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JULY 1930

Vol. XVII



No. 3

PRAYER

ॐ
रोगा हरन्ति सततं प्रवलाः शरीरं
कामादयोऽप्यनुदिनं प्रदहन्ति चित्तं
मृत्युश्च नृत्यति सदा कलयन्दिनानि ।
तस्मात्त्वमद्य शरणं मम दीनबंधो ॥
देहो विनश्यति सदा परिणामशील-
श्चित्तं च खिद्यति सदा विषयानुरागि ।
बुद्धिः सदा हि रमते विषयेषु नांत-
स्तस्मात्त्वमद्य शरणं मम दीनबंधो ॥

Diseases of formidable nature are destroying the body, passions beginning with desire are burning the mind, and Death is, as it were, dancing away the days. O Lord of the poor, Thou alone art therefore my refuge.

The body which is by nature changeful is constantly undergoing decay, the mind which is attached to the objects of the senses is always afflicted with pain, and the intellect ever seeks pleasure in worldly enjoyments that have no limit. O Lord of the poor, Thou alone art therefore my refuge.

BHAG AVATSHARANA-STOTRAM

SYNTHESIS OF SCIENCE AND RELIGION—II

WE have already indicated that the results of the modern scientific researches in the West have corroborated in a large measure the findings of the Oriental psychologists and metaphysicians, and thus the essential parts of psychology have been found to be in perfect accord with the essential parts of modern physical knowledge. But the conflict between these two departments of knowledge has hitherto centred round the determination of the exact nature of the ultimate Reality. Oriental psychologists solved the problem ages ago when the rest of the humanity were fumbling at the very threshold of knowledge. God was realised by them as the Cause of all causes, and the manifested world of human experiences the elaborated mode of the existence of that original Entity. What we call 'creation' is but a process of evolution and involution. The grosser state is the effect, and the finer state, the cause; and thousands of years ago it was demonstrated by Kapila that the things destroyed go back only to their fine form. This is an everyday experience of man in this world of phenomena. The rain-drop sparkling in the sun-shine is nothing but vapour drawn from the ocean, but this vapour ultimately pours down in the form of rain-drops only to be converted into vapour again. Such is the case with every subject of Nature. The tree is but the seed evolved. The huge moun-

tains worked upon by the glaciers and rivers are in slow process of time pulverised into sand that drift away into the ocean only to become heaped up into mountains of some future generations.' This rising and falling is uniformly going on throughout the universe. After each cycle the entire cosmos lies in a potential or unmanifested form, i.e., in its finest form for a period and then the finer forms slowly develop into grosser manifestation. In fact the cause manifests itself as the effect, and this gradual manifestation of the cause in its gross form is what the Occidentalists understand by evolution.

But the Orientalists have gone a step further: they assert that *there can be no evolution without a previous involution*. For evolution presupposes involution. There is thus a world of significance in the Latin expression '*Ex nihilo nihil fit*,' as there can be no creation out of nothing. The same thing which appears as cause becomes amplified and evolved as the effect in the end. The whole series of evolution from protoplasm to the most perfect man involves one intelligent Substance which is the same at the beginning and the end of the whole chain of 'creation.' The theory that intelligence evolves in process of evolution is untenable inasmuch as we have already shown that the beginning and the end being the same, it is only the intelligence involved in the

protoplasm that unveils itself until it becomes manifested in the most perfect being. The law of conservation of energy proves as well the validity of this universal experience. Not a foot-pound of force or particle of matter can be added in or taken out of the economy of Nature. It is therefore quite reasonable to hold that 'the perfect man who is at one end of the chain of evolution was involved in the cell of the protoplasm, which is at the other end of the same chain. The whole universe displays an intelligence which must be the Lord of creation—the Cause. And this intelligence has been identified by the ancient seers with Truth, the ultimate Reality,—God, Creator or by whatever name we may like to designate it. The intelligence which is involved in the beginning becomes evolved in the end. The sum-total of intelligence displayed in the universe must, therefore, be the involved universal intelligence unfolding itself The cosmic intelligence gets involved, and it manifests, evolves itself, until it becomes the perfect man, the 'Christ-man,' the 'Buddha-man.' There it goes back to its own source. That is why all the scriptures say, 'In Him we live and move and have our being.' This cosmic intelligence is what the theologians call God.' Needless to say that the multifold forms are the varied expressions of that one cosmic Intelligence—the supreme Being. He is thus the material and the efficient cause of this universal,—is the Elemental Entity—the quintessence of the things of the world—

inclusive of all time and space, causes and effects. He is the infinite Knowledge, infinite Intelligence and infinite Existence, pervading the whole chain of creation.

