woven with her religious beliefs. With an increasing interest in the former, there is also an increasing interest to find out the true nature of Hinduism shorn of its excessive embellishments.

It is a matter of history that recorded Hinduism dates from the invasion of the Aryan. But recent excavations at the historic sites of Mahenjo-daro and Harappa provide us with quite an insight into the pre-Aryan civilization. These were not barbarians as we are led to suppose by references to them in the Vedas. (*Rg-Veda*, VII. xxi. 5, X. ix. 3, etc.) They had a highly developed religious faith as evidenced by the seals and figurines found at the site of Harappa. The Aryans, in the process of conquering the indigenous

tribes, assimilated many of their religions and social habits. Some of the later Aryan religious practices can be traced to the pre-Vedic religion. One outstanding example of such a practice is the worship of the ithyphallic symbol of Lord Śiva and the worship of the Mother-Goddess in later Hindu religious thought, although these do not figure in the Vedic religion. That these are not characteristics of Vedic Aryan religion can be gleaned from the references in the Vedas where it is maintained that it is the dark-skinned, snub-nosed enemies of the Aryan who were worshippers of the phallic symbol. (*Rg-Veda*, VII. xxi. 5) Thus the Aryan religion developed as a synthesis of the pre-Aryan thought and the Aryan faith.

It is often the contention of scholars that the culture of a country, and in this we may include religion, is directly dependent on the geography and the climate of that country. For example, Mrs. Rhys Davids maintains in some of her writings

that Buddhist mysticism is a product of the climatic conditions of India. Whatever may be the rights of such a statement, it is true that a food situation that is plentiful and a consequent leisure combined with an imposing awe-inspiring physical environment leads man to think of things other than his sustenance. It is there that man develops a systematic explanation to some of the searching questions bothering him. Thus India's geography has helped both directly and indirectly in the development of her religious thought. Directly it kept the people safe from frequent invasions and protected them from the rigours of a harsh climate. Indirectly, the flowing rivers, the differing climate and the already existing faith of the pre-Aryans, contributed to a persistent thinking about the problems of religion. The result is what we today call Hinduism.

There are two different ways in which the word 'Hinduism' can be explained. R. C. Zachner says that the word is a Persian word meaning simply 'Indian'. (R. C. Zachner: *Hinduism*, Home University Library of Modern Knowledge 1962, Series No. 247) But the word Indian itself is an anglicized word meaning the land of the Indus. The other and more usual explanation is that the word 'Hindu' is a corrupt form of the original 'Sindhu'. (T. M. P. Mahadevan: *Outlines of Hinduism*, Chetana, Bombay, 1956, p. 12) Hence Hinduism is the faith of the people living on the banks of the river 'Sindhu' (Indus of today). But such localization is only formal, since as the years passed the word has come to connote a whole gamut of religious and philosophical beliefs of the people occupying a whole subcontinent.

A factor that emerged out of such a situation is not only the assimilation by the Aryan of the pre-Aryan indigenous faiths,

but more important than that, a spirit of tolerance took shape in the minds and attitudes of the people. Today, we hear this spirit of tolerance hailed as the hallmark of Hinduism. While long periods of plenty and protection made for unity, tolerance must have developed as a stratagem of security which gained ground later as a principle of faith. This is all the more so, because Hinduism is not a single religion bound in its origins to a time and to a personality. It was a variety of growing and groping beliefs; naturally enough, to become not only a way of life but also a view of life. Scholars often make a distinction between these two. But we have to consider if they are really as separable as is usually made out. One cannot have a view of life without it, at least partially, becoming a way of life. On the other hand, if we start with a way of life, it will distinctly lend a colour to all our views of life. This being so, it is not correct to make a distinction between these two. We may say, at best, that they include each other, though one may have a wider reference than the other. Thus Hinduism, at least in its philosophical aspect, may be termed both a way of life and a view of life. This claim will become justified when we discuss the various aspects of Hinduism.

The word 'religion' itself is derived from the Latin word '*relegare*' which means 'to bind together'. Coming together and being together is the most primitive of all human relationships. Society itself was born of this need in man to come together, be it for whatever purpose. All his other relationships are only positive and negative variations of this one relation. Religion also is a result of a manifestation of this relation. Man was faced with a universe that was a complete mystery to him. He was aware that it was a force to be reckoned with. The only way open to

him to bring this mysterious universe within his range of understanding and possible manipulation was to explain, as far as it was possible, every natural event in anthropomorphic terms. That is why we find, that anthropomorphism is a common trait for all early religions. Thus religion, to the primitive man, was nothing other than some explanation which made the universe understandable in his own terms. But religion as we know of it today is not this. It has gained in meaning and has become rich in application. So, although we do accept the original literal meaning of the term as a binding together, still we have to start with a different definition to suit present day form of religious thought. Shall we then say that religion is a profound dissatisfaction with the first view of the world? The wonder which eggs man on to probe into the meaning of this multiverse and its cause, the hankering to explain the mystical which is really not explicable, the desire to explain that which is not experiencible in terms of that which is experienced, to sift the appearance and delve into its core—all these might be considered as definitions of religion from various points of view. The goal towards which a religion strives is given in that beautiful verse from the *Taittirīya Upaniṣad* which says that the final goal is 'Soul of truth, the delight of life and the bliss of mind, the fullness of peace and eternity.' (ibid., p. 1) This verse describes the state of a man who has become 'bound' with all that there is and hence can only be a definition applicable to the end product of all religious endeavour.

Hinduism, as it has already been pointed out, can be interpreted as both a way of life and a view of life. From this it becomes partially possible to understand why there are so many faiths and beliefs that parade under the name of Hinduism.

A good Hindu can be anything from a pantheist to an atheist. He may be a devil worshipper as well as a *sannyāsin* for whom the worship of a God as a personality is a matter of relinquishable choice. Hence it is not possible to lay down any theological dogma as a central tenet of Hinduism. What then is its guiding principle? Orthodox Hindus would call Hinduism as *sanātana dharma*, the ancient and eternal duty. The word '*sanātana*' means that which is ancient. (Monier William: *Sanskrit-English Dictionary*) Since Hinduism is being accepted from time immemorial, it is known as the ancient faith. The exact connotation of the word may be differently interpreted at different times, but its reference to a basic law, a fundamental way of life remains unaltered. As long as man lives in society, so long is there some type of law or other governing his life. It may be a natural law or it may be a canonical law or it may even be a self-imposed and self-determined law. Hence it is an eternal fact that man is bound by some kind of law for he is a social being. This, to me, is what is suggested by the use of the word *sanātana* as a prefix to the more fundamental word *dharma*. Thus we have already anticipated the connotation of the word *dharma*. It is also a law, but not a law in the usual sense of the term. The word is derived from the root '*dhr*' which means 'to hold, have or maintain.' Hence whatever 'upholds' or 'maintains' is *dharma*. The more ticklish question here is, what is it that is maintained? Various answers are possible. It can mean that principle of equilibrium which holds this mysterious universe in its state of poise. In this sense it could mean the inexorable laws of nature. On the other hand, it could also mean the social superstructure of a people when it would refer to the legal and conventional codification of the mores of a

