VOL. LXXIII JANUARY 1968

Prabuddha Bharata

OR

AWAKENED INDIA

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

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PRABUDDHA BHARATA

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PRABUDDHA BHARATA

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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

—:o:—

LETTERS OF SWAMI SHIVANANDA

(135)

Sri Ramakrishna Ashrama
Bull Temple Road
Bangalore
3 October 1924

Dear Sriman ——,

Received your letter. I am happy to learn that Viswa has recovered himself fully and is taking regular diet. I had already heard that Divine Mother Durgā would be worshipped in image at Dacca. Good ! Very Good !

Practice *japa* to your heart's content. The *japa* which is repeated mentally, is the best. There is no need of tracking the numbers ; that is for the beginners to do. But those that take His name with love, need not track the number. Go on taking His name to your heart's content. It would have been very good if one could look upon the Master as mother in the earthly sense of the term. Verily He and the Divine Mother Kālī are one and the same. He is verily the Gāyatrī. Do what appeals to you most. The mother-child relationship is very sweet and pure. It leads one to much concentration and progress. My heart-felt love and blessings to you. If the Master wills, I may most probably reach the Math within the next one month even.

Your well-wisher,
Shivananda

(136)

Sri Ramakrishna Math
Belur, Howrah
22 February 1925

Dear Sriman —,

Just now I received your letter along with the texts of some lectures and a few newspaper cuttings. I was much delighted to go through the letter. Yes, certainly you will do to deliver lectures occasionally. I had written to you about this before. Start on ; I do say that you will surely feel the power of the Master and Swamiji within you and your lectures will be of a very high order. The Master and Swamiji are always behind you. Do much meditation and much work and you are sure to feel their power. Be certain, I am always with you in my subtle body. Maharaj, too, is always with you in his subtle body and I am sure of it.

I am very happy to learn about Srivasananda. I can well imagine that Sri —— has surely been delighted and encouraged. Nobody knows how and in which way the Master and Swamiji will get their work done. The Master is the Divine incarnation ; He has descended down with His companions to reinstall the religion of this age. Who knows how much more will come to happen in future ? You will be astounded to see the course of events.

—— is here now. He is a good person and he will get his desired spiritual attainment. There is nothing to worry about. My heart-felt love and blessings to Jiten, Kanai, Subramanya, Kanga and you. Convey my special love and affection to —.

Your well-wisher,
Shivananda

Don't yield to despondency. It makes the mind restless. Always think that you are all blessed, that you are the children of the Lord. If evil thoughts come to your mind, don't pay any heed to them. There are impressions of past lives in the mind and now and then they come to the conscious plane. Have strength. There is no fear. You will get everything in time.

—Swami Shivananda
(*The Apostles of Sri Ramakrishna,* p. 224)

PILGRIMAGE TO HOLY PLACES

[EDITORIAL]

Places of pilgrimage have played a significant role in perpetuating and preserving the spirit of the religions throughout the ages. Interlinked with the history of every religion, there are spots and places which stand like monuments enshrining within their folds some sacred thoughts or holy associations of the past and pilgrims visiting these places have always felt vibrations of a sanctifying wisdom and elevating emotion in their hearts to make them renew their faith in their respective paths. The place where Christ was born or the spot where the Buddha attained his divine illumination is no mere historical site bearing the traces of some forgotten historical past. The temples of Badrinath and Kedarnath are no mere remains of some ancient architecture or tourist points commanding panoramic views of the mighty Himalayas. These are shrines embodying within their walls some associations of holiness and devotion, which like geologic stratas of mountains, have arisen one layer on the top of another. Hundreds of saints, seers and devotees of God have visited these places and poured their hearts' devotion on them. Centering round these places and spots have thus developed legends and mythologies upon which numorous religious epics have been written and sung. Symbol or legend is as essential as history or philosophy and every religion, to take roots, has to have it. Commenting upon the need of symbols, Swami Vivekananda writes : 'Symbols have great influence on the human mind. But great symbols in religion were not created indefinitely. We find that they are the natural expressions of thought. We think symbolically. All our words are but symbols of the thought behind, and different people have come to use different symbols without knowing the reason why. It was all behind, and these symbols are associated with the thoughts ; and as the thought brings the symbol outside, so the symbol, on the contrary, can bring the thought inside.' (*The Complete Works*, Vol. IV, pp. 37-38) So, through these legends and symbols the thoughts of God become, so to speak, solidified in any place of pilgrimage. These solidified thoughts transfix the minds of the pilgrims before whom there unfolds a different world which is real with its constellations of experiences, emotions and delight. It matters little whether the legends or the symbols are a chronological chaos or a jumble of events, ideas or persons. The notion of time is minor to the pilgrim. To fulfil his yearnings in the world of spirit and not in the surrounding cosmos, is of paramount concern to him. His is a spiritual necessity in which the spirit is of greater importance to him than the chronological procession of facts and data. His belief in those legends becomes a vehicle of mystical introversion. His soul gets elevated and dilated by it. Places of pilgrimage have therefore within them some imperishable clarity and rectifying bearings of some association and ideal that give the pilgrims feelings of exalting inspiration and uplifting devotion and thus prevent them from converting these spiritualist spots into the museums of dead gospels or gilded mausoleums of deities. Importance of a place of pilgrimage does not depend upon suitable geographical or topographical location or on the magnitude of a material structure. Magnitude is nothing ; spirit is all. There are great heads on medals which are very small. The

delight from a large landscape or a little picture is the same. Even so, great sense of holiness might remain associated with the name of an obsecure village, a tiny temple or a narrow cave and, to the pilgrims' eyes, all are equally significant. It is out of their faith and devotion that a place of pilgrimage comes into being and it is the extent of this faith that makes such a place important or unimportant for them. Where there is faith, there is the splendour of light. Where it appears, all controversies become fraternal colloquies and souls accelerate their flight in the evolutionary wake. Behind the sensorial veil of the images, symbols and legends, the pilgrims catch the glimpse of a living deity. The Hindus, for example, look upon the snow-clad Himalayas as the abode of their great god Śiva, who is believed to be lost in one eternal aeon-old meditation. Deep into the sanctuaries of some temples and caves, they feel the presence of their forgotten teachers and famous saints with whom they seem to have their silent but unmistakable communion. The Christians make pilgrimage to Jerusalem, which, to them, is one of the greatest seats of holiness. The Buddhist pilgrims visiting the holy shrines of Bodh-Gaya still stand for a while under the Bo-tree where Buddha sat and meditated and send their fervent prayers to the Enlightened One. Unending streams of men and women, therefore, plod patiently to these holy places at different corners of the globe, ecstatically singing hymns, constantly repeating prayers and ungrudgingly enduring the hardships and trials of various nature. While they embrace untold physical suffering, strain and endurance, their souls absorb fresh courage, determination and aspiration. The sceptics may at times discover superstitious beliefs behind these urges and ideas of pilgrimage. They may look upon the legends and mythologies as stupid confabulations and laugh. But the pilgrims who have built a sincere spiritual link, which defies space and survives trials, can afford their laughter. For, the ineffable substantiality of what they gather at these sacred points makes them invincible in their faith and fortified in their conviction. They require no further countersign of the outside world to make their memories of pilgrimage turn into burning realizations of their souls.

Pilgrim's seeing and feeling: A pilgrim is not merely a traveller or an explorer who journeys in pursuit of the unknown or the unseen things of the world. There is much to distinguish between what the Greek Argonauts saw during their adventurous travels and what the Chinese pilgrims of old experienced during their visits to the Buddhist shrines in India. The Greek Argonauts idealized life as endless travel. They used to say: 'The essential thing is not to live; the essential thing is to see.' Describing the aim of travel the Greek philosopher and traveller Solon said that one travels 'in order to see'. But the seeing of the traveller is quite different from that of the pilgrim. One is actuated by the thrill of adventure and the other by the zeal of devotion. One sees the outward appearance, analyses it, examines it; but the other sees the inward spirit and sees it as a whole. The aim of one is to know, and that of the other is to feel and get tranformed. One sees things with the physical eyes, while the other sees them with the mind's eye. In a sense, the pilgrim is poet, artist, historian and traveller bound into one. He is a mystic. It is this mystic vision of the pilgrim that makes a real difference in seeing. Sri Ramakrishna, it may be recalled, once made a pilgrimage to the holy shrines of Benaras and Vrindavan. Through his mystic vision he saw the holy

city of Lord Śiva to be made of gold, as the scriptures declare. The spiritual vibration of devotion and piety of the countless pilgrims and devotees of the Lord was distinct to him in those places. Śiva's golden city was so real to him that during his stay there he looked upon each and every particle of its dust with utmost devotion and respect. One day, while standing in a boat outside Manikarnika Ghat, the great cremation ground of the city, he actually saw the Lord god Śiva, with ash-covered body and tawny matted hair, solemnly approaching each funeral pyre and breathing into the ears of the corpses the *mantra* of supreme liberation; and the Divine Mother sitting by the dead removing their worldly bonds. So long the scholars versed in the scriptures had only nurtured a faltering belief that a person dying in the holy city is granted liberation by Śiva. Sri Ramakrishna's unique experience, the scholars admitted, confirmed that belief to be true. Entering into the holy city of Vrindavan and Mathura, he recalled the hallowed legends about Lord Kṛṣṇa and his heart became overflowed with divine emotions. With tearful eyes he said, 'O Kṛṣṇa! everything here is as it was in the olden days. You alone are absent.'

Śrī Caitanya, it may be remembered, became transformed into a different person as he returned from his pilgrimage to Gaya. He turned mad with the thought of Kṛṣṇa. The deity in the holy Jagannath shrine of Puri was no lifeless image to the pilgrims like Śaṅkara and Śrī Caitanya. The Lord appeared before their eyes as real and living God palpitating with divine grace and throbbing with wonderful charm.

Swami Vivekananda wandered through the whole of India not as a tourist, traveller or explorer, but as a humble pilgrim of old. The whole sub-continent, to him, was an abode of the gods and goddesses, a vast holy shrine of which Badrinath in the north and Kanyakumari in the south are the two towering landmarks. His image of India was much broader, much more real than that of any other person. He, therefore, wrote: 'This is the ancient land where wisdom made its home before it went into any other country, the same India whose influx of spirituality is represented, as it were, on the material plane, by rolling rivers like oceans, where the eternal Himalayas, rising tier above tier with their snow-caps, look as it were into the very mysteries of heaven.' (*The Complete Works*, Vol. III, p. 285) India, before his mind's eye ceased to be a dead map, it became a fragrant and colourful cosmos in whose mountain tops, temples and river-beds had accumulated centuries of history and the history of the centuries. Did not the pilgrim-Vedāntist turn into a mystic when, by his precise, brilliant and highly coloured insights, he discovered the eternal glories of India? Does not the same pilgrim thunder with historian's realism when he goes into the roots of India's present degradation and repeats the words of his Master saying 'an empty stomach is no good for religion'? The agony of his soul was bitter, because his vision of India was broad.

The eye with which Swami Vivekananda saw the holy temple of Kshir Bhavani at Kashmir was the pilgrim's eye and the ears through which he heard the voice of the Divine Mother there were pilgrim's ears. 'One day he had been pondering over the ruins and the desecration of the temple wrought by the vandalism of the Mohammedan invaders. Distressed at heart he thought: "How could the people have permitted such sacrilege without offering strenuous resistance! If I were here then I would never have allowed such things. I would have laid down my life

to protect the Mother."' At this very moment he heard the voice of the Mother saying: 'What, even if unbelievers should enter my temples and defile My images! What is that to you? Do *you* protect Me? Or do *I* protect you?' (*Life of Swami Vivekananda*: By His Eastern and Western Disciples, 1965, pp. 598-599) The valiant patriot was transformed into a little child of the Mother.

His experiences at the shrine of Amarnath were equally meaningful. The deity here was no mere cold ice-pillar to him. 'The cavern', to quote the words of Sister Nivedita, 'had revealed itself to him as the secret of Kailas.' The pilgrim residing within the uncompromizing Vedāntist saw Śiva made visible before him. 'Amidst the buzzing, swarming noise of the pilgrim-crowd, and the overhead fluttering of the pigeons, he knelt and prostrated two or three times, unnoticed; and then, afraid lest emotion might overcome him, he rose and silently withdrew. . . . And for the rest of his life, he cherished the memory of how he had entered a mountain-cave, and came face to face there with the Lord Himself.' (*The Master As I Saw Him*, 1930, pp. 148-150)

These experiences, visions, seeings, hearings and the feelings of the pilgrims like Śaṅkara, Rāmānuja, Madhva, Caitanya, Kabīr, Sri Ramakrishna and Swami Vivekananda reinforce the spirit of holiness that remains submerged as it were beneath the dust and stones of the places of pilgrimage and which so often escapes the attention of ordinary minds. Viewed in the light of these experiences the legends no longer remain as legends. They become expanded, rarified, brightened into beauty, melted into softness and turned into etherial moulds and help us ferret out the amazing outbursts of spiritual truths lying hidden under their veil.

For a true pilgrim, therefore, the pilgrimage is a long contemplation. His physical body, to him, is simply a vehicle and his mind an instrument. Through this very mind he perceives the abiding taste of holiness and, as he returns from his pilgrimage, the inner cavity of this mind becomes his spiritual knapsack inside which he brings his rich store of treasured memories, whose magic transports will continue to impart sparkles of joy even when he remains surrounded by the drabness of everyday life. By closing his eyes he then travels vertically in the wings of his memories through the space and time and reaches the foot of that once visited holy shrine again and drinks the air of bliss and holiness around it. The mind itself thus turns into a veritable place of holy pilgrimage. It is this pilgrim-mind that matters much. Emphasizing upon this point Sri Ramakrishna often said: 'One who has it here [in the heart] has it there; one who has it not here has it nowhere.'