The analysis of the external elements also points to the same unbreakable unity—the oneness of the universe. The Oriental psychologists have reduced all the elements, called *Bhutas*, into one single element, Akasa which is eternal. And along with this element there is the primal energy called Prana which acting again and again upon the Akasa produces the different elements out of which the entire cosmos is produced. The Scripture says: यदिदं किंच जगत् सर्वं प्राण एजति निःसृतम्—“Everything in this universe has been projected, Prana vibrating.” Akasa is the primal form of matter and cannot act without the help of Prana and *vice versa*. As a matter of fact all that we know in the form of motion, vibration or thought, is a modification of the Prana, and everything that we know in the shape of matter either as form or as resistance, is a modification of Akasa. There cannot be any force without matter, nor matter without force, and at the end of each cycle all the gross manifestations return back to their fine state, i.e., Prana and Akasa—the *materia prima*. The Prakriti of the Sankhyas is the same as what we understand by Nature or Matter, and the Pralaya is only a state of equilibrium of the three forces—the Tamas (attraction), Rajas (repulsion)

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and Sattva (the balance of the two); for in that state of balance no creation is possible. But when the balance is disturbed and one of these three forces gets the better of the other, motion sets in and the creation begins. There is in fact an inherent tendency in everything to go back to the primal state of equilibrium and the state in which perfect annihilation of all manifestation is reached is styled as the cycle or Pralaya. 'This projection and the Pralaya of the universe have been compared by the theistical writers in India, to the outbreathing and inbreathing of God; God, as it were, breathes out the universe, and it comes to Him again.' In short all the varieties of manifestation ultimately lose themselves in one single Substance—a *materia prima* from which, as already shown, everything evolves. The modern physicists have also come to the very same conclusion. The present tendency of Science is towards the recognition of the validity of the ancient doctrine of one Substance. Rightly has Sir John Woodroffe remarked in his *Universe as Power Reality*: "When the Western Science attributes unity, conservation, and continuity to matter, energy and motion in a universe of obvious plurality and discontinuity, what it is in fact doing is to show that none of its conceptions have any meaning, except on the assumption of the unity and unmoving continuity of consciousness in the sense of the Vedantic Chit. Matter is really indestructible and the glory of the

modern scientific achievement lies in the fact that it has dematerialised matter and has made the way for the Vedantic conception of Maya and has further recognised that from its *materia prima* all forms have evolved; that there is life in all things and that there are no breaks in nature. There is the same matter and consciousness throughout. There is unity of life. There is no such thing as 'dead matter.' The well-known experiments of Dr. J. C. Bose establish response to stimuli in organic matter. What is this response but the indication of the existence of that Sattva Guna which Vedanta and Sankhya affirm to exist in all things, organic or inorganic? It is the play of Chit in this Sattva, so muffled in Tamas as not to be recognisable. Consciousness is throughout the same. What varies is its wrappings. There is thus a progressive release of consciousness from gross matter through plants and animals to man."

Thus we see that the great truths that were visualised by the great sages of India in long past years, have in modern times found a reaffirmation in the scientific world after years of diligent research and experiment. Sir John Woodroffe further says, "My own conviction is that an examination of Indian Vedantic doctrine shows that it is, in most important respects, in conformity with the most advanced scientific and philosophic thought of the West, and that where this is not so it is Science which will go to Vedanta and not the reverse." The

solidarity and oneness of the whole universe has thus been demonstrated by the scientists of the modern world. "Physically speaking," as Swamiji has put it, "you and I, the sun, moon and stars, are but little wavelets in the ocean of matter, the Samashti"; and the Vedanta going a step further shows that, *behind that idea of the unity of the whole phenomena the real soul is one, that there is but one soul throughout the universe and that all is but one existence.* This principle of basic solidarity of the universe is the distinct contribution of the Vedanta. Practical science is charged with the mission of finding out the unity of things and already the scientific inventions have helped in no small degree to establish the idea of the unity of mankind, to diminish particularisation and to foster a wide view of the universe and its meaning. Western science by its own objective experimental method has also discovered the underlying unity. "The unity of mind and its action as a whole is now recognised, as also that mind is a force. The hitherto supposed gap between mind and matter is closing. It is ancient Indian doctrine that both mind and matter are modes of one and the same Substance and as such are related to and akin to one another." The identity of man with 'God'—the ultimate Reality, intuited through the spiritual experiences of the ancient sages has been accepted as the very basic principle of theological beliefs to-day. As already shown, one unit Energy