people. It could also refer to a basis of all enquiry into the meaning and existence of life and the universe, in which case it would mean a metaphysical principle. Thus the word *dharma* can be interpreted to mean any type of order and the enquiry into such an order. But as days passed, the meaning of the word has come to be restricted to the ethical, social, metaphysical and hence religious meanings. All enquiry has been to find the nature of this law, to fix it in terms of language and to understand it in terms of man's religious urges. The history of Hinduism down the ages has been an expression of such an enquiry. However, if we confine our enquiry to the historical and sociological manifestations of *dharma*, then we would be swamped by a morass of unnecessary and unimportant details losing sight of that which is eternal. On the other hand, if we are to sift the material and concentrate on the eternal truths alone, we would not be representing the *sanātana dharma* in all its rich variety, but would be reducing it to a few maxims. This is just the reason why there is often so much confusion between Hinduism as religion and the philosophical speculations of the Indian people. That there is bound to be a certain amount of correlation between the two is unavoidable, since the starting point of both is the same. But to call Hinduism a philosophy, or even worse, to maintain that all Indian philosophy is religious philosophy is not to be fair either to Hinduism as a religion or to the rich variety of metaphysical and epistemological speculations that go under the name of philosophy.

What then is Hinduism? To maintain that it is a theological doctrine may not be acceptable to all Hindus. Even those who may be willing to accept it as a theology would differ widely in their conception of what such a theology is. Hence I would

make an attempt to show to what extent Hinduism as a religion is indebted to the philosophical background of the people of India and to what extent it is a combination of social practices and ethical ideals before arriving at a definition. If we examine Hinduism in all its aspects as it exists today, we would find ourselves justified in our assumption that traditional Hinduism has seen little change from the Purāṇic times. We can, of course, discern influences of the various developments and impacts both political and religious, on the faith of the people. But it is not a fundamental change. Today, such an impact is taking a graver turn. If we evaluate the attitudes of the youth of today towards Hinduism—generally towards all religion—we find that the impact of a sensate culture and a technological science is making it very difficult for them to accept certain ideas merely on faith. Hence our task is not only to revive an interest in Hinduism, but also to base such an interest on a critical and scientific approach. There is no doubt that the methodology of religion and science cannot be identical. Science is purely rational and religion is supra-rational. But this does not mean that religion can be irrational. Hence an attempt has to be made as far as possible, if Hinduism is to survive for the future generations, to interpret Hinduism from the point of critical and rational analysis.

It is an accepted fact that the sources of Hinduism are two-fold, the Śruti and the Smṛti. Śruti is the basic testimony, heard and passed down the generations by the ancient seers. It is primarily the outcome of mystical experiences. Smṛti is the remembered word. The Vedas and the Upaniṣads come under the category of Śruti, the heard word, while the Purāṇas and the Itihāsas including the *Bhagavad-Gītā* have come to be grouped together under Smṛti or the remembered word.

However, Vedas, Upaniṣads, and the *Gītā* constitute the basic texts of Hinduism. It is true that much of what popular Hinduism believes is not to be found in these basic texts. Hence the principles of Hinduism alone are to be found in these three texts, whereas the practices and beliefs are contingent additions to the main core of Hinduism due to changes in the attitudes of the people.

There are various versions about the origins of the Vedas in the Vedas themselves. It is commonly believed that the Vedas are preserved in the mind of Brahmā, the creator and that at the commencement of each *kalpa* or cycle of time, Brahmā reveals them to the various seers whose names are associated with the Vedas.

In the *Śatapatha Brāhmaṇa* there is a verse which says that the Vedas were dug out of the mind-ocean with the shovel of speech of the gods. (III. xxxix. 1) This is a very poetic way of saying that the Vedas were the product of human mind. In the *R̥g-Veda* there are statements as the following: 'I have created this hymn for thee, O powerful, as a skilful workman fashions a car (V. ii. 11). Vṛhadkuta, the maker of hymns has thus uttered this acceptable hymn to Indra (X. liv. 6); Nodhas, descendant of Gotama, fashioned this new hymn to Indra (I. lxii. 13).'

Despite of such and various other evidences cited by scholars, it is generally maintained that the Vedas are revealed scriptures. Such compulsion to attribute revelation to scriptures, perhaps, arises from the fact that the thoughts embodied therein are of universal character. The very word 'veda' is derived from the root 'vid' which means knowledge. Hence the Vedas are compendiums of knowledge. This is literally true, as there is no branch of knowledge that is not discussed in the Vedas.

It has already been stated that the Vedas date so far back into the history of mankind, that it is impossible to fix a date for them. Those who have made a study of world scriptures maintain that the Vedas are the earliest extant religious material. Hence to fix a date for them is a difficult task. Even the codification and compilation of the thoughts of these ancient seers must have taken place long after such thoughts had been in usage and circulation. The tradition of handing down such thought from father to son and from teacher to disciple extends the possible date of such compilation further back into the past. However, considering both internal and external evidences several scholars suggest differing dates. Max Müller, the doyen of Indology, puts the date of the Vedas at 1,200 B.C. Usually the long period between 2,500 and 600 B.C., which was the period of the Aryan invasion in wave after wave and the period while they consolidated their position, is referred to by historians as the Vedic period. It is, technically speaking, not a period when there was a conscious development of either religious or philosophical ideas amongst the common people. It was a period of wondering, a groping for an anchor, a struggle to find an answer to the upsurging wonderment about the unpredictable activities of nature. Hence we find a reflection of these traits in the hymns of the Vedas. In the course of transmission down the ages from father to son, from teacher to disciple, much must have been lost, and much must have been discarded as well as added. It is usual to say that there are four Vedas; *R̥g*, *Sāma*, *Yajur* and *Atharva* Vedas. Of these the first three are supposed to be the older ones and the last one a later compilation. Scholars maintain that although they are named differently, these Vedas cannot be put into water tight compartments. The

Rg-Veda is a collection of *ṛks* or hymns compiled for the use of the *hotṛ* priest whose function was to invoke God. The priest known as *udgatṛ* used a collection of chantings known as the *Sāman*. This later became the *Sāma-Veda*. The procedural instructions of sacrificial rites for the *advaryu* priest are known as the *Yajur-Veda* which literally means 'sacrifice Veda'. The common suffix *Veda* used for all these three types of hymns comes from the root '*vid*' which means 'to know'. So, a *Veda* is a book of knowledge. Each of these Vedas are again subdivided into four sections, each section serving a definite purpose. The *mantras* are the liturgical portions praising the (several gods and we have a very cogent and vivid description of the gods in this section. These are also prayers addressed to these various gods in order to gain their goodwill and thus earn prosperity in this world. The second division of the Vedas are known as *Brāhmaṇas*. Here we find a detailed instruction as to not only the nature of the procedure for offering sacrifices, but also advice as to what sacrifices are to be performed for different purposes. The *Āraṇyakas*, which are the next section deal with the philosophical speculations about the purpose and meaning of the many activities involved in life. The last section is the *Upaniṣads* which contain the quintessence of all philosophical thinking and the basic philosophic presuppositions of Hindu-religious thought of the highest form.