Pilgrimage and Tourism: Pilgrimage in modern times seems to drip in emptiness. It has lost much of its ancient spirit. For its reasons one may recall the remarks of Henry Sigerist who, while commenting upon travelling, writes, 'Travelling has lost much of its charm today as it is far too quick. The transition from one world to another, from one landscape to another is too abrupt to be fully realized and enjoyed. We travel more often than people did before there were railways, but see and experience less. Formerly people prepared for a trip some times for years and perhaps even learned the language of the country they intended to visit. Then they took time off, months, a year or even more, kept diaries, visited with people in the foreign lands and such a journey was an inspiration for life.' What the writer says about travels also applies to the pilgrimages to the holy places in general,

Places of pilgrimage in olden days, as we have already noted, served as the nerve-centres of religious thoughts. They had contributed much towards the spiritual, social and cultural unification of the people of similar faith. In India, for example, every place of pilgrimage was regarded as a great centre of spirituality, where visiting saints, wandering ascetics, devotees and scholars who assembled from different parts of the country proved to be sources of great inspiration to the people. There was thus a steady flow of pilgrims from far and wide to the different holy shrines of India for all the time. We have it on record that during the Buddhistic era pilgrims like Hiuen Tsang, Fa-Hien, Hiuan Chao, Tao Hi from China, Arya-varma and Hiuen Yieh (A.D. 638) from Korea and others from Japan, Tibet and Nepal travelled their way to the holy Buddhist shrines of India, where they joined many great assemblies, set afoot many learned discussions and drank at the very fountains of Buddhistic culture and religion.

Pilgrimage, for the pilgrims of old, was no hasty trip or empty travel. In the absence of modern means of conveyances like the railways and automobiles, they often had to move on foot for months and years to reach the campus of any holy shrine braving untold difficulties and often risking their lives. The Chinese pilgrim Fa-Hien, as we know, took six years to reach central India after he had started from Ch'ang-gan in China. His stoppage in different places of pilgrimage in India covered another six years and he took three years to reach Ts'ing-chow on his return journey. Hiuen Tsang, the other Chinese pilgrim, travelled for sixteen years to make his pilgrimage in India complete. Pilgrimage to the holy places was a spiritual necessity for every devout Hindu in the past and one always liked to move on foot. Kshudiram, Sri Ramakrishna's father, it may be mentioned in this connexion, once made a pilgrimage to the holy shrines of Southern India. He started on foot from his village home at Kamarpukur, visited the holy places and returned after about one year. During his second pilgrimage to the holy Viṣṇu temple of Gaya where he had had his great spiritual vision indicating the descent of the Lord Gadadhar as his child, Kshudiram was an old man of sixty. Yet he started on foot and covered the entire distance. No doubt, pilgrimage, for a pious pilgrim like him, was a long contemplation for which his dovoted mind stood prepared long before he set out on his arduous journey. It would be no exaggeration to say that minds of such pilgrims of old moved much faster than their bodies. It is true that difficulties of the journeys often prevented them from visiting many places. But they experienced much, because they were always animated by the urgings of faith and devotion.

But things are somewhat different today. With the advent of the railways and automobiles, pilgrims of today no longer journey to the places of pilgrimage on foot. Their pilgrimage today is hasty, short-lived and abrupt. They move fast, see many, know more, but feel little and experience less. It is because their bodies today move much quicker than their minds. They do not do those mental preparations which the pilgrims of old used to do. So when their bodies reach the foot of any holy shrine their minds stand far behind, perhaps hundreds of miles away. They therefore see the things with their physical eyes, and not with those eyes of the mind which alone can penetrate into the heart of the supermaterial beyond the apparent material veils of the holy places. Though they see many places, they experience little and when they return to

their homes they so often return empty handed. In the *Gospel of Sri Ramakrishna* there is one significant conversation between Sri Ramakrishna and Pundit Shashadhar centering round this question. The conversation may be profitably quoted in this context :

Pundit : 'How far did you go in visiting the sacred places ?'

Sri Ramakrishna : 'Oh, I visited a few places. (*With a smile*) But Hazra [Pratap Hazra, the well-known devotee who lived at Dakshineswar temple garden and was of a perverse disposition] went farther and also climbed higher. He visited Hrishikesh, but I did'nt go so far or so high.'

Reminding Shashadhar about the real purpose of pilgrimage, Sri Ramakrishna further continued :

'Pilgrimage becomes futile if it does not enable you to attain love of God.'

Pilgrims today are more tourists than pilgrims. Science with its improved means of communications has no doubt made all the holy places accessible to us. It has certainly made our visits to the places of pilgrimage easier and more comfortable than before. But it has at the same time robbed us of our much valuable pilgrim-mind which has no substitute.

NEW PROBLEMS IN HINDUISM

Dr. D. Prithipaul

Nearly two decades of Indian studies have convinced me that at least in academic circles Hinduism is mostly studied *in abstracto,* without any relevance to the present historical situation of the Indian man. What is surprizing is the lack of correspondence between the doctrines taught and the realities they are supposed to qualify. My intention in this essay is to make an attempt to understand the attitude of the Indian Man in the present situation or rather to formulate what his attitude should best be in the world today. I am interested in examining the possible ways in which the Indian, or rather the Hindu, can remain authentically himself within the sociological, economic, political and scientific complex of which the present generation has become a part. When I speak of the Indian I have in mind more specifically the Hindu. I do so not out of partiality, but simply because India is, if not exclusively, at least essentially the land of Hinduism. Moreover, I shall not try to make any distinction between the terms 'Hinduism', 'Brāhmaṇism', 'Indian Philosophy' or 'Religion', since I shall concentrate on some of the basic elements common to the different religious or philosophical motivations of the Hindu.

The foundation of Hinduism rests on the unquestioned notion of Being as the only Reality. From the metaphys cal point of view the opposite of this notion is met with in Buddhism which stresses Becoming as the only Reality. But the notion of Being, or Brahman or Atman, of Hinduism is taken for granted as their very foundation by all the philosophical schools and religious sects. I am not stressing only the ontological importance of Brahman. I believe it would be more worthwhile to investigate the consequences that a belief in the Brahman-Reality can

have on social behaviour or on the personal responses to empirical demands. Brahman being the only reality everything else—our human predicament forces us to use language which refers to Brahman as being apparently constituted up of parts—is deontologized and deprived of its autonomous status. It is then easy to understand why the status of the world of common experience is said to be unreal. History ceases to be an absolute. It is not an area where man fulfils his vocation. Individual life is only a preparation, a condition for a perfect end. Yet the Hindu thinker has to account for what man does, sees, decides. He has to explain what is good and what is evil. These notions exist already in society. The human mind uses them as materials for reflection. And the ancient seer made a choice: life flows in *saṁsāra,* but nothing is final in *saṁsāra. Saṁsāra* is the world of duality. The real is non-dual. It is knowable. And the knowledge of the reality is the ultimate experience, the end of all existence.

The tension between this ultimate experience and the struggle inherent in the striving for it is conditioned or qualified by an adherence to a body of prescriptions and injunctions: the *Dharma.* It is the *dharma* and its countless mythical expressions that impart meaning to the phenomenal existence. Let it be understood here that phenomenal existence does not own the same ontological dignity as Brahman. But at the same time it is not completely devoid of meaning or deprived of reality. It has an ambivalent character. So has man—his existence in the flux of events does not coincide with his essence. But his existence holds the promise, the means, the possibility of transcending itself, of merging itself with the essence in mystic intuition. It is interesting to stress the ambivalence of life, at least for one reason: death, like birth, has no finality. The Hindu has never felt the sense of doom or of tragedy. In the sense that absolute unreality is non-existent, everything is real, and therefore death does not bring about a separation from the real. It is a misunderstood transformation of life itself, a phase in the life process, an inseparable moment in the fulfilment of the *dharma.*

Taking for granted the premise of Hinduism—the notion of Brahman as the only reality—we may find it easier to understand why worldly existence too, under the value-expression of *saṁsāra,* acquires the correlative ambivalence we have just found referred to in Man's life. *Saṁsāra* is not history. It is a myth-world. It is itself. It is not explained by another mediating category. It is not necessary to know its origin, or its material structure. It starts in Man's consciousness made up of his affections, his infatuations, his attachments. Man forms part of it, belongs to it, man is of it, man explains *saṁsāra* by explaining himself. There exists no fundamental dichotomy between the nature of *saṁsāra* and man himself. Things around man are grasped by a mind still bound by a mythical orientation. The tree at the corner of a street is sacred. The cow roaming about is holy. The weather affects the routine of life more than do the exigencies of chronological time. *Saṁsāra* is viewed as a totality, the particular is understood as a reflection of the whole. Preception of the particular is conditioned by the hazy, pervasive awareness of the whole. The particular is the whole conditioned for a while, within a given region, to satisfy a personal need, or to establish a particular form of relationship.

Little wonder then that Brāhmaṇical India has produced an important Purāṇic literature, instead of a truly historical literature. The Hindu does speak of 'itihāsa', the term used to translate the word 'history'. But the itihāsa relates the

tales of fictitious heroes, it depicts events conjured up by the poet's imagination. Nevertheless their mythical forms render possible the cognitive awareness of a deeper layer of reality than mere interpretation of actual events would warrant. The mythical form of the Brāhmaṇical itihāsa is not a turning away from the World, from Truth. It is in fact a normative description of Truth. The myth may not have historical validity; but it moves the mind to action. Tulasīdāsa says that it is not important to know whether Rāma lived or not: it is sufficient that the name 'Rāma' does exist. That is adequate to meet the needs of the devotee.

Furthermore the itihāsa describes and evaluates possible, archetypal events. Consequently these stories teach us what we ought to do when faced with problems hinted at in the Purāṇic legends. Whereas the records of particular events or of particular deeds of men may allow the historian freedom to read therein a universal principle threaded through them, the Purāṇic legends tend to capture the sense of the universal, they show how universal principles agree or conflict with one another, leaving the believer to draw out the necessary lesson or to evolve a strategy best suited to meet the needs of his moral or spiritual crisis. The choice of the Hindu therefore is not so much for obtaining a hold on the empirical concreteness, or for reaching out to gain celestial goods, but rather for an order of reality that demands an effort on the part of the individual to rise above the drab, prosaic daily routine to integrate, with increasing emotional intensity and intellectual awareness, a mode of being expressed as a fuller self-realization. All stages within the phenomenal existence are constantly perishing into a past. At the same time they leave behind a store of impressions and impulses which act on the present motivations and condition future decisions and actions. It is necessary to point out here that Hindu anthropology is so conceived as to be in tune with the particular vision of the world and of Reality. The authenticity of man is acknowledged only when he is in total identity with the Reality. Any intermediate stage is a make-believe, an illusion, the sense of 'I' being the greatest obstacle to the attainment of man's goal, or rather the real 'I' is known at the end of the cycle of births. Such a view further justifies the rather nebulous sense of time in Hinduism. It has meaning only so long as the *dharma* is being fulfilled. There is no work as such to be done; only the duties are to be performed. Duty obeys the command of an absolute injunction. It cuts across the urgency of time. It is significant that the category of time does not present a major preoccupation with Indian philosophers. India has had no sun-dial, no sand-glass, no church bells to mark the different moments of the day. The divisions of the day are expressed as moods, as emotional variations as is evidenced by the *rāgas* sung at corresponding moments of the day, or of the year.

On the other hand, Time is viewed as the destructive and regenerating principle, an aspect of the personal God. It is the name of Śiva, the god of destruction. Time is thus devalorized, it is the vehicle of duality. The experience of the I-Brahman identity is timeless. Timelessness is a value; temporal existence is suffering. It is a maze of names and forms in which man is lost, carried away by his passions, by his attachments to family, to friends, and to wealth. It is an ocean which he has to cross to reach the shore of Truth and Knowledge.

The boat which carried him to the other shore is *dharma,* or religious practice. Whereas the I-Brahman identity is

possible to man, to anybody, the religious practice must compromize with the concrete social situation in which the Hindu finds himself. The practice of *dharma* is primarily a private, domestic concern. It does not challenge the utility or the spuriousness of the divisions of society into castes. *Dharma* does not intervene to undo the caste system. To some extent the practice of *dharma* and the narrow view of the Karma doctrine may have stopped social mobility, which may have prevented the lower classes from improving their lot. Moreover, I shall not consider whether the Hindu *dharma* stands or falls by a dramatic division of man's actions into good and evil. The Hindu is keenly aware of the shades existing between the extremes of the highest good and the darkest evil. The social structure that corresponds to the practice of *dharma* is possible only when it is based on the valuation of duty over that of right.

The traditional subordination of right to duty now urges us to visualize how the Hindu of today may have to adjust himself to a newly acquired possession: his rights, as guaranteed by the state. Hitherto the Hindu's allegiance has been to his family, to his caste. His relationships were exclusively oriented to the harmonious maintenance of the values embodied in the castes. In the ancient state, the Hindu's social duty consisted in paying his taxes or dues to the King. Statecraft was the business of the king and a small group of administrators. Social structures were left untouched. Social mobility did not practically exist. Today the state controls to a large extent the life of the individual. It already prescribes what the people should do, what they should need, what they must be. It increasingly tends to exercise absolute power over the individual. Its decrees even extend to the privacy of the home. What is significant for our discussion is that for the first time in Indian History there rises the possibility of a massive change in the caste structures. Till now we have to admit that the stability of Hindu culture has been made possible thanks to the rigid caste formations, with an inexorable hierarchy as its practical counterpart, in the family or in the profession. The refusal on the part of the Hindu to institutionalize his religion or religions has provided further resilience in support of this stability. As I have just said, I am deliberately masking the degeneration and weakness such as caste and hierarchical rigidities may have produced. I am stressing the more positive and nobler characteristics of the sociological structures and the religious styles invented by the Hindu. The stability of the Indian society need not be questioned. Furthermore, it need not be viewed as mere changelessness, though we are painfully aware of the deadly refusal to change on the part of large sectors of the populations when asked, over the past two decades, to make the inevitable adjustments to planning and reconstruction. I only want to lay emphasis on the social stability of India as a historical value: it is a form of collective discipline that can be drawn to good effect.

On a practical level the Hindu finds himself within a pattern dominated by a well established hierarchy. The continuation of a style of life, the maintenance of the local social order, the preservation of the family religions, all these aspects of Hindu life call for guidance from the experienced, respected elder. Reverence for the head of the joint family or for the elder of the village may also have its economic reasons, for very often economic necessity is invested with a sacred meaning. Such reverence for age and rank has also contributed, on the personal—as the caste does on the group-level, to the preserva-

tion of the stability just referred to. At the same time I am awed by the destructiveness of this continued reverence for a social order that has lost its meaning. The purpose it used to serve has disappeared or is subordinated to new aims which claim a different form of social relationship.