vibrates through the entire creation from man down to the plant and the mineral, and these varieties are but the expressions of the One Entity—the First Cause. This infinitude and unchanging oneness of things has been the conclusion of material science. The Zero of Arithmetic or the Geometrical Point has in it the conception of Infinity like the metaphysical First Cause. Chemistry has likewise found out that there is but one Element and that the 92 different elements which by their combination are said to give rise to this world can be reduced to one eternal Element which is identical with the Energy of the physicists, the First Cause of the metaphysicians, the Zero and the Point of the mathematicians.

It would be evident from the above observations that ignorance has been the root of all evils, and productive of superstitious fear for all that is holy and sacred. But it is a hopeful sign of the times that the realisations of the Orientalists so persistently condemned and labelled as the outcome of idle speculation, have, after long ages, been hailed by the saner section of the Western scientists and philosophers as the grandest of human achievements. The quarrel between the scientists and the theologians is one of the most tragic phenomena in the history of mankind. Men in their blind zeal forget that the ultimate end of Religion is not distinct from the finding of Science and that scientific knowledge strengthens and not undermines, the foundation of

all names, above all nature. *God works ; so doth not the Godhead.* Therein they are distinguished in working and not working. The end of all things is the hidden darkness of the eternal Godhead, unknown and never to be known." In precisely the same spirit Sri Ramakrishna Paramahansa says, "When the Supreme Being is thought of as not active, that is, neither creating, sustaining nor destroying, I call Him as the Impersonal God. When I think of Him as active, that is as creating, sustaining or destroying, I call Him as the Personal God." Sri Ramakrishna Paramahansa, however, adds that the Personal and Impersonal are one and the same being, even as fire and its burning property are one. You cannot conceive of fire apart from its power of burning, nor the power of burning apart from fire. It is further interesting to note that as Dr. Rufus points out in his admirable book already cited Eckhart regarded God as not only Father but Mother too.

It is sometimes stated that the mystics are a supremely happy class of people. This is too broadly put to be true. As a matter of fact, some of the greatest mystics even after the ineffable vision of the Godhead has been granted to them have been subject to moods of depression, what is known in the technical language of the mystics, as the dark night of the soul. With Sri Ramakrishna Paramahansa it was otherwise. His realization of the Divine Unity was so complete and so profound that

for the rest of his days he dwelt in the fullness of serene joy. To borrow the splendid imagery of the illustrious French writer, our Indian Swan rested his great white wings on the sapphire lake of eternity beyond the curtain of tumultuous days.¹ The source and power of Sri Ramakrishna Paramahansa's serenity are to be found in his consciousness of the Divine Presence in all beings. As Sister Nivedita says : a gentle gaiety seemed the very air he breathed, broken indeed by the constant trance of rapture and by the wonderful inspiration of his mood afterwards. "When it is night to all beings, then is the man of self-control awake ; when all beings are awake, then is the night of the man of knowledge." Thus chanting he would wake up his disciples during the dark hours to come out and meditate in the star light, while many a day was spent swinging on the elephant creeper that his own hands had planted, amidst laughter and frolic. Indeed, Sri Ramakrishna Paramahansa did not even shrink from perceiving the Divine even in sinners. If this comes to us as a shock we have to remember the wise words which Goethe put in his romance into the mouth of his ideal instructor, that a true religion recognizes the Divine in meanness and poverty, in humiliation, disgrace, shame, sorrow, agony and death, and can even look on sins and crimes with love

1. See the extract on Swami Vivekananda by Romain Rolland in the *Prabuddha Bharata* for February 1930.

and respect, and take them not as hindrances but as helps to the good and the Godlike.