There is another way in which these divisions of the Vedas might be understood. The *mantras* indicate the simple, trusting nature of the early Vedic Indian. Lost in the wonder that is nature, man poured out his soul in the worship of the beautiful and the awe-inspiring. His tendencies towards anthropomorphism made him to speculate about the possibilities of a contractual rela-

tion with these nature gods. As man became slowly sophisticated, his heartfelt naive outpourings became calculated rites. The *Brāhmaṇas* are detailed instructions to the priests on the conduct of sacrifices. It became necessary to delegate the duties of conducting sacrifices to one or more persons, since, more often than not, such sacrifices were long drawn out affairs, involving time. The *Āraṇyakas* are the forest books. These are the musings of the men retired from the stresses and strains of this world and concern with the relation between man and this universe. These ideas slowly merged into the philosophical speculations of the *Upaniṣads*. Although it is possible to divide the Vedas into these four sections, still the thought of each merges into the other almost imperceptibly.

Hindu thinkers like to interpret the meaning of these four sections of the Vedas in another manner also. Man's life consists of four stages. The first stage is that of a student seeking knowledge through study and prayers. This is the stage when the *mantras* are useful to him. The second stage is that of the family man whose duties include the performance of sacrifices and keeping the sacred fires burning where the *Brāhmaṇas* are of extensive use. When he retires, his thoughts centre round higher problems wherein the *Āraṇyakas* and *Upaniṣads* are useful.

Although the highest form of Hinduism is to be found in the *Upaniṣads*, still the practising Hindu of today is more attached to *Smṛti* as a reference for his practices. Any religion when it becomes too intellectual slips out of the usages of the common man and becomes the monopoly of the few intellectuals. Hence, we find in the history of Hinduism, every now and then, great saints and seers appearing and trying to reduce the great abstract truths to the level of the common devotee. The danger

in such lowering of the level is to reduce all religion to a mere formalism. This has happened again and again in the history of Hinduism. The Smṛtis are mythological stories meant to convey religious ideals in easy forms. As time elapsed the ideals took a backbench and the mere forms became important.

However the one important text which is considered to be a source book for

ethical ideals of Hinduism is the *Bhagavad-Gītā* which is a part of the *Mahābhārata*. The importance of the book is evident from the fact that almost every year some scholar or other publishes a commentary on the *Gītā*. The religious reformists, starting from Śaṅkara have also contributed their interpretations and commentaries on the *Gītā* to the literature on Hinduism.

THE TEMPORAL AND THE ETERNAL

DR. P. S. SASTRI

Reality is a teleological system. What is the place of time within the system as a whole? Consider a mechanical unity where parts serve the purpose of something other than themselves. It operates for ends external to itself. In an organism, the parts develop from within; its complex structure is developed primarily to preserve and enhance its own existence and well-being. It develops and is controlled from within.

Every teleological system may then be regarded from two points of view—the temporal and the non-temporal. Its life-history is a temporal process. But regarding all these particular modes of behaviour in their relation to that total life which they conserve and from which they derive their value and significance, we may speak of its essential being as in some sense transcending the temporal process.

This double nature is to be discerned in consciousness. Our conscious experience is an order of events in time offering modifications of our sensibility. It is also the consciousness of those events. In the consciousness or knowledge of those events, there is no before and after. So long as a

series of events is contemplated as a series, no member of that series is an object to consciousness before or after the others.

Consciousness of any event must exist at the same time as the event, and the consciousness of the series must extend over the whole series. The consciousness of the series is not a series of consciousness. The series must be embraced in a unitary act of consciousness. There is succession in the series, not in the consciousness of it.

Consciousness, then, transcends the limitations of space and time. The consciousness of the first event does not belong to the past, for it is one with the consciousness of the present. We can be conscious of succession in time, but the consciousness is not itself a succession in time. Time exists within consciousness, but not consciousness within time.

Thus, the time process is not irrelevant to consciousness, and events in time do affect its character. Thus, learning is a temporal process. Secondly, the temporal character of 'coming to know' or 'coming to consciousness' cannot affect the character of what consciousness itself is. That is,

knowledge is essentially different from a mere temporal process. The historical relation is an object to consciousness. It has no temporal relation to consciousness. It has become part of a complex of terms-in-relation within consciousness itself. So far as events in time become objects to consciousness, they carry with them the wealth and complexity of their temporal origin into a non-temporal system.

The non-temporal principle is most clearly discernible in our thinking, and is equally present throughout reality. The events of the historical process, which are presented as a succession, are nevertheless made what they are by the operation of the spiritual principle in nature itself. The temporal and the non-temporal are united without contradiction; they are not separable, the one from the other. The eternal can *be* only by manifesting itself in a historical order. An order of historical development is possible only as the temporal manifestation of an eternal whole which is not itself developing.

We have to explain the intellectual and moral development of man in the light of this problem.

The process of learning is a temporal process. The end of the process is complete truth, and this is not simply created by us in the process of learning. Truth is eternal and unchanging; and our efforts in the time process are directed to making this eternal truth our own. We may then say: (1) that the eternally complete 'form' of self-consciousness is gradually communicating itself to us so as to bring to ever-increasing coherence the 'matter' which is our sense experience; or (2) that the eternally complete reality is gradually reproducing itself in us, or expressing itself in new modes which we are.

Development implies an end towards which the development is tending. The 'end' is implied in a process of develop-

ment; that is, the end is somehow guiding the process itself. This is similar to Aristotle's conception of the 'real' or 'essential' nature of a thing as that which expresses its 'perfection'. The perfection, end, or final form of the developing thing is *not* there at any stage of the development, and yet it is somehow present as a controlling influence; it is present from the beginning; otherwise, there is a mere process of change and not a genuine development.

The thing itself is not developing, for it is developing towards itself. The stages in the developing process are not something separable, existing apart from the essence of the thing itself.

Consciousness has its eternal, complete, perfect aspect in a completeness implied in the growth of knowledge, as the full-grown man is implied in the growing child. At the same time, consciousness has also its historical aspect. But it is still only the *one* consciousness.

There is thus a consciousness for which the object of our developing knowledge eternally exists; and our growing knowledge is a progress towards this consciousness.

MORAL DEVELOPMENT

The 'cause' of specifically human or voluntary action is a 'motive'; and consciousness is absolutely essential to the existence of motives. Man's practical life does not consist in the satisfaction of isolated desires as each series. Since consciousness is itself a unity (not a series of conscious states), our desiring nature has a unity also.

The situation confronting Esau was not a want and the means to its gratification. There are at least two wants or inclinations. There is the inclination to food, and the inclination to retain the birthright. There was thus the notion of the satis-

faction of *self*. Which will give most satisfaction on the whole?

We have capacities, tendencies, wishes, needs, in different directions and referring to different sides of our nature. We cannot satisfy them all. Even the ends we pursue can never be completely attained by anyone in this life. But the notion of complete satisfaction, as somehow and somewhere *possible*, is the regulative idea guiding all practical endeavour after even temporary satisfactions, and it is the parent of all the social institutions which have given to the life of man the content it now has.

This conception of there being a Best State for man—the regulative idea of complete satisfaction and perfect development of all he has in him to become—impels us to seek in the realm of will and desire a counterpart to that eternal Consciousness which is implied in the notion of development towards complete knowledge.