What we have to inquire into is to what extent this stability can be preserved nowadays. I am particularly surprized when I hear academic philosophers affirm that it is not their business to inquire into the changes that are sweeping across the country. Their preoccupation is mainly to offer a critique of the dogmas and systems established throughout the centuries by the great Seers and Teachers. Can this attitude be vindicated as an uncompromizing decision to preserve a value that is timeless, that cannot in any way be corrupted by time and its contents? Whatever be the rationale of such dogmatic postures on the part of the Indian scholastics there is no doubt that it is impossible to blind oneself to the process of change that, for the first time in Indian History, has assumed such dramatic importance. Planning is a new phenomenon for the Indian, rationalization of priorities, ordering of life, orientation of humanistic values, the meaning of education, all these smite the Indian sensibility with new force. If change is to be accepted—and no one denies that it is welcome—it can only be viewed as a plus, as a progress, as an enrichment. This presupposes a moral choice, the planner or the research worker has to make an option and commit himself to what is good. And this option for the good can have a meaning only if it is related to the ethics of the Hindu. There lies the problem: will the Hindu then forego his respect for the hierarchy and assert himself? Can he transcend the limitations of his caste? Can the caste structures and the inflexible hierarchy co-exist with the dynamism of change or progress? Or to put it more simply, can the Hindu remain a Hindu if he ceases to belong to a caste or if he is no more a member to hierarchical complex?

Some argue that the caste system and its adjunct, the hierarchy, will have to disappear to make possible the industrialization and the increasing welfare of the people. There may be a measure of truth in this. It has sufficiently been demonstrated by sociologists and economists that new reforms and projects designed to uplift the economic and social conditions of the rural classes have failed largely due to the obstinate refusal to change on the part of a still largely illiterate people. It may be further emphasized that the democratic pattern stressing the idependence and absolute value of the individual, possessing his own rights, will usher in a disruptive force in the family and in the caste. The result will be the isolation of the individual and this sudden severance of traditional links will throw the peasant into a new no man's land. He will become an alienated person. The counterpart of this statement is that of the sociologist who affirms that the individual's lot must be improved together with that of his caste or sub-caste. The Indian unit is still not the individual, but the sub-caste. Against this, on the higher level, that is, on the level of the educated *elite*, the individualistic affirmation is gaining ground. It even asserts itself with a sort of Darwinian ferocity. But its effect on the masses is still marginal. India is still in search of a dedicated *elite* capable of providing cultural leadership to her millions. The rural student, for example, coming to the university fails to get any inspiration or guidance even from those who have taught him for several years.

That is why many responsible Indian

intellectuals fear that Western technique and Western forms of life will ruin the Indian tradition and give to the rising generations a materialistic outlook. Democracy, as understood by the previous generation of leaders with their Western education, is not suited to India. India is mainly concerned with Being ; the Western political institutions will stress the Having ; on that account Indian spirituality is threatened. Again, the notion of Law is alien to the Indian's sense of ethics. Such expressions like 'majesty of the law', 'law and order' have a meaning in a culture coloured by Judaic and Christian ethics. But they are not in tune with *dharma* or with *svadharma*. Technology will destroy the Indian's belonging to Nature and will, on the contrary, teach him to treat Nature with hostility and force her to yield benefits which after all could be renounced. Any philosophy of progress will accustom the Hindu to turn his gaze outwards and thereby stifle his innate tendency to be introspective and contemplative. Secularism is also a Western concept and is not in harmony with the traditional notion of the Indian state.

There may be some truth in all these criticisms. But I have faith in the infinite capacity of the Hindu to face these dangers—if we may allow ourselves to use this expression. In fact I welcome them as I am fascinated by the risks which India has taken. I see in this collective enterprize the basic virtues of the Indian mind—resilience and inclusiveness. Whereas the Hindu society can be rigid, admitting with difficulty the outside to its fold, the Hindu intellectual never hesitates to learn from other cultures. This has been happening from the Vedic times down to this day, so much so that one cannot speak of a monolithic Bhāhmaṇical structure.

In addition to the resilience and the inclusiveness of Hinduism, we may say that the belief in the threat to Indian wisdom by Western scientific and materialistic culture is based on the erroneous assumption that the West is entirely materialistic and that the Indian is at all times seeking for Truth, by renouncing material welfare. This error is further buttressed—and this has not till now been sufficiently stressed—by the uncritical attitude of an uprooted, middle-class mentality demoralized and petrified by the impact of British mercantile empiricism on the Indian society. One can see the banefulness of the British presence in India, not so much in the destruction of industrial infrastructures and the refusal to allow the Indian entrepreneur to assert himself, as in the imposition of an educational pattern unsuited to the development of the Indian personality. It is unfortunate that India should have taken about twenty years to become timidly aware of the need to recast her educational system.

Hinduism will thus not be debunked by the adoption of Western techniques. The West has already produced an influential body of well articulated literature outlining the limitations of scientific imperialism and assuring those who still believe that supra-personal values are not yet extinct. I think particularly of the distinguished Catholic writer, Emmanuel Mounier, who glorifies the technocrat, and at the same time sees the possibility and the necessity of his fulfilling his spiritual destiny. Mounier grows ecstatic when, for example, he describes, in poetic terms, the taking-off of a jet airplane and says that it is unjustly maligning Man—the Homo Artifex—by devalorizing the beauty and the greatness of scientific achievements.

Consequently the Indian thinker can emulate, when the hour of need shall

come, those Protestant and Catholic writers who have expressed their mindfulness of the urgency to preserve the spiritual heritage of the West. He will have to voice his protest against a growing encroachment on his apprehensions of values, or against a growing uprootedness.

At the same time I have no doubt that the Hindu intellectual is still not fully aware of the new dimension that Western techniques will usher in his *milieu*. He may not understand that the Western technique is to some extent the product of Christianity. The conservative Hindu thinker may resent any new invasion of Christianity into his life, for accepting machines carries with it the acceptance of a corresponding ethos or attitude, that is, in particular, its metaphysical presuppositions. A neurotic culture may be round the corner and the Hindu may not be aware of it.

Yet his resilience and his inclusiveness will enable him to accept the new techniques. Philosophically any amount of acceptance of a different metaphysical background, will not affect his endeavour to reach his own spiritual or religious goal. Popular theistic religious practice may lose its hold—and that too is doubtful. But no amount of philosophical or metaphysical challenge will shake the Hindu from his fundamental adhesion to the dichotomy of knowledge into *parāvidyā* and *aparā-vidyā*. The *parā-vidyā* is transcendental knowledge, the only knowledge having ontological status. The *aparā-vidyā* is all the forms of knowledge acquired by the senses and the processes of reasoning. All dogmas, all injunctions, all literary formulations, however deep and meaningful they may be, do not unveil the totality of reality. Hinduism is perhaps the only religion which positively asserts that even the religious texts have to be given up, at a certain stage, for the spiritual aspirant to attain to the experience of Light, Immortality, Truth. *Saṁsāra* is darkness, death, untruth. But this is an ultimate asseveration. It is consistent with the fact of the attainment of perfection. But to suppose merely that the transcendental knowledge is very soon to be realized, while the empirical knowledge holds its sway over the daily contingencies for a whole, bespeaks belief in a facile security which has little in common with any form of spiritual passion. Corresponding to the *aparā-vidyā* is *aparānubhava* which is the commonplace empirical existence: it has its demands, its purposes. The Hindu will delude himself were he to believe that the *parānubhava* (transcendental experience) is visible at the horizon. The delusion stems from the awareness that the *parānubhava* is a certainty; but this logical certainty is tragically at variance with the existential primacy of the *aparānubhava*. Hinduism must have for its immediate task a formulation of the *aparānubhava* more in tune with the specifications of the times. Mere repetition of the old formulas like, for example, *saṁśāra* is illusion, it is death, darkness, untruth, or that it is a veil that masks the reality, or that it is meaningless, will have to be revised: the existential *aparānubhava*, however much it may be devoid of meaning by its inherence in *saṁsāra* will have to be invested with purposefulness, and with a sense of collective and social utility. The dialectic between the *parā* and *aparānubhava* will continue to exercise the spiritual talents of the individual, it will inform his private existence, giving colour and form to his secret universe. At the same time he will be unfaithful to the ideal he decides to elect for himself were he to turn his back to the masses by asserting a sort of overweening pride and contempt to whatever is not held within

the pattern of his private world. The truth of Hinduism cannot be preserved in an arbitrarily chosen chunk of time, even when this morsel of time be situated in some mythical, remote, future life. It must be present in the here, in the now, in the flesh, in the passions: in its content the *aparānubhava* must be the *parānubhava,* at most it must be its imitation. Only then can the *aparānubhava* be a fullness, the fullness of authenticity. Authenticity is possible in *aparānubhava*; it can be possible only therein; *saṁsāra* is not the dark ocean of ignorance with the boatman lying ready somewhere with his boat to carry me to the safe shore of enlightenment. I want to be the ocean and the boat and the boatman and the enlightenment or its possibility at this moment. And it is humanly possible to hope to, or to pretend to be, more than all that.

Any degree of industrialization, therefore, will take place within the realm of inauthentic, but meaningful, *aparānubhava.* This is the decisive favour the Hindu allows to himself for having eschewed all evaluation of concrete, chronological time, and for having never adhered to a linear sense of time. The primitive metaphysical insights preserve their freshness and their validity. Still one can never adequately enough stress that this view need not be used as a pretext to accept the limitations of common experience without the passion to be constantly striving to eliminate them by means of a more comprehensive awareness of what one 'is'.

These considerations need not contradict the wish for the pendulum to swing to the side opposite to the fear of seeing India losing her traditions. It would be an exciting adventure to share in a deliberate, organized effort, to veil our consciousness of the world as Māyā or of History as *saṁsāra* and assert, at least for some time, the acceptance of darkness, death and untruth as the ideal province for the planner's experiments, for the political worker's enthusiasm for organization, for the entrepreneur's endeavours. Opportunities may be created for more dionysiac assertions of the Indian masses, than those hitherto limited to a few festivals. What is profane or half-secular in *Holi* may be distributed to enterprises for the acquisition of greater well-being for the community. There has been an excessive stress in Hinduism on the divinity of man, even when this divinity has been timidly describe as a potentiality. Without in any way contradicting this view, which may have the authority of the śruti, the Hindu's task primarily is to assert to the fullest extent his humanity. It is not enough to point to the past, to the scriptures, to the ancient ruins and monuments, and buttress one's pride on them. The Hindu need not shut his eyes, and his ears, to poverty and the wailings of the poor, to physical and moral decay, to the weakness and apathy of institutions, to the pretentions of authority allied with power.

Certain tendencies operating within the Indian society point to the emerging of a new type of individual. For example, when I look around me in many university departments, I do see men capable of an individualistic interpretation of everyday experience. Yet, at the same time, they are extremely careful to conform to the norms of the group. Research may not be a value for them; but status is. What is taught may be out of date and useless; but the student must consider the teacher as his father. The independent opinion of a junior colleague is wrong just because he is a junior. The younger colleague cannot implicitly have a claim to a better or superior judgement. The individualism is thus more often limited to certain idiosyncrasies, or mannerisms, not

to a positive assertion of oneself in one's activity.

This is understandable when one bears in mind that the Hindu notion of the individual is the ascetic. While the householder belongs to the group, the renouncer is dead to society. He takes on a new name. In fact before taking the saffron robe the monk performs his own funeral rites. No violation of the scriptural injunctions is incurred if the *sannyāsin* dies and his corpse is not disposed of within customary rituals. The ascetic's sole preoccupation is to use all his energies for practising the great art of self-transformation. He has to eliminate all the strata of falsehoods and wrong knowledges, to produce out of himself that authentic self, the Ātman. The ascetic may be likened to a supreme artist who transforms his own 'soul' into the piece of art of the highest excellence—the perfect Being. The ascetic has therefore no bonds, he is fearless, he has no expectations, he has no need to be moral. Good and evil, time and timelessness, the physical and the spiritual, are categories which have lost all meaning. He is the ideal individual. Below him the householder is still in the region of duality aspiring to the same goal, supporting his urges by the practice of *karma* in accordance with the precepts of *dharma*. The ascetic is a contemplative. *Aparānubhava* is a life of action.

The problem that faces the modern Indian thinker is how to reconcile the ideal of the ascetic with the emerging individual. Hindu India cannot go backward. The rights of man cannot be taken away from the common Hindu. The guarantee of social equality will remain a permanent acquisition. The vertical mobility of the talented man or woman, irrespective of his or her caste, has already started. Economic development will provide larger possibilities for self-assertion and recognition of merit, over considerations of caste excellence or hierarchical primacy. A new, more liberal humanism is emerging, enriched not by the ideals and mores of the group, but by the personalization of those ideals in individual careers.

How will this new individual preserve his Indianness? Where will he draw his inspiration to preserve his balance when faced with a threat to his inner security? How will he react to suffering, for example?

A possible answer to these questions lies in assuming that the individual of the India of tomorrow will have to incorporate into his daily avocations the ideal that inspires and sustains the ascetic: *niṣkāma-karma,* selfless action. Karma, understood as ordinary action whatever may be its moral content, is natural, inherent in the biological nature of man. But selfless action is moral action of the highest order. It demands the total commitment of the agent and at the same time it commands absolute renunciation of its results. It is a passion and a surrender, a duty and a freedom. It implies complete self-expression. It is ever situated at the highest degree of tension between the conflicting exigencies of the contingent and of the absolute, between the empirical and the spiritual. It transforms the area of action into a place of contemplation. It is an ethical attitude that brings one to the brink of the abyss—the real may be a promise, but that too is renounced. The ascetic or the Bodhisatva ideal is accessible to the office clerk or to the engineer. Faithfulness to such an ideal can exact the most dedicated form of work. It need not only be consecrated by offering it to a Personal God. It can serve the religious atheist, conscious that mere living is not

everything. The value of selfless action is perhaps the most compelling contribution to the ethical awareness of mankind. The political theorist may find in it an adequate safeguard against a dehumanizing form of capitalism, as well as against a dictatorial assertion of the masses over the entire society. The social reformer—may find in it the Archimedean point to raise the depressed and desperate masses and instill a virtuous way of life into the different strata of the Indian people. The educationist and economist may stress this style of social action that conduces to a heroic dedication to duty and work. It builds up such a complete man as it discovers new realms of knowledge, widens the horizons of the intellect. Social progress and dynamic growth in India will not become possible without the cultivation and organization of the practice of selfless action (*niṣkāma-karma*). This can be effected only by the conscious endeavours of educationists and teachers still loyal to what is eminently good under the Indian sky.