The consciousness of the Divine Presence in all beings has a further implication. Swami Vivekananda says that he learnt from his Master the vital truth that the different religions of the world are not contradictory or antagonistic but various phases of the one eternal religion. And Sister Nivedita finds in Sri Ramakrishna Paramahansa the philosophy of Shankaracharya clothed upon with flesh, and of the entire sufficiency of any single creed or conception to lead the soul to God as its true goal. Henceforth it is not true, she adds, that each form of life or worship is tolerated or understood by the Hindu mind ; each form is justified, welcomed, and set up for its passionate loving for ever more. These statements, while undoubtedly true, are likely to mislead us unless we carefully interpret them in the light of the life and teaching of Sri Ramakrishna Paramahansa. As Swami Vivekananda himself points out the great lesson he learnt from his Master was that religion is not a matter of talk, doctrine, or sectarianism, but realisation of the essential unity of the human soul with the Divine spirit. But unfortunately, it so often happens that religious forms so envelop the spirit enshrined in them that its very existence is lost sight of, and religions degenerate into mere faith in unmeaning rites and mechanical observances. Hence the

intense dislike of mystics like our own Kabir to mere forms and empty orthodoxy. Kabir insists that the man who is kind, who practises righteousness, who is indifferent to worldly matters, and who considers all beings as his own self, it is only he who attains the Immortal Being. Sri Ramakrishna Paramahansa both in action and speech taught that pure religion knows no barriers of caste, race or creed. Himself a Brahmin of Brahmins he did not shrink from entering the house of a scavenger and sweeping the courtyard. "Mother," he prayed, "destroy in me all idea that I am great, and that I am a Brahmin, and that they are low and Pariahs, for who are they but Thou in so many forms." He insisted that people should accept only the essentials of religion and not its non-essentials, *vis.*, rituals and dogmas from which all life has fled. The spiritually minded, he says finely belong to a caste of their own irrespective of all social conventions.

Missionary ardour is inseparable from the saintly type. In the case of Sri Ramakrishna Paramahansa the desire to impart the knowledge of Divine Reality to others became the absorbing passion of his life. It is now well-known to the public how continuous teaching and preaching brought on cancer of the throat, and how in spite of it and in spite of his doctor's medical advice he would insist on teaching all who went to him for help ; how great religious leaders like Keshub Chandra Sen came under his

influence and profited by his spiritual guidance; how his inner life was spent with a group of disciples into whose minds he instilled his leading ideas which became doubly impressive when expounded by one who was himself the living embodiment of what he taught; how the career of his greatest disciple, Swami Vivekananda, was moulded by the teaching and influence of the Master.

"Through the vital personalities of the mystics and the saints," says

an admirable interpreter of Mysticism, (Underhill) "the radiance of the spiritual streams out upon the race. God speaks to man through man. Such personalities act as receivers and transmitters. They distribute the flashes of the Uncreated Light." Sri Ramakrishna Paramahansa holds his place in the religious life and thought of our country as one of the greatest transmitters of these flashes of the Uncreated Light.

MEDITATION

By M. V. Sambamurthi Aiyer

THE progress of modern western science is bringing forth into the world day by day, new scientific inventions and discoveries which are greatly astonishing and which at the same time form but an infinitesimal part of the various hidden mysteries in nature. It is wonderful to think of the various inventions, the radio, television, etc., which one hopes, would completely revolutionise the business world in the near future. A business man seated in his easy chair in his sanctum sanctorum in his own house with the long and short distance telephone at his elbow, and the apparatus for broad-casting and receiving wireless messages and pictures is in touch with the whole outside world and derives the benefits of the combined effects of business and pleasure. The modern inventions, if greatly popularised, would

do away with the necessity of a business man to daily go to town to do his business, or to attend the theatres, music halls or pictures. Sometime back, we read in the papers that certain psychic people assembled in a room at a specified time, and tried to broad-cast mind-pictures of objects through concentration of will power to certain other psychics who were assembled in a different locality to receive the broadcast thoughts, and the attempt proved successful to a certain extent.