Practical life, then, is meaningless if it is not conceived as the development towards some end or ideal. The end which is aimed at is somehow existing for consciousness; otherwise, it could not control the effort directed towards its own realization. In any kind of development or evolution, the end is somehow eternally real, its eternal agency being implied in the notion of the developing process itself. We need a Best State for man; this Best State is present to some eternal consciousness; a regulative idea of there being such a state has been the essential influence in the process by which man has so far bettered himself; its continued operation is the condition of all further advance.

Such a consciousness has been seen to be involved in the operation of our intellect. The gradual realization of human capacities through generations of toil and struggle,

from a good to a better state of being—this implies the assumption that an eternally realized Best is gradually reproducing itself in us and directing all that is permanent achievement.

In virtue of this self-reproducing principle in man, his life is not a mere succession of satisfactions, or a mere process of change, but a gradual actualization of capacities and possibilities.

The authority of this idea of progress rests upon a demand for something in the world of fact answering to the existence of purpose in ourselves. Our practical nature demands that the history of the world, so far as bound up with the history of man, should record in some fashion or other the fact that our activity has been consciously directed from good to better under the regulative idea of the Best.

If the idea of progress is valid, it carries two major implications:

1. The capacities, gradually realized in time, must be eternally realized in the eternal mind. When we speak of any subject as developing towards an end, we imply that what the subject is developing towards already exists for some consciousness. It is *potentially* that which is not as yet *actually*. If there were no consciousness for which that 'possible' state existed—if it were not the object of some consciousness—there would be no sense in speaking of it as 'possible'. There is a consciousness for and in which this something really exists.

2. The end or perfection of the process of development must be the end of that process; and since it is the development of humanity, the 'perfection' reached must be one in which genuinely human possibilities are realized. Perfection, thus, must exist, not only in and for a conscious subject, but also *as* a conscious subject, because the being undergoing the development is a conscious subject. Hence, the notion of

human progress implies the existence of an eternally perfect self-conscious being. Therefore, we exist as reproductions of the universal self-consciousness (=God), and It (=Him) is all that we are capable of *becoming*.

How does this one divine eternal self-consciousness individuate itself in persons, each with his own centre of life? How can it be fully realized in them—the infinite in the finite? We cannot fully understand these problems.

Single-minded attention to the duties of his station, viewing them in the light of a general practical ideal so as to distinguish between the 'moral detail' and the 'conventional triviality'—thus does man become great. On some such analogy as the relation between general ideal and detailed duty, we must understand the way in which infinite perfection becomes actualized in the temporal history of individual lives.

It is only through the finite that we reach the conception of an infinite; through the conception of a personal good that we reach the notion of an eternal perfection. We have been considering the development of personal character, through

personal character, to personal character; and we have said that an eternal infinite perfection is implied in this development, an infinite of which we are reproductions or 'self-communications', and which is all that we are capable of becoming.

We are capable of becoming all that it is. But this perfection is fully realized for no one here on earth. So we presume that our life is continued in a society which carries further the degree of perfection here attained. The personal self-conscious character which comes from God is for ever continued in God. We believe, thus, in the genuine continuation of personality into a society beyond bodily death. However, this perfection can be realized only in some form of personal character, and not in any impersonal mode of being.

The temporal side of life in man and in reality is related to the non-temporal or eternal. We can understand man's progress in knowledge and in practice only on the assumption that an eternal and universal self-consciousness is gradually reproducing itself in him and that universal self-consciousness is implied in the existence of the world of nature.

THE SPACE-TIME

SRI RAMA SHANKER SHARMA

The well known concept of Space-Time is the central point of S. Alexander's realist metaphysics. He is the only realist who bases his system on the doctrine of Space-Time. Space-Time, according to Alexander, is the ultimate stuff out of which everything develops. It lies at the root of all existence whatsoever. That is to say, everything in the universe is the differentiation of Space-Time; it is like a vast

matrix from which the totality of all things emerges. Space-Time is thus the begetter and producer of all finite things

Space and Time, on Alexander's view, are not to be taken in isolation from each other. For, according to him, neither space nor time can be conceived independently of each other. They are rather the two aspects of the one Absolute Reality, the Space-Time, which, in an important sense,

replaces the Hegelian Absolute. This view, as it will be apparent, is quite different from that of Kant and others which are current.

Like Minkowski, Alexander dismisses the neutrality of each of these, i.e. space and time, as they are simply not relational. According to him, space and time by themselves are mere abstractions. Space-Time, therefore, as Palagyi had already anticipated, is an original synthesis of supreme unity in which the components are shaped into a creative novelty. (W. R. Boyce Gibson : 'The Philosophy of Melchior Palagyi', *Journal of Philosophical Studies*, Vol. III ; A. Gunn : *Problem of Time*, Allen and Unwin, London, 1929, pp. 208-9) This conception of Space-Time actually seems to be based on certain statements of Minkowski and the later physicists. It is also allied to the Bergsonian treatment of this problem. Alexander notes the suggestion of Locke about the twin aspects of the problem of space and time, which was quite ignored by Kant and which remained neglected till Palagyi realized its importance and thereafter Minkowski worked it out as a physical theory. But for the first time in the history of philosophy it attains the highest metaphysical dignity in Alexander's attempt to work out a comprehensive, well-dressed and up-to-date realistic system.

Space and Time, according to Alexander, are actually not conceivable apart from each other. Time as a whole and in its parts bears to space as a whole and its corresponding parts a relation analogous to the relation of mind to its equivalent bodily or nervous basis. This involves the principle of analogy which Alexander derives from Spinoza. It seems to be one of the unifying concepts latent in his thought. It is said to be 'basic to his entire procedure'. (J. W. McCarthy : *The Naturalism of Samuel Alexander*, p. 14)

But he has failed to make it explicit. He begins at the human level and discovers there the mind-body relationship. Using this as a metaphysical formula, Alexander extends its application to all the levels of existence below and above man. God is also described by him after the mind-body formula. At the lowest level *instant* is the mind of its *point*, and *point*, the body of *instant*. Thus Time is said to be the *mind* of Space, and Space, the *body* of Time. While applying this analogy to the qualities of matter and mind, it is said that material or mental existences in themselves are not purely material or mental in the sense they are opposed to each other. 'Matter like Space-Time contains an element of body and an element correspondent to mind which is its materiality, whatever that may be. Thus while Space-Time is continuous with matter, so is it equally continuous with mind. For mind as an existent, not simply as the quality of mentality or consciousness, is a living (and therefore material) body with the mental quality.' (*Space, Time and Deity*, Vol. II, p. 50) This principle of analogy at the lowest finite level in Alexander's metaphysics is motivated by his conviction that with its help he 'might move the prejudice against any attempt to exhibit all the forms of existence as a continuous series from Space-Time upwards through matter to mind'. (*ibid.*, p. 50)

For the substantial unity of Space-Time, the reason given by Alexander is that time without space and space without time involve contradiction which vanishes only when the two are regarded as intimately linked up with each other. This assertion is based upon the two essential characteristics of space and time, namely, continuity and infinitude. These are said to be presented to us by our own experiences. (*ibid.*, Vol. I, p. 40)

Space and Time are said to be appre-

hended in the first instance just as other things are. (ibid.) In spite of their limitation, our senses do give us the required evidence of the original characteristics of space and time—continuity and infinitude. For instance, 'No finite space or time is experienced without a surrounding space or time into which it sensibly flows. And every finite time or space is sensibly continuous or uninterrupted; it is not an aggregate of parts, but something in which parts can be distinguished as fragments of the whole.' (ibid., p. 40) Just as in the case of the perception of a man, apart from our sensible experience, we are further helped by our thought (power of imagination and conception), similarly our thought takes us to the apprehension of the continuous wholes of the infinite Space and Time. 'Accordingly we can construct the idea of a point or instant in a way the reverse of that, by which we can construct an infinite Space or Time.' (ibid., p. 41) Space and Time are thus presented to us as infinite and continuous wholes of parts, i.e., points and instants. Like Space-Time, therefore, there are point-instants or pure-events (pure-motion) on the other extreme.