The day will soon dawn when the Indian scientist with his particular metaphysical background, will contribute to the wealth of world scientific knowledge. It is now acknowledged that after the second world war the Japanese have been able to make notable contributions to quantum physics, thanks largely to their particular philosophical background. It is difficult to imagine why the Indian will fail when his turn comes to answer the challenge. On the contrary there is no doubt that the new humanism will evolve out of the scientist's laboratory and his dedication to intellectual pursuits.

Hinduism has a lot to learn from the West. In particular our academic philosophers have to learn that living in ivory towers stifles intellectual endeavours. Our research projects are limited to a few schools of thought, to the systems. Independent research, the spirit of adventure, the love for errors and risks are lacking.

Some theologians hold the view that Hinduism enshrines some truth, but not the entire truth. It is a groping towards the Truth, a preparation for the Christian revelation. I see no meaning in these claims. Trying to fit Hinduism with a Christian teleology is an inane pretention. Christian dogmas and theology cannot harmonize with Brāhmaṇical insights, despite certain similarities in some of the important statements of each religion. Nor do I need to believe in the advent of a world religion, of which the present ones are the symbols, to begin to be religious or spiritual. In a sense, Hinduism is different from Christianity. Hindu anthropology has little in common with the Judaic conception of man. Human existence is illusion, unreality, a suffering for the Hindu. It has not yet accepted the concrete, empirical world as real. The end of human destiny is not even communion with God: it is the cessation of the subject for the knowledge of the Absolute to be made possible.

A dialogue with the Western man does not require the transfusion of Christian tenets into the Hindu religions, as an essential pre-condition. A dispassionate awareness of the divergence already renders possible mutual appreciation and respect. Aesthetic experience provides a wider field for a sincere understanding of the authentic expressions of Christian and Hindu cultures down the centuries.

I have boundless faith that in a future world, rendered apparently homogeneous, on the surface, by the universal adoption of technological dependence on the same gadgets, there will still remain an irreducible core of yearning for a transcend-

ence of the phenomenal. Suffering will remain co-eternal with the world: for life will ever end in death. But the Hindu will still crave for that experience after which there will be no death and no life. The shadow of the ascetic will haunt the hidden regions of the Hindu's consciousness. The lure of the Brahman experience will offer hopes of acquiring the highest value man has ever conceived. It will be always possible for the Hindu to respond effectively when impelled to seek for the infinite.

There is something noble and beautiful in the story of a civilization which decides to subordinate all humanistic values to the supreme good of perfection, a perfection that is not There—as a Form, but as a realizable experience.

THOUGHTS ON YOGA

Dr. R. R. Diwakar

Man is on the march. He is evolving. 'Man in evolution' has to be the immediate subject for intense study if we want to participate in our evolution. We are committing a grievous mistake if we think that evolution has stopped after the jump which nature took in evolving *Homo sapiens* from the primates. The same forces of evolution are still at work. Whether we human beings are conscious or not, the wheels of evolution move from eternity to eternity.

It is as much a mistake to think that it is only what is called 'the soul' of man which liberates itself from the bondage of matter, and seeks eternal rest in some imaginary haven of happiness. This mistake is the result of our divorce between matter and spirit, and the inferior status we relegate to matter. What is going on is a total evolution, a creative unfolding, an eternal manifestation of the Infinite Power. Matter and spirit are the nodes, which the limited consciousness of man conceives as two independent aspects of the Infinite Power; but that Power is one and indivisible.

Man is becoming more and more conscious not merely of the past evolution through which he has passed but is seeing dimly the lines of his future evolution. I am not quoting from a poet's vision or a yogi's super-perception but from an article of Professor J. Hiernaux: 'So, if we see the matter aright, we are advancing towards a Supermankind, and not towards Supermen. We may be unable at our stage in evolution to gain a complete picture of this future state, but already we know the paths that lead to it. It may sometimes be difficult to abandon an untroubled immobility, but if we are to accept our responsibilities as human beings and respond to the forces of progress, we must move forward along these paths—the ways that lead to knowledge and amity'. (UNESCO Courier, April 1965)

It is also very satisfying to note that some biological data are available in support of the evolutionary process going on in the structure of the brain of man, if not in the other physical organs or substances of the human body. It was the Viennese brain specialist, Constantin Von Economs (1888-1931) who launched the concept of the 'Progressive development of the human

brain'. That thread is continuing and Professor Hugo Spatz of Germany has said (*Scala* : English Edition, March 1967) that what is called 'the basal Neo-Cortex' in the brain of man (*a*) is the last to develop, (*b*) was not yet completely developed in primitive man, (*c*) is the last part of brain to develop in the human embryo, and (*d*) that it produces the highest degree of impression on the human skull.

The human brain has been exhaustively mapped and locations of sense-impressions, emotions etc. have been marked. This particular Neo-cortex is not 'a silent zone'. Injury to any part of it affects character and personality only. These are the highest human faculties, which have played a special part in developing man into a progressive social being. Self-control over the basic animal urges, development of moral values in human relationship, and above all, the sense of responsibility as a custodian of man's future evolution, seem to be the functions of this basal Neo-cortex.

It is true that thousands and thousands of years are involved in the evolution which is going on. But the most important thing about evolution is not what time it takes, but that it is on and that it has a direction which is clearly discernible. Man's consciousness is capable of knowing this direction. This capacity to know the direction of evolution is one of the most remarkable powers man has developed. Further, he has developed self-consciousness which is still more remarkable, since it is this self-consciousness which gives him the capacity for self-introspection and to witness what goes on in his own consciousness. It is this self-knowledge and the knowledge of the laws of consciousness which can open for him the avenue of self-mastery. It is self-mastery which makes him competent to contribute to his own, that is, man's evolution towards higher, nobler, more harmonious and happy dimensions of living. It is this field of inner consciousness and its laws and their mastery which are of special significance to a student of Yoga. Because Yoga is *conscious evolution,* as different from natural evolution which is already on.

Man's approach to the truth of existence and of experience may be said to be two-fold : one is peripheral ; it starts from outside and tries to spell out his sense-impressions and all that they connote and through them all, seeks for power to master matter and the environment around himself. The other approach is central, that is, he probes into the mystery of 'the self', the inner consciousness and its laws, which are responsible for all the impressions and their results.

The approach of Yoga is central, so far as the psychic world, the world of consciousness is concerned. Western psychology, which today is predominantly Freudian, approaches the mind from outside and that too when it is in pathological conditions. A very recent writer Mr. Medard Boss, says, '... I recalled that the Indian Science of man is far in advance of our comparatively modern psychology and psychopathology ; India's finest minds have for more than four millenia continuously contemplated the fundamental nature of man and of his world. They have given to these problems very much more time and mental energy than Western Science has devoted to investigating the external physical phenomena of the universe. (*A Psychiatrist Discovers India*)

Man's urge to knowledge of and power over the material universe has led him to the secret chambers of nuclear energy. But his failure to acquire the knowledge of his own self as well as his failure to control his animal urges, his hunger for power and for mastery over others has led him to a

world full of fear, hatred and distrust. The pendulum must now swing towards the mastery of self, of inner consciousness. Then alone an equilibrium would be established which is the acme of perfect manhood, of supermanhood.

Now Yoga is the key to this supermanhood, to the conscious evolution of man towards supermanhood. Man is evolving, he will continue to evolve. The question before self-conscious man is how far is he going to participate knowingly, consciously in this evolutionary process, so that he can accelerate the process and take pride in the contribution he himself makes towards reaching the goal of perfect manhood.

I do not wish to go over familiar ground regarding Yoga and what it means. To me Yoga means (*a*) the knowledge of the goal and purpose of man—supermanhood, through communion of self with the Self, (*b*) the technique of the method and means of achieving the purpose, and (*c*) the attainment of the communion of the individual consciousness with the universal consciousness and, as a result, unitive life with the universal consciousness.

Yoga is manifold, such as *Haṭha-Yoga, Rāja-Yoga, Bhakti-Yoga* and so on, according to the particular human faculty or power used for the purpose of eliminating isolation of individual consciousness and attaining integration with the universal consciousness. But whichever the particular *yoga* might be, the methodology is always the same: (*a*) purification of the faculty or power—*Śuddhi;* (*b*) conservation of that power—*Sangraha*; (*c*) concentration of the power on the aim and purpose—*Ekāgratā*; (*d*) surrender of the individual power to the universal power—*Samarpaṇa*; and (*e*) ecstatic communion of the individual self with the universal self, leading to unitive life.

Now I may be permitted to mention a few unfamiliar aspects of the science and art of Yoga or the mastery of consciousness.

This science and art are much more ancient than Patañjali's *Yoga-Sūtras.* In fact, there are clear references in the *Kaṭha Upaniṣad*—'*Yadā pañcāvatiṣṭhante jñānāni manasā saha—tāmyogamiti manyante*'. Brahmashri Daivarata of Gokarn in his '*Yoga-Sudhā*' (in manuscript) has quoted the *Ṛg-Veda* as his source for Yoga.

The second thing is that we often forget that spirituality—the experience of oneness, of identity with the totality of Universal Power—is the fundamental principle on which the whole structure of Yoga (union—Communion) stands.

The third thing is that the science and art of Yoga is not a thing of the past. It has been evolving in India through ages. The seeds might be discerned in the Vedas, but through the Upaniṣads, the *Gītā,* the *Yoga Vāśiṣṭha,* the Yoga Upaniṣads and through living traditions of the saints and sages, it has been adding chapter after chapter. It is bound to evolve still further, parallel with the evolution of man himself. This does not however mean that India has a monopoly of Yoga. Certain aspects of it and partial developments are discernible in different countries among mystics. What can be claimed by India is the scientific systematization and a comprehensive technique applicable to all schools of Yoga for developing the powers and functions of consciousness.

Sri Aurobindo may be said to have added a new chapter by teaching the *Integral-Yoga* and by the perception of the Supermind. It was the result of his adventure in consciousness, as a recent French author Satpren has called it.

One more thing I may add and that is about the *post-yogic* life of a *siddha* or of one who has attained the freedom of the spirit from the bondage of matter or of

one who has attained self-mastery or full control of his consciousness.

It is obvious that no one can dare dictate to the *siddha* what he ought to do or how he should behave. He is in tune with the Infinite Power after purifying himself of all the dross and of selfish and animal instincts. He is master of himself.

Many alternate ways of conducting himself are open before a *siddha*: (*a*) Having realized his own spirit as an entity free from any bondage to matter and being always in tune with the universal spirit, he may well content himself like nature's child, perfectly poised in ecstasy and unconcerned with what is going on; (*b*) He may remain absorbed in what is called natural communion or *sahaja-samādhi* to be awakened by others for certain purposes till he continues to live; (*c*) He may concern himself very much with what is going on and react vigourously but without attachment and without losing the contact he has established with the universal spirit; (*d*) He may enjoy with great delight the cosmic play all round, like a sport, himself being a participant in certain activities or being merely a witness. But all the four attitudes above-mentioned do not connote a conscious and dynamic effort along the line of human evolution which is on.

There can be and is a fifth attitude of a *siddha* which tries to use its attainments to transform the very substance of our terrestrial existence. It is towards that attitude Sri Aurobindo points. His perception of the supramental power descending to help the ascending aspiration of man to higher Life Divine is the essence of his *Integral-Yoga*. By a supreme effort of the meditative will, the *sādhaka* or the seeker after Life Divine, has to strengthen his aspiration and invoke the supramental power to raise him up, transforming the body-life-mind complex into subtler and nobler instruments of higher evolution.

What now should be our duty towards such a science and art? Apart from the traditional approach, some struck a new path—scientific investigation and interpretation of the yogic phenomena, in terms of modern phrase and idiom. If that is not done, Yoga either remains a sealed book to all except the initiated or is misunderstood and misinterpreted in a number of ways.

Yoga has, no doubt, the physical, the physiological, the psychological, the higher mental and spiritual aspects. It is equally true that the spiritual is the highest aspect. But the matter does not end there. It must be understood that, not mere science, but the scientific outlook, the insatiable love for seeking and establishing the spiritual truth must seize us as strongly as the love for material truth. But the peripheral and central approach must merge into one single endeavour so that the totality of truth may stand revealed as eternal, infinite, simultaneous, and joyful Being-Becoming and show humanity a way to harmonious, happy supermanhood which is the conscious and or the unconscious inner aspiration of all humanity.

I AM CHRONOS, THE LORD OF TIME

DR. H. L. SHARMA

'I am *Chronos,* the Lord of Time,' says Kṛṣṇa in the *Gītā.* Kṛṣṇa is the voice of India, the note of eternity in the unceasing rhythm of creation and destruction. The *Mahābhārata* says: 'Where there is Kṛṣṇa, there is the eternal moral order (*dharma*), and where that order prevails, victory belongs there.' The undying element in Indian culture is this note of eternity embodied in Kṛṣṇa. From this note flow the strength and failings of our national character, the attitudes and orientation of life in general and the patterns of national behaviour in peace and war.

The age of the earth has been estimated at from 2,000 million to 3,000 million years. The nearest of the yet unknown number of stars stands 14 million light years away from us. The mother of all matter remains unknown, and also unknowable, for the present human brain is not powerful enough to comprehend the vastness of time and space.

The Hindu time-scale is quite gigantic and compares well with the astronomical time-scale of modern science. Brahmā is the Creator, and His day is equal to 4,320,000,000 human years and equally long is His night. The term of one Brahmā is 100 years. An anecdote says that once a Brahmā applied for casual leave to Viṣṇu, the Preserver, in order to take rest, since he felt a little fatigued of his assigned task of creation. Thereupon appeared on the scene an endless caravan of camels loaded with coffins, four each side containing the old, retired Brahmās, no more needed in the scheme of things. The caravan of creation never ceases, and the Time knows no terminus.