But all these inventions fade into insignificance, when we think of the great powers of will and imagination of our own minds which have scope for developing into great dynamic powers for broadcasting into the world good or bad thoughts resulting in good or bad actions. In fact, it is the power of imagination

that has been the initial cause for evolving new ideas, and it is the power of will that has been the cause of bringing into effect the evolved ideas. While the western sciences have utilised their faculties in probing the nature of the outside world, our eastern sciences, especially most of our Indian Sastras, have as their aim the probing of the nature of the human mind, and studying the various scopes, ways and means of developing it, in order that it might become firm and adamant, and thus help man in his becoming spiritually great. It is a fundamental proof in Vedanta philosophy, that the outside world exists only so long as the mind of man is attached to it, and the whole universe, however vast it might be, completely vanishes the moment man's mind ceases to think about it. Thinking about the external world begets covetousness and desires, and these beget actions; the latter bring in their train misery and disappointment, due to unfulfilled desires. Hence it is that our Sastras, with a view to secure peace of mind, though not anything else, prescribe rites and ceremonies to curb the desires of the mind and reduce them to the least necessary minimum possible, and thus effect a peaceful existence and a contented mind. The nature of desire is to grow, and there is no possible limit to its growth; and hence it is that however rich a man might be, he has to draw the line of limit somewhere, and check his further desires.

"Mukti" is liberation from the thralldom of human desires and nothing else; and the way to it is gained through control of the mind which has to be diverted into different channels of thought from the ordinary rut of base mercenary desires. Our Rishis have always renounced wealth in the first instance, since it brings in its way endless trouble and worries, and the Rishis' riches consist in their powers of mind which have attained to a state of purity through constant practice of meditation. The processes of meditation are many and varying in their effects according to the energy put in.

Meditation is a process of constant thinking upon a certain object to the exclusion of all other kinds of thoughts that infest the human mind in the ordinary routines of life. It is, as it were, a physical drill to the mind in order to strengthen the mind's power to think deeply, constantly, and continually, so that, by prolonged practice, the mind could be brought under control to such a degree that at a moment's notice it could be switched on to think rationally upon a given subject and examine it in every light. To a sage who is advanced in meditation every object that he thinks upon raises at once before his mental vision, clear-cut mind pictures, and the waves of thought run at such a frequency that the visions of the objects, far or near, are thrown upon his mental screen in vivid forms. Even to an ordinary

individual that goes to the temple daily the vision of the deity, in every detail, appears before the mind's eye at a moment's thought, and he is able to meditate upon his particular deity appearing to his mental vision, just in the same way as he would, if he were directly in front of it at the temple. Thus, ever and anon the picture of the deity dances before his eyes, so that all his actions have to be of such a good nature as to be answerable to his deity and to his own conscience, and by degrees all tendencies for evil thoughts and actions are eliminated. Further, the vision of the deity appears to him to be endowed with life, so that he feels that he is always under the purifying and direct supervision of a divine guide, philosopher and friend. This is perhaps a fundamental aspect of meditation which has the primary object of guiding pious men on moral and spiritual lines of life, and making them feel that they have to answer for their actions one day, and that they have a moral responsibility to fulfil in life.

In every religion we find that apart from the theoretical side, practical courses of meditation are prescribed to make the devotees pious and their approach to the Godhead easier. No end of theoretical reading of religious treatises would be of any good, unless it is backed up by a practical attempt to realise the religious precepts through the prescribed ways of meditation. There is no religion in the world that has

not shown its practical ways of meditating on God. Meditation is a step higher than a mere prayer, in as much as the former tries to establish a closer relation between the devotee and the deity. He is not a wise man who at some stage in his life has not paused to wonder "Who am I?" "Where did I come from?" "Whither am I going?" After all, the mere execution of daily routine duties of eating and sleeping tends to satiate and degenerate the mind. Educated minds begin to ponder about the truths and untruths that underlie life, and then formulate to their own satisfaction certain orders of life by the pursuit of which they could not be accused of merely drifting along the currents of humdrum life as the generality of mankind does. Thinking men who are either poets or politicians or common businessmen have chalked out for themselves certain ordered procedures of life that have the aim of giving mental and spiritual solace to them, apart from the moral and ethical codes that they have set up for themselves as guiding principles in their professional vocations. They have a natural aversion for any kind of science or literature that does not possess the quality of the refining influence on one's character besides giving intellectual satisfaction. A philosophical explanation of the universe, however ingenious it might be, would be of no use, unless a standard of an ideal life is set up as guidance, and practical steps are

suggested to realise it. Such a philosophy do we possess in the Vedanta that does not stop with mere philosophising, but gives us the various ways of realising the philosophical outlook on life, through methods that vary according to the capacities of the aspirants. The Vedanta is, as it were, the cream of all other ancient spiritual teachings scattered through the Vedas, Sastras and Upanishads. The grandeur of its teachings could be easily realised by the fact that there is no modern country on the face of the globe that has not heard of it, or has not participated in the general admiration voiced forth by the world at large. The Vedanta would be nothing if it is not practical, and if it does not supply one with sufficient knowledge to learn one's mind to take a practical and at the same time philosophical outlook on life. We shall now see what this Vedanta has to tell us about the various processes of meditation that have the aim of dispelling the darkness of unwisdom (Agnanam).