After having shown that continuity and infinitude are the two necessary characteristics of Space and Time, Alexander proceeds to prove that it would be impossible to conceive either of them as having these characteristics without the other. Time without Space cannot be conceived as continuous. It would be a mere 'now'. Similarly, Space without Time would be a mere 'blank'.

It is argued that if we consider Time as pure temporality, as it is considered in physics, it would manifest itself as a pure succession of instants or movements (as a string of discrete movements). Every instant then will be lost to us as it passes, and that which distinguishes time for us,

the sensation of continuity of the past carried forward into the present, will be quite impossible. This will surely be contrary to our experience of time. So to ensure the togetherness and continuity of past and present, earlier and later, Time needs another continuum which is not contained in its purely temporal character, and is something in principle different from it. Space works for Time as this 'other continuum' which saves it from being a mere 'now'. Thus time is spatial inasmuch as it is more than pure temporality. (ibid., pp. 44-46)

The same thing holds good for Space. It cannot dispense with Time. Space just as space or without Time would be empty, a vacuum, for, as pure spatiality, it would be a whole of coexistence in which there would be no distinction of parts, no distinct bodies and no motion of bodies. So, by itself, Space would be a mere 'blank'. This would be contrary to our experience of space. We, therefore, have to admit some other form of existence, some entity which is not itself spatial but distinguishes and separates the parts of space. 'This other form of existence is Time.' (ibid., p. 47) This shows that as Space, enduring throughout all the instants of Time, unites them in a continuum, so Time, that cuts across Space, divides it up into spaces. It (Time) is that which drives Space on to connect itself with other spaces in a continuity, yet it is Time itself which breaks up Space and is infinitely divisible. Space 'holds down' the moments of Time as they pass, and keeps the past and future, earlier and later, together with the present. Thus Space and Time depend upon each other, though for different reasons. But in each case the ultimate reason of the presence of the other is found in the continuity which belongs to each of these. 'Without Space there would be no connection in Time. Without Time there would be no points to connect.'

(ibid., p. 48) It is these two different aspects of continuity which compel us to believe that 'each of the two Space and Time is vital to the existence of the other'.

(ibid.) Thus Space is in its very nature temporal, and Time, spatial. From this it also follows that 'there is no instant of time without a position in space and no point of space without an instant of Time'.

(ibid.) This implies that 'a point *occurs* at an instant and that an instant *occupies* a point. There are no such things as points or instants by themselves. There are only point-instants or *pure-events*'. (ibid.)

On the above statement of Alexander's view of Space and Time, it becomes clear that he is quite opposed to Newton's theory of Absolute Space, Time and Motion. Nor does he wholly support the theory of relativity which is also opposed to Newton, though it is the central source of inspiration for him. Alexander's differences with Bergson on the one hand and Spinoza on the other are also quite apparent, although he honestly acknowledges the contributions of both to his metaphysics. His system seems to follow the Spinozistic pattern. Alexander pays high tribute to Spinoza for his insistence upon the ultimate reality of Time, but he regrets very much his neglects of space.

The relation of Space and Time, according to Alexander, is still more intimate. (ibid., p. 50) While Space has three dimensions, Time, besides being an one-dimensional continuum of duration in succession, is also said to have two other features as experienced by us, i.e., irreversibility and transitivity. (ibid.) Thus, Time has three distinctive features—irreversibility, successiveness, and transitivity or betweenness—which correspond to the three dimensions of Space. So the relation between Space and Time, as presented in our experience, is said to be of a much more intimate kind than suggested by Min-

kowski. According to Alexander: 'Not only are Space and Time indispensable to one another (as in the conception of Minkowski), but Time with its distinctive features corresponds to the three dimensions of Space, and in a manner of speech Time does with its one-dimensional order cover and embrace the three dimensions of Space, and is not additional to them.'

(ibid., p. 59) Thus Time, for Alexander, is not simply the neglected dimension of a reality largely spatial as found in the case of the theory of relativity where Time is added only as a fourth dimension to the three dimensions of Space, but is so important as to lead us to the gate of wisdom.

(ibid., p. 36, fn., 1) It (Time) is the essential and vital principle of creation. 'The discovery of Time in the sense of its being taken seriously is considered by Alexander to be the most vital event in the philosophy of his time. Bergson is the pioneer of this movement. Had Plato, Spinoza, Kant etc. taken Time seriously, Alexander feels, their systems would have been very different. In one of his famous lectures on 'Spinoza and Time', Alexander shows how negligent Spinoza had been of Time and how its recognition as an attribute of the Deity by him would have entirely transformed his system. He again refers to this neglect of Time on the part of Spinoza in the closing pages of his *Space, Time and Deity* (Vol. II, p. 401).

The relation between Space and Time may be described as the dovetailing of two fundamental creative principles, rather than the correction of customary measurement by the addition of a new dimension. (Leslie Paul: *The English Philosophers*, p. 289) Thus there is no mere Space or mere Time but only (one) Space-Time, which is the ultimate stuff of the universe. 'Whatever substance there is must be a fragment of stuff of Space-Time, and therefore is not to be assumed within the

metaphysical account of Space-Time.' (*Space, Time and Deity*, Vol. I, p. 60) Unlike the theory of relativity Alexander's theory of Space-Time is through and through metaphysical. The conception of Space-Time, according to Alexander's own admission, takes the place of Hegelian Absolute. (ibid., p. 346) But his Absolute is essentially 'experimental'. All finites being complexes of Space-Time are admitted to be incomplete. 'They are not the sum of reality.' However 'their absorption into the One does not destroy their relative reality', for 'that could happen only if the real, in which they are absorbed, were of a different stuff from themselves'. (ibid.) This shows the difference between the Absolute of Hegel and the Space-Time of Alexander. Hegel's Absolute is the highest expression of the universe whereas Alexander's 'experimental Absolute', Space-Time, lies at its lowest level (out of which higher qualities emerge). Alexander's metaphysics is, thus, naturalistic as against the idealistic one. He ingeniously synthesizes the Space-Time physics with Bergson's Time, but he neither allows the former to unduly spatialize the Time nor does he permit the latter to temporalize the Space. Alexander makes these thinkers look into the reality through the empirical sight and thereby helps them to notice the real nature of Time. Time, as conceived by Alexander, therefore is based neither upon Bergson's irrationalism, nor upon Minkowski's mathematical supposition. It is, in fact, based upon empirical foundation. His whole metaphysical system of Space-Time is built on the model of science.