Our thesis is; Time-scale a nation conceives, affects its value system, and this, in its turn, determines its collective behaviour patterns. A sense of time becomes part and parcel of the racial unconscious, enters the blood-stream and thus becomes a powerful inner determinant of life.

The *Gītā* is an attempt, both logical and lyrical, to view individual life in its cosmic context. The song opens on the note that seems to make Arjuna alone responsible for the great *Mahābhārata* war and all its consequential sin and sorrow. In terms of eternity in which ages gather up like moments and space and time are seen as aspects of the Universal Life (*Virāṭa*), Arjuna becomes a different person. He acts as a vehicle of divine intelligence, an instrument of some deep mission charged with a new meaning and motive force.

Our sense of history has been known to be bizarre to the Western mind.

With our eyes fixed on the eternal, we have not always succeeded in making effective temporal adjustments, those shifts which we require to meet challenges of history from time to time. Our collective behaviour has not been organized to a high pitch. Order, punctuality and discipline have not been our strong-points.

Our concern for consistency and for being logical in our thought and behaviour impairs our sense of practicality. Our history reflects this logical, idealistic approach in a thoroughly practical and dynamic world. Even our realism lacks the sense of the immediate, the imminent and the merciless logic of facts.

We look for the changeless in the midst of change and flux, and our vital adjustments are affected by this outlook of ours.

Time is, however, no empty scheme of intellect. Nor is it an experience of illusion brought about by the succession of events. Nature has planted a 'chemical clock' in each of the living thing showing irreversible physico-chemical reactions within the universe of the cell-body. In what are known as 'deprivation and stress' experiments in Psychology, the subject is shut off from all external contacts and is required to introspect his consciousness of time. After a while, the mechanical time of the common watch was completely upset, and the early hours appeared shorter as the later hours became longer. Our perception of time is not all conditioned by external factors. It is influenced by the 'residuals of past experience and such other autistic factors as needs, ego involvement, cognitive states, values, motivation etc.'

There are other physiological mechanisms that control our judgement of duration. The mechanisms beat with unceasing rhythm. Modern science has discovered yet another evidence of a chemical clock in the rhythmic fluctuations of electrical potential that occur in groups of cells in respiratory centres of the nervous system. As if to leave nothing to chance, nature has set up one of her clocks also in the interbrain at a higher plane of nervous organization.

But even on lower levels, a law of cyclic movement seems to prevail. Seasons manifest a wonderful rhythm. Even wind and weather seem to obey an inner impulse. Who knows that there is an all-pervasive cosmic rhythm which enters the heart of the atom and governs galaxies in the heavens above?

At the mental plane, time means tensions. The future of grammar, when translated into terms of physio-neural reactions, secretions of glands, pulse rate etc. becomes the highly-charged dimension of time. This set of tensions gives to the future its distinctness from what we call the present and the past. We can experience the distinctness of 'today' and 'tomorrow' and 'yesterday' in the rush of blood in the arteries, changes of adrenal activity and respiration. Each living cell reacts to time and its great motive force.

Time as concept is a highly integrated experience. Good education is needed to develop a healthy, normal time-orientation in a person. Some neurotics cannot face the future which, proving too terrible to them, is rejected by them. Other patients are lost to the past and create a private world of fantasy from which they refuse to return to the world of current pressures and problems.

Time thus is not a surface feature of life. It reaches even its bottom layers down to the unconscious depths. Studies in time-orientation reveal the fact that 'there are different personal time-orientations in different social classes'. The rich are tradition-ridden, stick to the past and teach their children to honour the dead. The poor are taken up with the current problems and beat their children. The middle class are future-oriented and overawe their young folk with threats of what is to come.

Lack of faith in a true future lowers the threshold of 'frustration tolerance', which is a condition of sick mind.

Our vital and immediate human problem is: how to deal with time (and space)? For progress you may invent speed vehicles and spacecrafts, but for peace we must learn to transcend the stress of time surging in the blood-stream and breathing, and to quieten the rush and fury of the brain symbolized in the electronics and the supersonics. Be it for a brief minute, this alone means true rest. Unless we can invent steel-hearts and brains of solid alloys, the ones made of flesh and blood

may well perish under the torrential rush of time. For a moment, through prayer and meditation, man must be able to realize and say: I am *Chronos,* the Lord of Time.

Rightly, therefore, the sons of this ancient land set out on their voyage of the eternal in their temporal life, for the changeless in the midst of change. They evolved practices to replenish life from its own inner resources and to fill the living frame with the feeling of timelessness.

The Aryans were a very joyous people. To them the blue sky above was brimming with immortal joy which sustains life on the earth below. But they lived with the blazing consciousness of the eternal, the timeless and immortal. Life was a lyric to them. Even in later times when Vedānta tends to become melancholy, it regards life as *līlā,* the eternal sport, and not as inevitable tragedy resulting from the sin and error of being born.

Yoga is a body of practices which seek to take fever out of breathing and blood and to build a paradise of peace within and without. *Prāṇāyāma* is the master technique to establish the cardiac rhythm and thus to give quietus to the entire living system. The seeker becomes one with time and its rhythmic flow. All Yoga practices aim at the experience of the eternal in the temporal context of life.

The lesson for us and the world is clear: The eternal is realizable in life. India fashioned tools and techniques for experiencing the timeless in our blood and breathing and to transcend the torrential rush of time through prayer, *prāṇāyāma* and meditation. This is the only escape for the modern man crushed under its current stresses. If there is a lesson India has to teach the Western world, it is this: Feel in your flesh, be it for brief while: I am *Chronos,* the Lord of Time.

CAUSE OF THE UNIVERSE

(Miss) P. C. Subbamma

Once the Vedic seers held a conference and discussed the origin and the cause of the universe from various points of view. The sage Śvetāsvatara recalled this story to some ascetic scholars who approached him with a request for the same (i.e. the origin and the principal cause of the universe).

So the *Śvetāsvatara Upaniṣad* begins by asking such questions as 'What is the cause? Whence are we born? Whereby do we live? On what are we established? And by whom supervised do we experience our pains and pleasures?' The *Upaniṣad* finds that an adequate answer to these questions cannot be given in terms of any material or finite principle. Time (*Kāla*), nature (*svabhāva*), necessity (*niyati*), chance (*yadṛcchā*), the elements (*bhūta*), the womb (*yoni*), or the soul (*Puruṣa*), cannot serve as the first cause. The *Upaniṣad* discovers that over and above all these, which may be regarded only as the secondary causes, there exists and rules the self-power (*Ātma-śakti*) of God (*Deva*), hidden in his own qualities (*guṇa*). The texts run thus:

(*i*) *Kiṁ kāraṇaṁ Brahma kutaḥ sma*
jātāḥ
jīvāma kena kva ca saṁpratiṣṭāḥ
Adhiṣṭhitāḥ kena sukhetareṣu
vartāmahe Brahmavido
vyavasthām.

(*ii*) *Kālaḥ svabhāvo niyatiryadṛcchā*
bhūtāni yoniḥ puruṣa iti cintyam
Saṁyoga eṣāṁ natu ātmabhāvāt
ātmāpi anīśaḥ sukha duḥkha
hetoḥ.

Time, nature, law, chance, matter, energy, intelligence—neither these, nor a combination of these, can bear examination because of their own birth, identity (with the universe) and the need of existence of the conscious Self. The individual soul also is not a free agent, being under the sway of happiness and misery.

The *Kena Upaniṣad* also begins thus :

By whose will directed does the mind proceed to its objects ? At whose command does the *prāṇa,* the foremost, do its duty ? At whose will do men utter speech ? Who is the God that directs the eyes and ears ?

Keneṣitaṁ patati preṣitam manaḥ,
Kena prāṇaḥ prathamaḥ praiti yuktaḥ,
Kencṣitāṁ vācamimāṁ vadanti,
Cakṣuḥ śrotraṁ ka u devo yunakti.

Thus the various possible explanations for the riddle of the universe are considered one by one, and rejected as unsatisfactory. To explain a riddle is to relate it to something which we already know through the law of causation. A cause is something which must invariably and immediately precede the effect. To explain the universe, therefore, is to find out something which must necessarily and immediately precede it, and a knowledge of which is essential before we can understand the universe.

First let us take time. The fact that things are born and exist in time may make it a plausible explanation of the world. There are, however, serious objections to this. Though it is difficult to determine the physical time, if we take the psychological definition of it, time is but a part of the framework of thought itself, and without thought it cannot exist. Thought itself is a part of the universe whose explanation we seek. Therefore to consider time as an explanation of the universe will amount to reducing the former into an explanation of itself (*ātmāśraya*). It is logically a defect of *ātmāśraya.* It would be the same thing as saying that the cause of time is itself, which is no explanation. Again, time, though it appears to be eternal, always changes from the past through the present to the future, and it would seem to consist of innumerable moments which come into existence and die away just as any other object we can conceive of. It will also be seen on self-analysis that the cognizing self always precedes the cognition of time. So, time cannot be considered as the first cause which brought the universe into existence. The word *'ātmabhāva'* gives the three reasons explained above as to why time cannot be considered as a cause. These are oneness with the universe, subjection to birth and existence of the self prior to it. To quote here Dr. T. M. P. Mahadevan : (*a*) 'From the standpoint of the Absolute—if standpoint it may be called—there cannot be time. In the plenary experience, *Brahmānubhava,* time cannot be, even as in perfection imperfection cannot be.' (*b*) 'Time serves as the channel for all the orders of creation to return to their source which is the eternal Brahman. But Time is not left behind, for it too is consumed.' (*Time and Timeless*)

Next comes nature. Nature may here be taken in the sense of inherent property, or as representing the vast expanse of spatial objectivity. Nothing can come into existence if it were against its nature to be born—*'Nāsato vidyate bhāvonābhāvo vidyate sataḥ'.* 'Of the non-existent there is no coming to be ; of the existent there is no ceasing to be'. (*Gītā*)

So the presence of nature, (*svabhāvaḥ*)

may be considered a necessary antecedent to the birth of the universe, and as such, nature may be taken as its cause. Again, nothing can exist, or come into birth, or be conceived of, except as an object in space. Therefore, spatial objectivity, being a necessary and inevitable antecedent, may plausibly be considered as a cause of the universe.

But we find on scrutiny that in either case, nature cannot be considered a cause for the very same reasons as are condensed in the aphoristic expression *'ātmabhāvāt'*. Thus an inherent property can at best exist only in some object, and apart from the object it cannot have separate existence as a cause. Spatial objectivity, again, like time, is one of the frameworks of thought itself, and cannot exist as an antecedent to thought. So in either case nature cannot be considered as a cause of the universe of which it is a part. The existence of the cognizing self is again necessary for knowing nature. For this reason also nature cannot be the cause. Moreover, to say that the cause of the universe is its own nature is virtually to confess our ignorance of its true origin. We may recall in this context the words of Dr. Radhakrishnan. He says, 'In his account of causality Śrī, Śaṅkara makes the causal nature of the *svabhāva* or the *sāmānya* or the universal, while the effect is regarded as a condition, *avasthā* or *viśeṣa*. There are in the world many *sāmānyas* with their *viśeṣas*—both conscious and unconscious. All these *sāmānyas* in their graduated series are included and comprehended in one great *sāmānya*, i.e. in Brahman's nature as a mass of intelligence.' To understand the nature of this universal reality is to know all the particulars involved in it.

Next the question comes with regard to law. The universe is not a chaos but a cosmos. Everything seems to be related to everything else, and the whole seems to be well arranged, co-ordinated and organized into a system, each object having its definite place and function in respect of the whole, and each being subject to a particular kind of behaviour. Law is nothing but an intellectual formulation of this uniformity of behaviour of objects under particular circumstances. This uniformity may be supposed to be due to some controlling force from outside, which must necessarily exist beforehand. It is on this supposition that law is brought in as a plausible cause. But really law, being only an expression of the behaviour of objects, cannot exist apart from the universe and independent of the cognizing mind (Intelligence).

Next question is with regard to chance. Science tells us only about the *how* and not of the *why*, of things. Thus, the science of botany traces the various stages, and analyses the diverse agencies at work, in the development of a seed into a tree, but it cannot say why those agencies work in a particular way alone, and why the seed grows into a tree and not an animal. We may push back our explanation further and further, but there is a limit to all such explanations, and we shall be forced to admit finally that we do not know the *why* of things. It is then that we have to take refuge in the explanation that it is due to accident or chance. If, however, we look at it a little closer, we find that the explanation means nothing more nor less than the denial of the universal law of causation. Along with time and space, causation forms a framework of thought itself. Therefore, to deny it will be tantamount to denying thought itself. Intellectually, therefore, it is impossible to conceive of anything as due to chance. It will be simply a confession of our ignorance.

Next comes matter. The whole universe may be conceived of as a combination of

irreducible particles of matter called atoms, as scientists used to do till recently. But as even these admittedly form part of the universe that we are trying to explain, and as they require the presence of the cognizing subject for their very existence, they cannot be properly considered as the cause of the universe. In the philosophical contest that was held at the court of King Janaka, Gārgī, a woman sage, questioned Yājñavalkya about the support of all things as 'On what is all this woven warp and woof?' In a series of answers, Yājñavalkya leads the enquirer to higher and higher concepts and lastly, when Gārgī asks him, 'On what is space (one of the principal elements) woven', he replies that it is the *Imperishable (Akṣara)* which is the support of space. *(Bṛhadāraṇyaka)*'

Next is the question of energy. Even from a materialistic point of view of the universe, the inert atoms have to be brought into union by force or energy, which may, on that account, be spoken of as the cause of the universe. Or, as modern scientists say, the ultimate particles of matter may themselves be units of energy. Therefore, it may be proper to consider energy as the source of all matter. A little thought, however, will show that this energy cannot be the cause of the universe, because like everything else energy itself is part of the universe which we seek to explain, and cannot exist apart from the cognizing self.

Next comes the Puruṣa (Ātman as reflected in the *buddhi*, or limited by it) associated with body, senses, mind and ego. This Puruṣa i.e. *jīva* is dependent in its phenomenal state, upon the *karma*, or action of a former existence. Its happiness and suffering are determined by its past good and evil deeds. Being itself dependent, the individual self cannot be the independent cause of the universe. It cannot be imagined that the Ātman would create a universe which would cause its own suffering.