In the first instance, it has to be realised that it is the purpose of Vedanta to prove the non-duality of the individual soul and the cosmic soul (the Jivatma and the Paramatma). As such, it teaches one to realise the astounding fact that whatever huge powers Iswara might possess, it lies within the power of us, poor mortals, to realise that we are Iswara ourselves and possess the same qualities. The earthenware

pot (Ghata) is the shaping of earth and is nothing else but earth. Without the earth there could be no pot. All things made of earth are fundamentally earth and nothing else. The foam on water is nothing fundamentally but water. Earth is the cause of the pot and water is the cause of the foam. So the effect is nothing but the cause in a different shape. The same matter that constitutes the cause is present also in the effect. Iswara is the original cause of all the universe. So this universe which is the effect, is of the same matter and nature as Iswara, the cause. The shape of the whole universe is the shape of Iswara. The disciple is required to meditate upon the fact that he is himself the Iswara. Adherence to prescribed rules, strong belief and a desire for achievement are the first essential things for meditation. The stronger the belief the greater is the success. This meditation is of two kinds, one is Saguna Upasana, and the other is Nirguna Upasana. Saguna Upasana is the ordinary kind of idol worship in temple and daily Pujas in our homes. Nirguna Upasana is a much more difficult process of meditation which requires an acute sense of reasoning and constant practice. There are many kinds of Nirguna Upasana of which the primary kind is the Pranava Upasana, or meditation on the sacred word "Om" (Aum) which symbolises Brahman, just in the same way as the "Salagrama" represents

"Vishnu Rupa". In fact, the whole of India's Vedas and Sastras revolve round the mystic significance of "Om", and no sacred rite or Mantra begins or ends without the utterance of this mystic "Om". This word "Om" comprises a, u, and m. The three letters, when pronounced, begin and complete the whole process of speech, since "a" originates in the throat, "u" is pronounced by a rolling of the tongue and "m" completes speech by the closing of the lips. It is said in the Vedas that creation began with the mystic booming of "Om-kara" resounding through eternal space. The "Upasaka" has first got to pin his faith greatly to the "Om" which he should firmly think as representing the Parabrahman in its entirety, and a searching enquiry should be made for divining its various significance. The "Atman" should also be taken into consideration, and this "Atman" must be considered as none other than the "Om". There is no difference between "Brahman" and the "Atman", and this has to be realised by cogently reasoning out. The "Brahman" consists of four parts. The parts of "Brahman" are (1) "Virat", (2) "Hiranyagarbha", (3) "Iswara" and (4) "Iswara-Sakshi". The parts of the "Atman" are (1) "Viswa" (2) "Thaijasa", (3) "Pragna" and (4) "Jiva-Sakshi". The last, "Jiva-Sakshi" is also known as "Turiya". The whole physical creation of the universe is known as "Virat". The individual physical body of

man is known as "Viswa". The "Viswa" is of the same nature as the "Virat", and is contained in "Virat". The "Virat" is the genus and "Viswa" is the species. Like "Brahman" and the "Atman" the word "Om" also comprises four parts; (1) "a", (2) "u", (3) "m" and (4) "Amathra". Now the four parts of "Brahman", the four parts of the "Atman", and the four parts of the "Om" have to be contemplated and to be meditated upon as denoting one entity and nothing but one existence. "Virat" and "Viswa" represent the physical or (Sthula) universe, while Hiranyagarbha and Thaijasa represent the Sukshma universe, or the universe having its existence in the mental plane as apart from the physical. Hiranyagarbha represents the Sukshma part of the whole created universe, while Thaijasa is a name given to the individual man's existence on the mental plane. Hiranyagarbha is the genus and Thaijasa is the species. "Pragna" is the third part of the Atman which corresponds to Iswara, the third part of Brahman. The Pragna is the name applied to the state of the individual in sound sleep or "Sushupthi". When complete oblivion envelopes the individual in sound sleep without any dreams, he is completely unconscious of his own existence, and yet there is "Pragna" or Life, in him. He is not conscious of his own state in Sushupthi, but can recollect afterwards the complete darkness that enveloped him, when