In Alexander's Space-Time, Time is the principle of continuous movements, restlessness and change. It is the abiding principle of impermanence which is the real creator. Any idea of a creator apart from Space-Time, therefore, lies miles in

front, according to Alexander. Time is the mind of Space and the author of finitude. (ibid., Vol. II, p. 47-48) All change and growth are by the motion of Time within space. New Space is not created as Time moves, but there is a continuous redistribution of instants of Time among points of Space. Space-Time, therefore, is of the nature of Pure-Motion. Motion is the only quality possessed by the otherwise quality-less primal stuff, Space-Time. 'There is no firm and fixed being, nothing which is absolutely at rest. Alexander's philosophy thus 'seems like the last and most grandiose embodiment of Heraclitean thought'. (R. Metz: *A Hundred Years of British Philosophy*, p. 639) 'All things', according to it, 'are entangles in the eternal unrest of becoming. Everything is living movement and restless development. The universe is through and through a history in the continually flowing stream of happening.' (ibid.) Like Spencer, Alexander asserts that in virtue of the inner principle of restlessness, Space-Time itself breaks up into finites, the lowest finites being simple motions of different velocities. All things are complexes of motions of various sorts which persist within more or less constant contours. Within the all-embracing reality of Space-Time it is the dynamic element of Time that is really driving Space to generate new things of various kinds with their characteristic qualities on the rising hierarchy of life, mind, and deity.

The empirical qualities, the characteristics of different constellations of motion, are their secondary qualities. It means that any secondary quality, i.e. materiality, life and consciousness, belongs only to a specific kind of existence—which is complex enough to possess it. But all things being developed out of Space-Time, there are certain features which, though not found in all things alike, have at least an extraordinary universality of range in the

sense that they necessarily belong to all the things. 'Such are the permanence in change by virtue of which things are described as substances, quantity, spatial and temporal character, causality.' (ibid., Vol. I. p. 2) These pervasive qualities are called 'categories'. All objects, therefore, have two kinds of characteristics—the empirical, which are variable, and the categorical, which are pervasive. 'The categories are, as it were, begotten by Time on Space.' They apply to material objects as well as to the mind. Mind also occupies space and pass through time. Categories are

thus the groundwork of all empirical reality. They afford the world stability and regularity, and make science possible. The fundamental doctrine of categories thus comes to be the immediate consequence of Alexander's view of Space-Time; and to it is attached the important doctrine of 'The Order and Problems of Empirical Existence'. Alexander adopts and employs the doctrine of emergent evolution, with startling success, to describe the development of the various orders of empirical existence from the one single Absolute Reality, the Space-Time.

GANDHI AND SCHWEITZER

SRI R. N. BOSE

The two great contemporaries never met, though each served humanity in our time—in his own way and eventually came to be a symbol of a new power in man. Often they spoke the same words though in different accents. They also made the same sort of sacrifice—endowing their lives with a meaning which is more than the sum of their achievements.

The glory of a martyr's death in a great cause was Gandhi's crowning achievement. Schweitzer—the apostle of mercy, continued his work as a medical missionary upto his ninetieth year. He would not rest nor leave his post though so many of his friends as well as critics urged the white Doctor to go back. 'I am prepared for any effort, any sacrifice. It seems impossible for me to abandon the Africans.' He wrote and he believed as ever that the tragedy of life is what dies inside a man when he lives.

'Do not trouble yourself for Dr. Schweitzer'—he advised his admirers—'Rather

strengthen your belief in the capacity of man to become more and more respectful to life.'

We cannot measure any man's real greatness by any standard of comparisons but greatness may 'well be related in terms of what his work cost a man.' Judged by this standard, they not only came close to each other in greatness but set such a pattern of renunciation that what Einstein rightly said of Gandhi may well be applied to the other as well. 'Generations to come will scarce believe that such as these, ever in flesh and blood, walked upon this earth.'

It is not the purpose of this paper to record the events of their lives. They are written for all who care to read in their revealing autobiographies. Gandhi's *Experiments with Truth* makes his life an open book. In *My Life and Thought* Schweitzer sets forth his tale of spiritual struggle and triumph. For both, religion had for its function the ordering of life and the guidance of action. 'My life is my

message', said Gandhi. The Doctor wrote, 'Instead of trying to get acceptance of my ideas, I decided that I would make my life my argument.'

Both renounced the life of worldliness and to some extent, even the life of contemplation, to be preoccupied by the practice and pursuit of what Gandhi called the Truth and what Schweitzer named the Good. Both detached themselves from material things but not from their duties towards other men. For both there was no limit to the obligation of self-sacrifice because both were provided so plentifully within that they needed very little without.

Schweitzer was a great philosopher unlike Gandhi who categorically stated, 'There is no such thing as Gandhism and I do not want to leave any sect after me. I do not claim to have originated any new principle or doctrine.'

But though he did not belong to the distinguished galaxy of philosophers, Gandhi—by an evolutionary process and through sheer force of his will and efforts, attained a profundity of thought and ideas so much ahead of our time that humanity may not be able to realize them for centuries. It is not possible to discuss or even to refer to most of his ideas ranging from Atom bomb to birth control here, but it may be stated that anything useful to life or interesting to mind became an object of his enquiry, scrutiny and criticism.

It was much the same with Schweitzer, who also discussed Gandhi's ethics and religion in his *Indian Thought and its Development*. Though we may not agree with all that he wrote, his distant view had its significance in so far as it was not distorted by inessentials. It was penetrating and profoundly appreciative. According to him, 'Gandhi continues what the Buddha began. In Buddha the spirit of Love set itself the task of creating different spiritual conditions in the world. In

Gandhi, it undertakes to transform all worldly things and conditions.' And according to Gandhi, political activity as well must be governed by the spirit of *ahimsa*. 'For me, there are no politics that are not at the same time a religion'—wrote Gandhi.

'Never before has an Indian taken so much interest in concrete realities as has Gandhi. He compels Indian ethics to come to grips with reality. He ended the suffering of a calf in its prolonged death agony by giving it poison. This is Gandhi's ethical life affirmation. 'Ahimsa freed from the principle of non-activity becomes a call to the principle of compassion.'

He then summed up thus, 'But even if one doubts whether Gandhi's method is right, one must recognize his great service in pointing the profound truth that only activity in an ethical spirit can really accomplish anything. By a magnificent paradox Gandhi can regard activity in the world as the highest form of renunciation of the world.'

It has been said that great men often come to life in their paradoxes. Gandhi and Schweitzer confirmed this in many ways. Their greatness is of a kind that escapes and defies definition. Laurence Housman stressed this when he said, 'You are a strange man, Mr. Gandhi. You are so sincere that you embarrass us; so simple that you baffle us'. Even some of his close associates were perhaps no less puzzled by the terribly meek Mahatma as were some associates of the great humanitarian by some aspects of his passion and compassion.

No orthodox Christian followed more closely in his Master's steps than the man, who wrote the *Quest of the Historical Jesus*. Yet he was accused of being a stubborn heretic, of saving bodies not souls and his jungle hospital was considered as famous as, in the view of others, it was

notorious. This is because rationalism and ethics dominated his life of Christianity in practice. He modelled himself on Jesus but he did not consider Jesus to be the son of God. And this was his blasphemy.