Thus, it is not possible to discover the final cause of the universe by means of reason based upon sense experience. Therefore, the seers pursued the path of *yoga*, inwardness which consists of self-control and one-pointedness of mind, and they came to the conclusion that the Supreme Lord evolved the world with the help of His own Māyā.

The attributeless Brahman, or pure consciousness, which is beyond time, space, and causality, is the only Reality. Māyā is postulated from the relative standpoint to explain the creation. It is an inexplicable power which belongs to Brahman and has no existence independent of Brahman. Brahman, when associated with Māyā, is called Brahman with attributes (Saguṇa Brahman) and causality of the universe constitutes the essential nature of the Saguṇa Brahman, called Īśvara. Brahman does not create the universe out of an extraneous matter; the universe is a manifestation of an aspect of Brahman. That is, Brahman is immanent as well as transcendent. It is the material as also the efficient cause of the world *(abhinna-nimittopādānakāraṇa)*.

The second aphorism of the *Vedānta-Sūtras* and the *Taittirīya Upaniṣad* declare Brahman as the cause of the origination, preservation and destruction of the universe.

'Janmādi asya yataḥ' (V.S. I. i. 2.)
'Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayantyabhisaṁviśanti.' (*Taittirīya* III. i.)

'From which all beings are born, having been born, by which they remain alive, and into which again they enter, that is Brahman'. The *Upaniṣad* declares, 'He desired, "May I procreate myself." He performed austerity. Having performed

austerity, he created all this, whatever there is here. Having created it, into it, indeed, he entered.' (ibid., II. vi)

Chāndogya, similarly, states, 'It thought: "Would that I were many! Let me procreate myself!' (VI. ii. 3.)

All this—whatever exists in this changing universe—should be covered by the Lord. (*Iśā*, I.)

'That (Brahman) is infinite (full), and this (universe) is infinite (full). The infinite proceeds from the infinite. (Then taking the infinitude of infinite it (universe) remains as the infinite (Brahman) alone. (*Bṛhadāraṇyaka*)

Or

That is full, this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.

The dual causality that is declared of Brahman as its definition *per accidens* (*taṭasthalakṣaṇa*), is only in view of the doctrine of illusory manifestation. Brahman is neither the originating cause nor the transformed cause of the world. It illusorily appears as the world. But no inquirer into truth will be satisfied with the knowledge that Brahman illusorily appears as the world. Hence the Advaitin has to state how the Real appears as the transitory world. Without the assumption of an extraneous principle which projects the illusory manifestation, it is not possible to account for the world-appearance. There must be admitted some principle or power which superimposes the manifold universe on the non-dual Supreme Brahman. This principle is called Māyā or *avidyā* (nescience). Māyā is the power of Brahman. It cannot be really different from Brahman-Intelligence; since if it were really different, the scriptural texts declaring non-difference would be contradicted. Nor can it be non-different from the Absolute, since identity is not possible as between the intelligent and the inert. Nor can it be both different and non-different, since contradictories like difference and non-difference cannot reside in one and the same thing. Similarly Māyā is not real, because of conflict with the scriptural declaration of non-difference. Nor is it unreal, because there would be no other primal cause of the world. It cannot be both real and unreal because of contradiction. Hence, since it is not possible to determine that nature of Māyā in terms of any of the human categories, it is called indeterminable (*anirvacanīya*).

Māyā has the two functions of concealment of the real and projection of the unreal. It obscures the real Self and projects the unreal world. That is, the projective power of Māyā superimposes the unreal on the real, the not-self on the Self.

To define Brahman as 'Existence, Consciousness, Bliss' is more adequate than to define it as the cause of the world. 'To define Brahman as the cause of the origination etc., has no purport of its own. Its only purpose is to lead us nearer to Brahman so that we may conceive of Its essential nature as Being etc.' (Dr. T. M. P. Mahadevan: *Time and Timeless*).

In fact, Brahman can only be negatively described as 'not coarse, not fine, not short, not long' and so on. The three words—Existence, Consciousness, Bliss are different symbols for one and the same Brahman. These symbols are used only to negate the three states—*anṛta, jaḍa* and *duḥkha*. It is *sat* (real) meaning that it is not *asat* (unreal). It is *cit* (consciousness), meaning that it is not *acit* (non-consciousness). It is *ānanda* (Bliss), meaning that it is not of the nature of misery (*duḥkhasvarūpa*). Yet, for the sake of the mass of mankind, scripture defines Brahman in positive terms. (*Chāndogya,* I. vi. 6; III. xiv. 2)

'The Scripture thinks, Let them first find themselves on the path of the existent,

then I shall gradually bring them also to an understanding of the existent in the highest sense', *sanmārgasthāstāvadbhavantu, tataḥ śanaiḥ paramārthasad api grāhayiṣyāmi iti manyate śrutiḥ. (Śaṅkara-Bhāṣya, Chāndogya,* VIII. i. 1)

Śrī Śaṅkara supports Gaudapāda's theory of *ajāta* or non-creation or non-origination. The world is not evolved or produced, but seems to be so, on account of limited insight. Causality of Brahman is only *vivartopādāna* and not *pariṇāmopādāna.* The world is non-different from (*ananya*) and non-independent of (*avyatirikta*) Brahman.

'The Vedic seers did not stop with a personalist view of Reality. It may be said that they did not rest content until they had a vision of the unlimited Absolute, which cannot be characterized in terms of the categories known to us. The hymn where Absolutism appears in all its splendour is the *Nāsadīya-Sūkta* which has been praised as containing 'the flower of Indian thought'. The first two verses of the hymn, as rendered by Muir, read as follows :

1. 'Then there was neither Aught nor Nought,
   no air nor sky beyond.
   What covered all ? where rested all ?
   in watery, gulf profound ?
2. Nor death was there, nor deathlessness,
   nor change of night and day
   That one breathed calmly, self-sustained,
   nought else beyond it lay.

Here, the final Reality is significantly referred to as 'That One' (*tad ekam*), without employing any particular name. To this one principle all things are traced. Opposites like being and non-being, life and death, night and day, are shown to be the self-unfoldment of this One.

Brahmānubhava gives the highest insight into Brahman, and he who has it answers every question of the nature of Brahman by silence or negative marks.

A TRUE BRĀHMANA AS DEPICTED IN BUDDHISM

Dr. Aparna Chattopadhyay

It is noteworthy that the Buddha who attached the highest importance to one's deeds, pointed out the characteristics of a true Brāhmaṇa. Thus he says in the *Sutta-Nipāta* that one is a Brāhmaṇa by one's deeds and not by birth, just as one is a *'vṛṣala'* by his deeds and not by his birth—*na jaccā vasalo hoti, na jaccā hoti Brāhmaṇo, kammunā vasalo hoti, kammunā hoti Brāhmaṇo. (Sutta-Nipāta,* Pāli text with Hindi Translation by Bhiksu Dharmaratna, 1966, Mahabodhi Society, Sarnath, Varanasi, Uragavagga, Vasala Sutta, Vol. XXI)

The Buddha continues to say that Brāhmaṇas born in illustrious Vedic Brāhmaṇa families are often found doing sinful deeds. And by such deeds they are condemned here on earth and they suffer hereafter. Their lineage cannot save them either from disreputation or from sufferings in after-life. *(Sutta-Nipāta,* Uragavagga, Vasala Sutta, Vols. XXV-XXVII : ... *na te jāti nibāreti, dugaccā*

garahāya bā. ... na jaccā vasalo hoti, ...)

It is noteworthy that we find the same attitude in *Manu,* in which we find that a Brāhmaṇa who does not perform Brāhmanical duties, does not enjoy the merits of his birth. (*Manu Smṛti,* I, cix: *Ācārādvicyuto vipro na vedaphalamaśnute, Ācāreṇa tu saṁyuktaḥ saṁpūrṇaphaḷa bhāg bhavet*) Further *Manu* says that by studies and performance of other meritorious deeds one becomes a Brāhmaṇa (II, xxviii). According to the *Dhammapada,* which is one of the oldest of the Buddhist holy texts, the foremost and natural duty of a Brāhmaṇa is that he should remain absorbed in meditation. The sun glows by day; the moon shines by night; in war-array glows the warrior. In meditation glows the Brāhmaṇa. By day and night glows the Buddha in his splendour:

Divā tapati ādicco;
rattin tapati candimā;
sannaddho khattiyo tapati;
jhāyī tapati Brāhmaṇo.
Atho sabbam ahorattaṅ
Buddho tapati tejasā.

(*Dhammapada,* Edited and Translated by A. P. Buddhadatta Mahathera, The Colombo Apothecaries' Co., Ltd., Brāhmaṇa Vagga, 387) So the first characteristic of a Brāhmaṇa is his contemplative nature. This is no doubt the characteristic of a Brāhmaṇa ascetic as noticed in Hindu *Dharmaśāstra.* Thus in *Atri* we find ten types of Brāhmaṇas out of which the best and first two types are *Deva-Brāhmaṇa* and *Muni-Brāhmaṇa.* Similarly Apararka has quoted *Devala* and classifies Brāhmaṇas into eight groups, three of which are *ṛṣi-kalpa, ṛṣi* and *muni-Brāhmaṇas.* (P. V. Kane: *History of Dharmaśāstra,* Hindi Translation By A. Chaube, Vol. I, First edition, Hindi Samiti Sūcanā Vibhāg, Lucknow, page 153)

'The person who wears rags, who is lean, showing veins all over the body, who meditates alone in the forest—him I call a Brāhmaṇa', says the Buddha. (*Dhammapada,* Brāhmaṇa Vagga, 395) That Brāhmaṇa is a true Brāhmaṇa who has given up all sensual pleasures of the world, all cravings, has renounced the world and has become a homeless one, who has discarded human bonds and transcending celestial ties is completely delivered of all bonds, who has given up delight and aversion, who has no clinging to aggregates that are of the past, future or the present, who is without clinging or grasping. (ibid., 415-421)

In the above account of the characteristics of a real Brāhmaṇa, we find greater details about the ascetic Brāhmaṇas who existed in India, as the Greeks saw them in the fourth century B.C. Dandamis was such a Brāhmaṇa, who lived in the wood, slept on the bed of tree-leaves, ate wild roots and fruits and drank spring-water, who went naked, who had neither home nor relations nor friends, who was always absorbed in meditation, who neither feared death nor cared for earthly joys and pleasures, who contemptuously refused to visit Alexander though he was threatened with death sentence for disobeying the orders of the world-conqueror. (*Vide,* Author's article entitled *Indian Brāhmaṇas in Greek Accounts, Prabuddha Bharata,* February, 1967)

It is noteworthy that Buddhist definition of a Brāhmaṇa is so great that a true Brāhmaṇa has no desire even for higher or better life. A real Brāhmaṇa has discarded human bonds and has transcended celestial ties:

Hitvā mānusakaṅ yogaṅ
dibbaṅ yogaṅ upaccagā
sabbayoga-visaṁyuttaṅ
tam ahaṅ brūmi Brāhmaṇaṅ

(*Dhammapada,* Brāhmaṇa Vagga, 417) Again the Buddha says that one in whom is found no longing either for this world or for another, who is unattached, dis-

yoked he is a Brāhmaṇa :

Āsā yassa na vijjanti
asmiṅ loke paramhi ca,
nirāsayaṅ visaññuttaṅ
tam ahaṅ brūmi Brāhmaṇan.

(ibid., 410)

The above idea is repeated again in verse no 385 of *Dhammapada* (Brāhmaṇa Vagga). A Brāhmaṇa is he for whom there exists neither the hither nor the further shore, who is undistressed and unbound :

Yassa pāraṅ apāraṅ vā
pārāpāraṅ na vijjati ...

Manu (VI. 45) points out similar quality for a true Brāhmaṇa. Thus one is a Brāhmaṇa who finds happiness neither in life nor in death. (*nābhinandet maraṇaṁ nābhinandet jīvitaṁ* ...)

In the *Āpastamba Dharma-Sūtra* (II, 9, 10) a Brāhmaṇa in the last stage of life, that is, in his life of *'sannyāsa'* will live without fire, without a house, without pleasures, without protection ... he shall wander about neither caring for this world nor for heaven. In Buddhism such a Brāhmaṇa is a real Brāhmaṇa, who has given up all sensual pleasures, and has renounced the world and become a homeless one. (*Dhammapada,* Brāhmaṇa Vagga, 415) 'He who, in this world, giving up craving, would renounce and become a homeless one, who has dried up the craving for existence—him I call a Brāhmaṇa', says the Buddha. (ibid., 416) So one who is an ideal Brāhmaṇa in Hinduism is the real Brāhmaṇa in Buddhism. In *Manu* (VI) we find Brāhmaṇas, who have reached the fourth stage of life, that is, *'sannyāsa'*. At such a stage a Brāhmaṇa moves alone, he lives under a tree, he wears coarse clothes, he is not dependent on anyone for his protection or care. He neither lights fire nor he has any home. (ibid., VI, 42-44) In the *Dhammapada* (404) we are told that a Brāhmaṇa is he who is not intimate either with householders or with homeless ones, who wanders without an abode wanting but little.