he wakes up. Iswara is the third part of Brahman in which state there are neither the physical activities of the Virat nor the mental activities of the Hiranyagarbha, but is one complete darkness, the sum-total of the states of Sushupthi in all created objects. Iswara is the genus and Pragna is the species. Now we come to the fourth part, the "Iswara-Sakshi" of Brahman and Jiva-Sakshi of the Atman. The Sakshi is the eternal witness that resides in every one of us, witnessing all the changes that happen in us, in the states of Jagratha, Swapna and Sushupthi. It is pure "Existence" and does not take any part in the activities of the individual. It is birthless and deathless, immutable, blissful, pure, omnipotent, omniscient, omnipresent, effulgent, the fundamental cause of the names and shapes of objects sometimes known to man's intelligence and sometimes not. It is, in short, *Suddha Brahman*. *Sruthi* teaches us to meditate on Brahman, either directly, or through the medium of some *Pratika* (symbol) such as the sun, Akasa, mind, Prana, empty space in the heart, the *Pranava Om*, etc. The ultimate aim of meditation is the attainment of the highest bliss by the meditator with or without the aid of symbols. The Brahman is the true "I". The Amathra is the fourth and silent part of Om. The Sakshi in the Brahman and the Atman and the Amathra in Om are of the same

nature throughout without any difference whatsoever. It is the one Existence, Knowledge and Bliss, and the attainment of that knowledge is "Gnana", and liberation from "Samsara". The method of meditation is like this:—The first parts of Brahman, the Atman and Om have to be meditated upon as one; then the second parts have to be meditated upon as one, and the third parts have also to be meditated upon as one. Thus we have three reduced items, which we must bring into agreement and harmony with the fourth item, the "Sakshi" state. First we have the physical state or "Jagratha", secondly, we have the dream state "swapna" and thirdly we have "sushupthi" and fourthly and lastly we have the "Sakshi" state, which is present in all the three preceding states also and is the secret cord of truth running through life in all its aspects and vicissitudes. Meditation upon all these states constantly by the mental repetition of the word Om and deeply contemplating on their significances, we slowly reduce our states of existence, till at last we enter into the primary stages of "Samadhi", where we get occasional glimpses of the true state of existence. The "Samadhi" is a state of super-consciousness which transcends the limits of man's ordinary intelligence. Slowly and by degrees the condition of the devotee meditating on the Brahman is changed to a sort of dual existence in which he begins to forget

the ordinary physical and mental activities till a state is reached in which the actions of the body and the mind are of no concern to him, since he would then have fully realised the significance of the Sakshi present in him.

Just as one particle of boiled rice is enough to test the state of a whole pot of boiled rice, the test of one man's mind is proof for the general nature of all minds in the universe. And no mind could be tested more conveniently than our own minds. By scrutinising the nature of our own minds we are able to gauge the general working and tendencies of all minds. Then we begin to drill our minds on specific lines of meditation, in order to grasp the real truths underlying their working. The ultimate end in view is the mastery over mind and the strengthening of the belief that there is an Eternal Witness within us, which stands aloof as it were and watches dispassionately our thoughts and actions. By constantly contemplating on this Eternal Witness we slowly learn to forget that the real "I" does not constitute the physical and mental organs but something else that possess the same qualities as the much-talked-about Brahman, and that this Brahman is the only one existence, having no second. The realisation of this state of Brahman is the attainment of Mukthi. An easy step to train ourselves in the developing of the Vedantic outlook is to regard our own body, thoughts