Gandhi was not a non-conformist. He was a rational but devout Hindu, who firmly believed however, 'Like the watch the heart needs the winding of purity and the head of reason or the dweller within ceases to speak.'

For both, the spirit is a mighty force for transforming things and for both, it is most effective when it incarnates in human beings, who represent it by proving their readiness to live and, if need be, to die for it.

Life is sacred to both. Gandhi wrote, 'To see the universal and all pervading spirit of Truth, face to face, one must be able to love the meanest of creation as oneself'. So, he would like to wipe every tear from every eye. Schweitzer shared this view of the fundamental unity of life and claimed that 'the ethic of Reverence for life is the ethic of love widened into universality.' His experience of that September day in 1915 on the Ogowe river, when the idea of Reverence for life and its impact—'On the will to Live', flashed across his mind might be called mystical, had he not been so strongly attracted to rationalism. This also seems

paradoxical in view of his whole outlook on life.

The ethic of self-sacrifice by compassion which the great Doctor practised and the obligation of self-sacrifice for attaining *mokṣa* (salvation) which the Mahatma personified had a subtle difference both in content as well as in form. 'Ye are all brethren'—this call inspired Schweitzer. 'Ye are all one'—this message of the Upaniṣads and the *Gītā* gave assurance to Gandhi's religion and ethics all along. But for both ethics is the essence of religion.

Gandhi wanted not only to involve the whole of mankind in his experiments but he believed that what was possible for him was possible for all. Schweitzer also thought likewise and invited all to a 'career of the spirit' when in renunciation and sacrifice, 'we must give most of all ourselves'.

He believed in man's capacity to 'grow, to evolve, to become more and more respectful to life and to derive joy from the exercise of moral imagination.'

C. F. Andrews, his friend, wrote to testify in his book *What I owe to Christ*—'He gave me the greatest help of all by the example of his own life.

'His character has been fashioned line upon line, by the living Christ whom he worships.'

SRI LAL BAHADUR SHASTRI

Scarcely have we been able to survive the shock of the passing away of Sri Jawaharlal Nehru, when we are again overwhelmed with grief at the sad and untimely demise of our beloved Prime Minister Sri Lal Bahadur Shastri. After his able participation in the historic Indo-Pakistan summit at Tashkent, he was to have returned home on the 11th January to be received warmly by many an eager heart with the hope that he would be playing a greater part in establishing peace and amity in India and elsewhere. But the cruel hand of destiny snatched him away from us on the same day and at a time when he was most needed. Inscrutable are the ways of the Providence!

Born and brought up in the true Indian tradition and having worked his way up from the common strata of average Indian society, Sri Shastri represented the true spirit of India. After assuming the leadership of the nation, he was successfully trying to consolidate and actualize what Mahatma Gandhi had preached and Sri

Nehru had dreamt. By virtue of his distilled experience and catholicity of outlook, he brought stability in the political and social landscapes of present-day India. During his short but brilliant stewardship, the nation experienced a unique solidarity not seen heretofore.

Perhaps the strongest feature of his character was his prudence which, though slow in operation, was sure in conclusion. Whether in tough conference tables or in the midst of the multitude, he always stood up with his dynamic steadfastness. A mild man of small stature, he had indeed a strong backbone within him which never became weary of carrying the heaviest burdens. Recent events bear testimony to the fact that he could fight a war as valiantly as he could negotiate peace adroitly.

India has certainly become poorer and weaker by his untimely exit and the world seems to be darker without the flame of this unostentatious noble life.

May his soul rest in peace!

NOTES AND COMMENTS

IN THIS NUMBER

In the paper on 'Buddhistic Philosophy of Education—3', Professor P. S. Naidu, a whole-time member of the Standing Commission for Scientific and Technical Terminology, Ministry of Education, Government of India, gives a brilliant and scholarly exposition of the philosophical foundation of the teachings of Lord Buddha and analyses the views of the various conflicting schools on the subject. The other two

sections have already been published in the earlier numbers of the *Prabuddha Bharata*.

The development of Hindu religious thoughts and traditions has a definite strain of scientific thinking behind it. In the article 'The Climate of Indian Thought', Dr. (Mrs.) Sarasvati Chennakesavan, M.A., Ph.D., Reader in Philosophy, Sri Venkateswara University College, Tirupati, Andhra Pradesh, makes a critical and

scientific study of that rational background of Hindu religious thoughts in her usual scholarly way. The article is the first part of a book which she is writing and as such the conclusions drawn here become appropriate in the context of the whole.

Dr. P. S. Sastri, M.A., M.Litt., Ph.D., Head of the Department of English, Nagpur University, examines the relation between 'The Temporal and the Eternal', and shows how the truth of the Eternal is inherent in the temporal: what we regard as progress is nothing but the Eternal gradually reproducing itself in the temporal, in man.

Sri Rama Shanker Sharma, M.A., is the lecturer in Philosophy, Indore Christian

College, Indore (M.P.). In his article 'The Space-Time', he examines Samuel Alexander's view on Space-Time in the context of the doctrines of Spinoza, Hegel and Bergson.

It has been said that great men often think alike. The great philanthropist and humanitarian Dr. Schweitzer, who passed away recently, had many things in common with his Indian counterpart, Mahatma Gandhi. In the article 'Gandhi and Schweitzer', Sri R. N. Bose, M.A., I.A.S., makes a short but beautiful comparative study of the two outstanding personalities of the century. We would also like to mention that Sri Bose is the author of a book, *Gandhian Technique and Tradition* which has been widely appreciated by the reading public.

REVIEWS AND NOTICES

THE WORLD'S LIVING RELIGIONS. BY ARCHIE J. BAHM. Dell Publishing Co., Inc., N 750 Third Avenue, New York, N. Y. 10017. 1964. Pages 384. Price 75 cents.

Dr. Bahm brings a fresh spirit to bear upon his studies of the world religions. Instead of judging other religions from the standards of one's own, he seeks to understand each religion in terms of its own perspective and then evaluate all from certain common standards of human progress. In so doing, he finds that there is more common ground than is generally admitted, and much that each can gain from the others.

His presentation of Hinduism, Jainism, Buddhism, Taoism, Confucianism, Shintoism, Judaism, Christianity, and Islam is done with sympathetic understanding, with no attempt at unfair comparisons. He has added a chapter on humanism, tracing its origins in early Greek thought, and has shown how the element of humanism is actively present in Confucianism and Hinduism as well.

What is the future of religions? Will there be or can there be one world religion? The writer does not

think so. But he notes a growing syncretistic tendency in the progressive section all over the world, especially in Hinduism and Christianity, and an impetus in the field of comparative studies. A corpus of thought (and practice) is indeed taking shape, drawing into itself all that is of universal application in the religions, past and present, but it is something more than religion: it is an emerging *spiritual* dimension.

M. P. PANDIT

SWAMI VIVEKANANDA AND HIS MESSAGE. BY SWAMI TEJASANANDA. PUBLISHED BY SWAMI ABJAJANANDA, SECRETARY, RAMAKRISHNA MISSION SARADAPITHA, P.O. BELUR MATH, HOWRAH, WEST BENGAL. 1965. Pages 209. Price Rs. 5.