The Buddha points out that neither matted hair nor skin-dress will make one a Brāhmaṇa, if he is wicked or full of passions. (ibid., 393-394) One is called a Brāhmaṇa because one has discarded sins (*Bāhitapāpo ti Brāhmaṇo* ...). (ibid., 388) A Brāhmaṇa should be pure in deeds according to *Manu* (VI. 38) (*dṛṣṭipūtaṁ nyasetpādaṁ*...). *Ahiṁsā* is a virtue of a Brāhmaṇa in Buddhism and so it is in *Manu*. 'One who has abandoned all hurt to any living object active or still, who neither slays nor causes to slay—him do I call a Brāhmaṇa', says the Buddha. (*Dhammapada,* Brāhmaṇa Vagga, 405) 'No living being should have any cause of fear from a Brāhmaṇa who takes to *sannyāsa'*, says *Manu* (VI, 40)

Suppression of sense-organs is a requisite qualification of a Brāhmaṇa in Buddhism. (*Dhammapada,* Brāhmaṇa Vagga, 383) A Brāhmaṇa is patient, he is passionless, he is friendly among the hostile, peaceful among the violent (ibid., 399, 400, 401, 422, 406), he utters gentle, instructive true words and gives offence to none, he is free from anger, he is virtuous, he has cut off the throng of hatred, by him no evil is done, he takes nothing that is not given. (ibid., 408, 400, 398, 391, 409)

In *Manu* (VI, 92) ten characteristics of righteousness (*dharma*) are patience, forgiveness, stamina, non-stealing, cleanliness, control of passions, intelligence, learning, truthfulness and freedom from anger—*dhṛtiḥ kṣamā damoasteyaṁ śaucamindriyanigrahaḥ dhīrvidyā satyamakrodha daśakaṁ dharmalakṣaṇaṁ*. Control of sense-organs, friendliness to all, meditation, control over mind, and kindness to all creatures are the virtues to be cultivated by a Brāhmaṇa

when he takes to the life of a forest-hermit. (*Manu,* VI, 8) We have seen that these qualities are requisite characteristics of a Brāhmaṇa in the *Dhammapada.*

The Buddha laid great emphasis on the quality of a Brāhmaṇa of being free from anger and to be friendly to those who are hostile. (*Dhammapada,* Brāhmaṇa Vagga, 400, 406) In *Manu* (VI, 48) it is laid down that a Brāhmaṇa should not show anger in return to one who is angry, he should bless one when he is cursed, and he should not utter speech devoid of truth.

In the *Mahābhārata* (Ādiparvan, Ch. LXXIX, 1-6) the Sage Śukra, father of Devayānī discusses the great values of not being angry in any condition. He says, 'Know then, O Devayānī, that he who does not mind the evil speeches of others, conquers everything. The wise people say that he is a true charioteer who without slackening, holds tightly the reins of his horse. He, therefore, is the true man who subdues his rising wrath. Know thou, O Devayānī, that by him is everything conquered, who calmly subdues his rising anger. He is regarded as a man, who by having recourse to forgiveness, shakes off his rising anger like a snake casting off its slough. He who suppresses his anger, who ignores the evil speeches of others, who does not become angry though there be cause for it, certainly acquires the four objects for which we live (viz., *dharma, artha, kāma,* and *mokṣa*). One who never feels angry at anything is superior to one who performs without fatigue sacrifices every month for a hundred years.'

A Brāhmaṇa, according to Buddha, is one who has attained perfect knowledge, who has plunged into deathlessness, who is detached and enlightened (*buddhaṅ*) who, clinging to nothing, has attained *nibbāṇa.* (*Dhammapada,* Brāhmaṇa Vagga 411, 412, 414, and 419) In *Manu* (VI, 49) self-realization and detachment are the virtues to be developed by a Brāhmaṇa in the fourth stage of life, that is, in the life of *sannyāsa.* In the *Āpastamba Dharma-Sūtra* (I, 1, 3, 10-24) all the qualities of a Brāhmaṇa noticed in the *Dhammapada* and in *Manu,* are given. A twice-born, during the first stage of his life, that is, in his life of *brahmacarya* should wear a skin only as his upper garment; should not look at dancing, nor be addicted to gossiping, should be discreet, forgiving, should restrain his organs, should be modest, possessed of self-command, free from anger and free from envy. The ideal Brāhmaṇa is he who has attained the supreme spiritual wisdom, and insight and realized the all-pervading Universal Spirit. (ibid., I, 8,23, 1-2) The faults like anger etc., which according to Buddhism should not be found in a real Brāhmaṇa, are the faults which tend to destroy all creatures according to the *Āpastamba Dharma-Sūtra.* Those faults are anger, exultation, grumbling, covetousness, perplexity, doing injury to any body, hypocrisy, lying, gluttony, calumny, envy, lust, secret-hatred, neglect to keep the senses in subjection, neglect to concentrate the mind. Freedom from all these faults, truthfulness, self-denial, liberality, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration of the mind, regulation of one's conduct, peacefulness and contentedness,—these are the good qualities for all the four castes according to the *Āpastamba Dharma-Sūtra* (I, 9, 23, 5-6). Anger is a great vice in the same work (ibid, I, 11, 31, 25) and we have noticed that Buddha makes freedom from anger one of the essential characteristics of a true Brāhmaṇa. It is worthnoting that the good qualities which are emphasized by the *Āpastamba Dharma*

Sūtra, are the characteristic virtues of a Brāhmaṇa in Buddhism. According to the *Āpastamba,* those qualities should be cultivated by all men.

The eight good qualities of the soul, according to *Gautama Dharma-Sūtra* (VIII, 23), are compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness.

Thus we find that same qualities are required in a true Brāhmaṇa both in Buddhism and in Hinduism. The only difference is that in Buddhism a true Brāhmaṇa will attain *nibbāṇa* by practising and developing the qualities noted above (*Dhammapada,* Brāhmaṇa Vagga, 414) while in Hinduism, a Brāhmaṇa with such qualities will reach Brahmā, the Supreme Being. (*Manu,* VI, 85)

The question is why in large number of verses the true characteristics of a Brāhmaṇa are discussed by the Buddha in the *Dhammapada. Manu* has prescribed the same virtues for a twice-born who takes to the life of a forest-hermit. The duties and life of a Brāhmaṇa householder in the *Dharma Sūtras* as well as in *Manu* are different. (*Āpastamba* II, 1. 1-20; *Gautama* Ch. V; *Manu,* Ch. III) The real Brāhmaṇa in Buddhism is the Brāhmaṇa who possesses the virtues and qualities of a Brāhmaṇa-hermit as described in the *Dharma Sūtras* and in *Manu.* (*Āpastamba* II, 9, 21; *Gautama* Ch. III, 16, 17, 18, 19, 20, 23, 24, 25, 26, 28, 34; *Manu,* Ch. VI)

It is significant that the Buddha attached great importance to the Brāhmaṇical virtues as he points out those virtues in so many details, as discussed above. A Brāhmaṇa thus according to the Buddha is the epitome of all noble and divine virtues. He says, 'One should not strike a Brāhmaṇa...shame on him who strikes a Brāhmaṇa...' (*Dhammapada,* Brāhmaṇa Vagga, 389) In the *Dīgha-Nikāya* the Buddha highly praises the great Brāhmaṇa sages and seers of the Vedic age. (*Ambaṭṭha-Sutta*)

The question is why the Buddha found it necessary to discuss with details the real characteristics of a Brāhmaṇa. If we search the cause for it, we shall find that during Buddha's time all the Brāhmaṇas of the country were not living up to the high spiritual, intellectual and moral standards and there was a degeneration among them. We are told about this degeneration in the *Dīgha-Nikāya.* Many Brāhmaṇas were leading life of comfort and luxury, many of them took to poor avocations like fortune-telling, making predictions. (*Dīgha-Nikāya,* 'Ambaṭṭha-Sutta,' 'Śrāmaṇya phala-Sūtra') Many of them participated in witnessing dance, music, dramatic performances, animal-fights etc. (*Dīgha-Nikāya* Śrāmanya phala-Sūtra, 48). That Brāhmaṇas after the completion of their studies and having entered domestic life enjoyed good food and dresses and wore ornaments and led a life of ease and comfort, was noticed by the Greeks. (*Megasthenes Fragm,* XLI; *Strabo,* XV) It is attested by *Manu* (V & III) in which a Brāhmaṇa householder was permitted to eat flesh on certain occasions and to have joys and comforts of domestic life. The fact that the Brāhmaṇas indulged in animal killing is attested not only by Buddhist literature (*Sutta-Nipāta,* Cupavagga, *Brāhmaṇa-Dhārmika-Sutta,* 25) but also by the *Dharma Sūtras* (*Āpastamba Dhrama-Sūtra* I, 5, 16; I, 5, 17, 30-31; II, 7, 1-3), the *Mahābhārata* (Ādiparvan, LXXIV, 130), *Arthaśāstra* (Book XIV, Ch. III, 15) and the *Manu Smṛti* (Ch. V, 16-18, 22-23, 31-32, 39-42)

It will be however wrong to think that the whole Brāhmaṇa community had degenerated. That there were ideal Brāhmaṇas who led glorious life of asceticism is attested by the Greeks. (cf. Article entitled

Indian Brāhmaṇas in Greeks Accounts in *Prabuddha Bharata,* February, 1967) It seems the Buddha made efforts to raise the Brāhmaṇa community to their aim and ideal since many of them had begun to care more for earthly pleasures than for spiritual glories and attainments. Thus he emphatically declares in the *Dhammapada* (Brāhmaṇa Vagga, 396) that one born of Brāhmaṇa lineage is not a Brāhmaṇa, in his opinion :

Na c'āhaṅ Brāhmaṇaṅ brūmi
Yonijaṅ mattisambhavaṅ

The special attention that the Buddha paid to the Brāhmaṇical virtues, shows that he had high regard for true Brāhmaṇas. The Buddha was certainly not against the Brāhmaṇas, he wanted them to be true to their noble lineage in deeds and attainments.

MIND AND MATTER

Sri B. K. Nema

The complexity of the mind-matter problem has led C.E.M. Joad to remark that it is the problem of the elephant and the whale raised to the *nth* degree. It is extremely difficult to decide whether the elephant or the whale is the superior animal. Likewise, it is well neigh impossible to determine the relationship and the relative importance of mind and matter.

A number of theories have been formulated concerning the mind-matter problem both by Philosophers and Scientists. The principal theories, however, are four and others are their variations and subforms. These four theories are dualism, materialism, idealism and neutral monism. A brief survey of these theories is presented here. They have been held both on philosophical and scientific grounds.

Dualism adopts the naive 'no-matter, never-mind' attitude on the issue. Mind is not material in nature and matter is not endowed with the characteristics of the mind. The credit for elevating this common sense view point to the status of a philosophical theory must be given to Descartes, the father of modern philosophy. In Descartes' view mind was a thinking substance devoid of extension and matter an extended substance devoid of the capacity of thinking. He laid stress on the mechanical functioning of matter. Thereby, he also laid the foundations of modern mechanics.

The considerations which favour this view are simple enough. Mind and matter have each characteristics of their own. Any superimposition of the characteristics or functions of one over the other is ridiculous and fantastic. Never do we speak of 'square yards of love, pounds of hope, or inches of thought. Nor do we say that stars love, atoms hope or rocks think'. Linguistic usage also favours dualism. Whatever interpretation we may give to the two words, all will acknowledge that 'mind' and 'matter' have distinguishable meanings. They must, therefore, be denoting two independent entities. Hence, mind is one thing and matter is quite different from it.

The weakest point of dualism is that it creates an unbridgable chasm between mind and matter and then tries to invent some sort of a meeting point for them.

Mind is enshrined in the body which is material. Their relationship is an undeniable fact but an equally undeniable fact to the dualist is their independence. The dualist, therefore, is torn between the desire to see mind and matter married on the one hand, and his anxiety to keep them apart, on the other.

Materialism and idealism are able to mitigate the acuteness of the relationship question by making a virtual denial of the duality of mind and matter. Materialism reduces mind to matter and idealism maintains that matter is rooted in mind. These two theories are now holding the field and dualism is almost out of the contest.

The evidence for materialism comes largely from the sciences. Comparative anatomy and physiology have shown, that the more organized and evolved the nervous system the greater is the capacity of the animal for varied and organized responses, which is the characteristic by which is judged its mental superiority. Similarly structure of the brain is also of considerable importance in the matter. Brain may very well be regarded the seat of the mind. Recent investigations are proving that on the activity of the hypothalamus in the mid-brain depend the emotional experiences of the individual. It is becoming abundantly clear now that a man's intelligence, temperament, aptitudes and such other personality traits vary concommitantly with the endocrine balance. Various drugs have the efficacy to change for a shorter or a longer duration the mental make up of a man. All this indicates that mind is a function of certain chemico-physiological factors.

Memory is by far the most important mental faculty. We are, what we are, only on account of our memories. Our personality is an integrated whole only because with the thread of memory we are able to put our various experiences into proper relationship. Memory is the capacity to link the past with the present. And, it was till recently considered necessary to assume the existence and continuity of the mind or spirit to whom this capacity belonged. But, experimental proofs which have now been obtained show that what endures is not a mind but a chemical change in the brain. It is this chemical change in the molecules of the brain which makes possible the revival of an earlier experience. This chemical element is referred to as RNA. In experiments RNA has been extracted from the brain of a rat, after it has been trained to perform a certain task; and injected into another rat. This enabled the second rat to perform the same task without undergoing the necessary training. Transfer of RNA seems to have transferred the memory of one rat into the other.

The latest developments in technology have added credulity to the materialistic hypothesis. We have now developed the thinking machines and the electronic brains. Robots have been manufactured. They are far superior to humans in certain respects though quite different from them as regards their structures. The tremendous possibilities looming large in this field seem to be of far reaching consequences. The obvious question facing man is, whether he will be able to retain his superiority over these contrivances of his own, in the long run.

These facts cannot be denied nor, their significance overlooked. All told, they imply that mental phenomena is not different from material phenomena. Or, if this may appear high sounding then, let us say that mental phenomena are largely similar to and explainable in terms of mechanical and material factors. Mind is a bye-product of matter.

Considering the backing materialism has received from the sciences, idealism seems

to be poised against quite formidable opposition. This awareness has led the idealists to adopt scientific lines in the recent past. The idealist is much more at home on the philosophical ground but the challenge has forced him to fight the opponent in his strong hold.

The basic contention of idealism is that mind, spirit or consciousness is the primal substance and that it is not amenable to materialistic and mechanical explanations. To prove this the idealist lays his finger upon what is ordinarily regarded as extra ordinary and supernatural occult and mysterious. More often than not, such phenomena are denounced and rejected outright. The idealists endeavour to prove that they are not imaginary, false or unreal. They are as real as reality can be.

Clairvoyance, telepathy, extra-sensory perception, prophetic dreams and precognition were all regarded as creations of the superstitious minds. Cases of memory of previous births had hardly any status above devilry. To these may be added the phenomena of *mantra* power. Remarkable things happen when such phenomena occur. They are inexplicable as they cannot be adequately described with the aid of the known scientific principles. They were all relegated, therefore, to the realm of religion, mysticism, spiritualism and superstition. Science, it was held, had nothing to do with them. But idealists with scientific leanings have applied the strictest control—conditions in their study. Laboratories have been set up and experiments conducted to study them. Idealists have thus proved that such psychic-phenomena are as real as the phenomena studied by the physicist and the chemist. The defiance of these psychical phenomena to fall in line with the physical phenomena has been regarded as enough warrant to admit of their independence and supremacy in respect of the latter.

From the idealist standpoint the progress and the achievements in the sphere of psychosomatic medicine are of great value. They indicate that physical ailments can be treated by thought-cure or psychotherapy. Mental operations hold sway over the body, which is nothing but matter with a special organization. The idealists infer from this fact the conclusion that mind is a reality of a higher or more fundamental order than matter.

The efforts of the idealist are thus, directed towards proving the independence and superiority of mind over matter. Consequently, mind is the primary substance and matter is dependent upon it.

The literature both for and against these theories is voluminous. With each new discovery in the fields of physics and chemistry, biology, physiology, psychology and many other allied sciences, the odds appear to lie in favour of the materialistic theory. Yet, with all the support of the sciences it has not been possible to refute the idealist claims. The issue therefore remains unsettled.

But, now gradually there has emerged a new standpoint called neutral monism. Strangely enough, the neutral monist also presents his case on scientific grounds. He is impressed by the trends of the latest investigations and studies particularly in the spheres of physics and psychology. Physics studies matter and psychology is the science of mind. The clue to the mind and matter problem can be found according to the neutral monist, by analysing the under currents in these spheres.

Now, modern physics has given up the idea of the solidity of matter and the impenetrability of atom. The atom has been split and thereby has been disproved the myth of the solidity of matter. There is vast emptiness within the matter. Matter is so porous remarks A.S. Eddington, that if all the ultimate particles constituting

the human body are brought together, it would reduce to the size of a speck just visible through a magnifying glass. Not only that, but our knowledge about the innermost cores of the matter is inferential. Much of what we know about it is the result of certain calculations and deductions therefrom.

Matter, it seems then, has lost its substantiality. The physicist talks of the nucleus, electrons, protons etc. But, 'all this however is only a convenient way of describing what happens elsewhere namely, the radiation of energy away from the centre. As to what goes on in the centre itself, if anything, physics is silent'. What we call matter then, accórding to Bertrand Russell, is a 'Convenient formula for describing what happens where it is not'. Perhaps that is as near as the new physics can get in dealing with the nature of matter. Matter is ghostly now, a name without any substance. It is like the grin of the Cheshire cat in *Alice In The Wonderland,* which continues to hang in the air though the cat has vanished.

Mind on the other hand, fares hardly any better. Present day psychologists are studying the behaviour of the individual, working of the sense organs, structure and functions of the brain and the nervous system, endocrine system and its working, and such other things. Thereby, they are explaining the cognitive, affective and the conative activities of the individual. Where the mind comes in, is difficult to see. It seems that psychology has not gone beyond the frontiers of physiology. Again, one's intelligence, aptitudes, personality and its various aspects are largely determind by various environmental factors such as geographic, socio-economic, cultural etc. It means then, that physical and social factors have a determining impact upon mental phenomena.

Bertrand Russell has, therefore, maintained that there are clear indications of the coming together of mind and matter. Matter is becoming less material and mind is becoming now less and less mental. Material phenomenon has a more or less mental aspect and mental phenomenon has a material counterpart. There must be some basic intimate relation between the two. Perhaps this is so because matter and mind are fundamentally non-differentiated. Reality is neither mental nor material. It is neutral. It may be characterized as mental from one view point or material from another view point. A curve is concave from one side and convex from the other. The two are inseperably linked. Mind and matter likewise are merely two aspects of the neutral reality.

These are the divergent stands taken by thinkers on the mind-matter problem. They all seem to be equally cogent. Each one has got certain weakpoints too. However, with its synthetic approach the neutral monism seems to gain a slight edge over others.

By way of conclusion may be mentioned a deeper implication that seems involved in the issue. The concept of the material world existing in three dimensional space and unidimensional time is now outdated. The world exists and persists through a four-dimensional space-time. Modern scientists have also ample reasons to maintain that the nature of matter is determined largely by the nature of space-time. That being so our world is not merely spatio-temporal but a spatio-temporal-material world. But, it is becoming evident now that mind is intimately related with matter. Matter and mind thus seem to form a so far unrecognized dimension of our world. Yet, who knows there might be many dimensions still unknown.

NOTES AND COMMENTS

IN THIS NUMBER

With this January issue, the *Prabuddha Bharata* enters the seventy-third year of its publication. On this occasion of the New Year, we offer our thanks and greetings to all our readers, contributors, friends and well-wishers who, by their continued help and co-operation, have served the cause of this journal in various ways.

D. Prithipaul M.A., D.Phil. (Sorbonne) is a Fellow of the Centre for the Study of World Religions, as well as Lecturer at the Harvard College, Harvard University, U.S.A. He was previously a Research Fellow at the Centre of Advanced Study in Philosophy in the Banaras Hindu University, Varanasi. He hails from the Mauritius Islands and is quite intimate with the thoughts of Sri Ramakrishna and Swami Vivekananda. In his article 'New Problems of Hinduism' Dr. Prithipaul makes a broad survey of the challenges of modernity which the Hindu traditionalism is called upon to meet.

In the article entitled 'Thoughts on Yoga' Dr. R. R. Diwakar discusses a few unfamiliar aspects of the Science and Art of Yoga. The meaning of Yoga, to Dr. Diwakar, is much broader than what it is usually thought of.

To see changelessness in the midst of change is the eternal quest of Indian thought. H. L. Sharma, M.A., Ph.D. District Inspector of Schools, Kanpur, U.P. clinches the issue as he presents his short article here on 'I am Chronos, The Lord of Time'.

(Miss) P. C. Subbamma, Siromaṇi, M.A., M.Litt. is a Research Fellow in the Centre of Advanced Study in Philosophy, University of Madras. She outlines a brief exposition on 'Cause of the Universe' in which she recalls the viewpoints of the Vedic and Upaniṣadic seers of India.

(Miss) Aparna Chattopadhyay M.A., (First class First), Ph.D., F.R.A.S. is a Lecturer in the Post-Graduate Department of History, Banaras Hindu University, Varanasi. Her article here is on 'A True Brāhmaṇa as depicted in Buddhism'.

Sri B. K. Nema M.A., is a Lecturer in Philosophy in the Birla Institute of Science and Technology at Pilani, Rajasthan. In his article 'Mind and Matter' Sri Nema studies the question of Mind-Matter relationship and surveys the view points of the different schools of thought in that connexion.

REVIEWS AND NOTICES

THAT HIS WORD WILL LIVE. By Olive Ross Thompson. Philosophical Library, Inc., 15 East 40 Street, New York. Pages 71. Price $ 3.50.

Essentially a Christian book, it is one which non Christians can read with pleasure. The author is a sincere seeker after God and sees in God-knowledge Life-Eternal and therefore she brings to the workaday man and woman a compendium that will help them to live and bring to everyday affairs a meaning. For, as the author notes in her short and beautifully-written preface of two pages, God is not to be known a few hours before death or just before the enemy has begun to bomb us but right now. Her book is therefore a 'home guidance' in God's truth—something which

mothers the world over would love to bring to their children.

The busy man, woman and child have precious little time for 'worship' and therefore the author brings to the eager seeker after the Truth the words of wisdom that only a God-lover can bring to people. Her book is dedicated to people—'God's children the world over'. Though she is by no means dogmatic, she is sincere and convincing, as readers of the book will find for themselves. The language and the illustrations are far from difficult and will appeal to all who love simple language clothing beautiful thoughts.

Her fourteen chapters are to the point, and whether they be on 'The Purpose of Life', 'The Kingdom of God', 'Prayer' or 'How God Speaks', Mrs. Thompson is dependable. 'How God Speaks' is a chapter that one would like to read more than once to get at the meaning, short though the chapter is, but not so short as the chapter on 'Resentment' which must be absent or cut short if God is to mean anything.

This book as I have said, can be read with profit both by children as much as adults who love to hear of God and the diverse ways in which He manifests Himself to those who want to know Him. And I fall back on the concluding part of the preface to the book:

'If we want God to become a reality—a Friend, a Partner, a Guide, a loving Heavenly Father to you and to me—the more we listen to, quietly talk of, and practice His instructions, the better He can and will impart His wisdom to us.'

What is the purpose of life but to 'seek the kingdom of God upon earth'? What is the kingdom of God but 'an understanding of how He works and why He works that way?' And what is Prayer? The answer is in the prayer: 'Our Father Who art in Heaven, hallowed by Thy Name, Thy Kingdom come on earth ...' What is our Stewardship but the act of putting away childish things and growing up in the wisdom of God? Thoughts are things and therefore there is a chapter on 'As a Man Thinketh' and another on 'Sowing What we Reap'. Whosoever we are, we are of God; and the chapter 'We Belong to God' should enliven us to read 'The Deep Spiritual Experience' and 'The Rewards' which are the last two chapters. The reading of this book will be complete if one has the Bible and looks up references made in the book.

PROFESSOR WILLIAM E. HOOKENS

NEWS AND REPORTS

RAMAKRISHNA MATH AND MISSION

HEADQUARTERS: BELUR MATH, DT. HOWRAH, WEST BENGAL

GENERAL REPORT (FOR APRIL 1965—MARCH 1966)

Excluding the Headquarters at Belur, there were in March 1966 altogether 113 centres and 21 sub-centres of the Ramakrishna Math and Mission spreading over the different parts of this country and abroad. True to the ideal of service and sacrifice as formulated by Swami Vivekananda, the Organization with the active support and help of a large number of devotees, State and Central Governments, and various public institutions conducted different types of philanthropic and humanitarian activities among the people irrespective of caste, creed and colour. It served millions of people belonging to the different classes of the society through its Hospitals and Dispensaries, Educational Institutions and students' Homes, Orphanages, Maths, Ashramas etc. Regional distribution of the 113 branches were as follows: 84 in India; 10 each in Pakistan and United States of America; and one each in Burma, France, Ceylon, Singapore, Fiji, Mauritius, Switzerland, England and Argentina. A consolidated review of the various activities of the centres and sub-centres during the period under review is given below:

Medical: In 1965-66 there were 10 Indoor Hospitals with 1098 beds, which accommodated 21,870 patients and 64 Outdoor Dispensaries, which treated 29,71,493 cases, including old ones. 2260 animals were also treated in the veterinary section of one of the centres.

Educational: There were 47,189 boys and 16,946 girls reading in the various educational institutions run by the Math and Mission during the period in India, Pakistan, Ceylon, Fiji and Mauritius. These educational institutions included Schools, Degree Colleges, Teachers' Training Colleges, Agricultural, Rural and Technical Colleges, Students' Homes, Orphanages, Schools of Humanities and Cultural Studies, Schools of languages, Blind boys' Academy, and Nurses' Training Centres.

Work for Women: The women of India were served through the women's sections in many of the hospitals and dispensaries, and through the maternity sections and domiciliary and maternity clinics etc. There was a Home for the invalid women. The girls of our country received educa-

tion in some institutions which were exclusively provided for them.

Rural Uplift and Mass contact: Service to the unfortunate countrymen who have fallen back culturally or otherwise has all along been the motto of the Math and Mission. The various centres and a number of rural sub-centres in different parts of the country were engaged in multifarious types of upliftment work. Steps have been taken to spread the Mission activity in NEFA also. In addition to these numerous activities, educative preachings with magic lanterns, films and others were also undertaken frequently. For the labouring classes in industrial areas the Mission conducted a number of night schools. Educational facilities to a good number of poor students and medical aid to millions of poor patients were also provided. Festivals, Fairs and religious celebrations in different centres attracted large number of people. The temples of the Maths and Ashramas were visited by thousands.

The Mission Headquarters at Belur also helped 134 families and 288 students including Sind refugees regularly, and 2 schools, 184 families and 40 students temporarily, with a total outlay of Rs. 31,107. 28 blankets and 100 *dhuties* and *śārīs* were also distributed amongst the poor.

Relief Work: During the period under review, the Mission conducted Cyclone Relief work at Uchipalli and Rameswaram. A colony with 57 hutments and 3 wells was formally opened near Rameswaram on the 7th April 1965. In all more than one lakh rupees were spent. Relief work was also conducted in Jammu and Kashmir border among the people uprooted as a result of the Indo-Pakistan conflict. It was started in December 1965 and closed in February 1966, the expenditure incurred being Rs. 42,110.

Foreign Work: All the centres in North and South America, Europe and in the countries of Asia carried on their preaching, publication and other types of activities as usual. All the centres in Pakistan and one centre in Burma functioned under the supervision of the local workers. The other centre in Burma (the Sevashrama) came to be nationalized by the Burmese Government.

Spiritual and Cultural Work: Both the Math and Mission centres in different parts of India and abroad laid emphasis on the dissemination of the spiritual and cultural ideals of India, and through various types of activities tried to give a practical shape to the message of Sri Ramakrishna that all religions are true. The centres established real points of contact between people of different faiths through public celebrations, meetings, classes, publications etc. Libraries and Reading Rooms were also conducted by them. About ten centres brought out a good number of books on religious subjects and published ten magazines in different languages.

Funds that need liberal help: The Math and the Mission afford opportunities for the wider public to take active part in the work of the Ramakrishna Order as its members or associates or to contribute to the different funds of the Math and Mission which need liberal help from the public, for carrying on the various types of humanitarian work chalked out by Swami Vivekananda. All donations to the Math and Mission are exempt from income-tax.

The General Secretary of the Math and Mission expresses his deep sense of gratitude to all those kind contributors, friends and sympathizers who by their ready assistance, financial or otherwise, have served the humanitarian causes of the Math and Mission in different ways and in different capacities.

CORRIGENDA

DECEMBER 1967 NUMBER

Page: 515: Column: 1: First three lines:

Please read:

'It is quite common that the mother who gives birth to her child reveals the light of knowledge to the latter.'

in place of

'It is quite common her child that the mother who gives birth to reveals the light of knowledge to the latter.'

Page. 520: Notice at the end: Please read 'falls' in place of 'fall'.

SWAMI VIVEKANANDA'S BIRTHDAY

The one hundred and sixth birthday of Swami Vivekananda falls on Monday, the 22nd January 1968.