Originally published in the form of an article in the *Swami Vivekananda Centenary Memorial Volume 1963*, the book, as the publisher says, has been brought out as a separate publication to meet the growing demand of the reading public. In that respect the publication has definitely been worthy one,

In this age of changing values it is but natural for the reflecting minds to re-examine and reassess the rich legacies which reveal a note of compelling stimulus and perennial inspiration. This has precisely been done by the author, a distinguished monk of the Ramakrishna Order, in his present scholarly treatise written in a lucid style and elegant English. 'A sentence', wrote Robert Frost, 'is a sound in itself on which other sounds called words may be strung.' So is the melodious literary strain of this present short but authentic chronicle on the life of Swami Vivekananda. A product of an immensely cultivated mind, it is a moving history of visible emotions which makes an enduring impact upon the mind of every reader. To deal with such an epoch making life of wonderful synthesis is not surely an easy task. It becomes baffling at times to depict the diverse trends and the endless marvels of this greater character in their exact perspectives. But the author by virtue of his reflecting scholarship, deep insight and command over the language makes that task possible. The interior monologues, the clear historical perspective and the broad rational analysis of the events—all go to add to the dignity of the treatise as an inspiring document on the life of the great Swami.

With its beautiful format, neat printing and a befitting get-up, the book is a valuable contribution to Sri Ramakrishna-Vivekananda literature and it legitimately deserves to be enlisted in the category of pleasant, urbane and thoughtful writings.

S.A.

HINDI

GĪTĀ MĀTĀ KĪ GOD ME (PART I). BY 'SRI SIKAR'. Hindi Bhavan, Kalpi. 1965. Pages 127. Price 80 P.

The *Gītā* is not a guide book for spiritual seekers alone; it holds the candle for life in the world as well, and points out how the day-to-day living can itself be converted into a *sādhana* for Self-realization. The author of this useful book is steeped in the wisdom of the *Gītā*. He takes up a variety of questions that perplex the man of today in Indian society and answers them in the light of the tradition enshrined in this scripture. Sin and virtue, violence and non-violence, *karma*, liberation through knowledge or through works, *satsaṅga*, equality as a principle of life, are some of the topics dealt with in a simple persuasive style.

A list of contents should be added in the next edition of the book.

M. P. PANDIT

SANSKRIT-KANNADA

ŚRĪ ŚIVASAHAŚRANĀMA. T. V. Smaraka Granthamale, Krishnamurtipuram, Mysore. 1965. Pages 149. Price Rs. 2.50.

ŚRĪ DURGĀSAPTAŚATĪ. Sri Ramakrishna Ashrama, Mysore 2. 1965. Pages 277. Price Rs. 4.

BOTH TRANSLATED AND ANNOTATED BY 'SRI RAMAKRISHNADASA'.

It is an error of the intellect to speak of lower and higher steps in spiritual *upāsana*. It is fashionable to regard, for instance, worship of form or recitation of prayers as elementary stages in *sādhana*. Actually, it is found in spiritual experience that these are 'musts' for certain natures and in certain states of the soul. The learned translator of the two books under review draws attention to the value of *stotra* in this context, and points out how it acts as a bridge between states of deep concentration and external activities of the world. The *Sahasranāmas* occupy a premier position in the *stotra* literature, and are known to have uncommon potencies.

There are a number of versions—as many as seven—of the *Śivasahasranāma*. The text chosen here is from the seventeenth chapter of the *Anusāsanika Parvan* in the *Mahābhārata*. In his translation and annotation, 'Sri Ramakrishnadasa' largely follows the commentary of Śrī Nilakaṅṭha on the epic. He has also made use of the *bhāṣya* attributed to Ācārya Śaṅkara on the *Viṣṇusahasranāma*. The treatment is brief and to the point. The text and the annotation are followed by the *Śrī Śivasahasranāmāvalī*.

Śrī Durgāsaptasatī is a more well-known text, and it is introduced by Swami Adidevananda in his usual scintillating manner. He not only sums up the narration of the three *caritras*, but focuses our attention on the *māntrika* value of the text. He points out how Devī worship does not date from the Purāṇas, though these texts are found incorporated in them, but is traceable in the *Rg-Veda* itself.

The Sanskrit verses in Kannada script are accompanied by flowing Kannada renderings. A speciality of this book is the inclusion of the *pārāyaṇakrama*, *kavaca*, *kīlaka*, etc. The value of the publication is enhanced by the addition of a number of other *stotras* addressed to the Divine Mother, e.g. *Āṇandalaharī*, *Bhavānī Bhujāṅga*, and others.

Both the works appear in this form for the first time, and are sure to be welcomed by the Kannada reading public.

M. P. PANDIT

NEWS AND REPORTS

MAHĀSAMĀDHI OF SWAMI YATISWARANANDA

Swami Yatiswarananda, Vice-President of the Ramakrishna Math and Mission, passed away at 1-15 a.m. on the 27th January, 1966.

The Swami, known as Suresh Chandra Bhattacharji in his pre-monastic life, was born in January, 1889 in a village named Nandanpur in the district of Pabna (East Pakistan). After passing the B.A. Examination from the Calcutta University in which he secured a gold medal for standing first in Sanskrit, he joined the Ramakrishna Order at the Belur Math in 1911 at the age of 22 years. He was an initiated disciple of Swami Brahmanandaji Maharaj, one of the direct disciples of Sri Ramakrishna, and was invested with *sannyāsa* by him in 1917 at Madras.

For more than half a century Swami Yatiswarananda served the Ramakrishna Organisation in various capacities such as the editors of the *Prabuddha Bharata* and the *Vedanta Kesari* for several years, the Presidents of the Bombay Ashrama for about a year, of the Madras Math from 1926 to 1933, and of the Bangalore Ashrama from 1951, a Trustee of the Ramakrishna Math and a member of the Governing Body of the Mission from 1928, and the Vice-President of the Organisation from 1962. Besides, he preached the Vedānta in Germany, Switzerland, Holland, France and England from 1933 to 1939 and thereafter in the U.S.A. up to 1950. The Swami was an impressive speaker and writer and had a few scholarly books to his credit.

Returning to India in 1950 from the U.S.A. via Europe, he became the President of the Bangalore Ashrama in 1951 which post he held till the last day of his life. In view of his sterling spiritual attainments, winning manners, feeling heart and catholic views, he was followed devotedly by a large number of disciples in India and abroad.

Of late the Swami had been suffering from various ailments and was brought down to the Belur Math for treatment from Bangalore about six weeks ago. On the 24th January he had to be admitted to the Ramakrishna Mission Seva Pratishthan, Calcutta owing to a sudden flare up of diabetic condition accompanied by many other complications. These developed into a diabetic coma, to which he succumbed, in spite of the best possible medical care. His body was brought to the Belur Math at about 7 a.m. and the last rites were performed there at the noon of the 27th January, 1966, which was attended by a large number of monks and devotees who cherish his sacred memory with great love and honour.

May his soul rest in peace!

SRI RAMAKRISHNA'S BIRTHDAY

The 131st birthday of Sri Ramakrishna falls on Tuesday, the 22nd February 1966.