and actions as not belonging to us and we must learn to feel that when we eat, sleep, walk or talk, the real "I" does not function at all but merely is an indifferent spectator. Though it may seem far-fetched and unpractical, yet by constant practice it is possible to feel the existence of the true "I" as being different from our physical organs and senses. We should try to develop a sort of non-attachment to the actions that we perform, and we must begin to care lesser and lesser for our luxuries and comforts and we must take upon ourselves tasks of self-sacrifice to benefit humanity much at the risk of our own personal conveniences. Great men who have realised the true significance of self-sacrifice care very little for their own personal requirements, and in them we have the true type of philosophers. These great men have a true love for God, and utilise their lives in the service of God and humanity. The purpose of Vedanta is to prove that while performing the ordinary duties of our life, the mind could be kept apart and aloof, just like a water drop on a lotus leaf, to prevent too much attachment to our actions. The purpose of meditation is to greatly reduce our physical actions, and direct our minds on the only channel of thought that has for its objective the solving of the mystery of life, and the realisation of the life ideal. Ever and anon, moments arise in our lives, when we pause and wonder, "What

is this mysterious thing we call life?"; but untrained as the generality of us are in the methods of meditation, we knock our heads against the great walls of ignorance, and failing to solve the question and becoming tired of thinking, turn to more diverting and pleasurable thoughts. But evading such a vital question does not justify our possessing the thinking faculty, which has to be utilised in thinking and thinking again, until we arrive at the solution. This constant thinking is meditation. By repeatedly uttering and thinking about the same thing, over and over again, various hidden and secret meanings flash forth at every utterance and thought, so that at a prolonged sitting in meditation we gain voluminous and great knowledge about the thing meditated upon. A long course of meditation gives forth a great blaze of the fire of knowledge, which helps to illumine the dark recesses and doubtful notions in our brains.

It is a good practice to daily spend the few minutes before sleep comes on to completely forget the ordinary things that we come across in daily life, and devote our thoughts in repeatedly thinking on, and uttering the name of a favourite deity, or in searching for the solution of the mysteries of life. The state midway between wakefulness and sleep is the best fitted to rouse intuitional thoughts that lie buried in the subconscious mind, and that have no scope to come out, when we are fully awake. The play of

intuition and instinct, if given full scope for action, would reveal to us astounding truths that we would accept without any reasoning out, while in ordinary life we would require 'proofs' for those truths. The chicken, bursting out of its shell at once begins to fend for itself, and the duckling, as soon as it is born, flies to the water. What is the reason? We answer, "Instinct." Man surely possesses more instinct and intuition than the chicken and the duckling, but the pity is that by training from childhood he is taught to reason out things and call for proofs, though there are a thousand things in life that baffle reason, and which we leave out severely as being beyond comprehension. There are many hidden mysteries in what we call our subconscious mind, the 'Samskaras' that have accumulated through endless previous existences which could be brought out by deep meditation.

Any specific prayer for the fulfilment of worldly desires has to be dissociated from the process of meditation, and during meditation, the individual self of the meditator is to be contemplated as completely bereft of all worldly desires, and as being in perfect and harmonious union with the universal soul.

The meditation of the Pranava, "Om", is more or less on scientific lines, and much more efficient than mere blind prayer, and as such it ought to appeal to rational minds. Possessed as we are with thinking

minds, it is but natural that we solving of the eternal questions that should utilise them fully through ordinarily baffle average thinking the medium of meditation for the minds.

EARLY UPANISHADS AS INTERPRETED BY SRI MADHWA

By V. Sethu Rao

(Continued from the last issue)

ANUSRUTI Poutrayana's offer of a thousand cows, and a necklace, etc., as a reward to the one who is famous for the teaching of Brahma Vidya attracts many ambitious sages to his court. In connection with discussion on that occasion, the nature of Prana is described.

Prana is the container of all among the senses, the Vayu among the Devas. The microscopic aspect of Prana is explained as when a man goes to sleep, all the senses are involved so to say into the chief Prana.

The Devas are said to be सांशाः (Samsas) or to possess extensive souls. They are the guiding agents over the senses. They exist separately; they preside in parts or Amsas in the Jeeva. The organs of senses which are perceptible are only vehicles through which the presiding dieties or Devas in the senses exercise their power. These Devas owe their existence and power (Sattā and Sakti) to the chief Prana. The superiority of Prana over all other gods has been proved in the Chhandogya. When each of the gods departed from the body as a test, and found that in spite of their absence the man could live, they realised that there was a superior power or force guiding them unnoticed in the body. When the chief Prana left the body all the gods had to leave the body without any effort on their part. For example,

the ears, eyes, mouth, hands, etc., of a dead body do not function owing to the absence of that life essence.

In the Brihadarnyaka Upanishad it is said that the chief Prana has been the cause of the victory for the Devas over Asuras. He was the only one who could ward off the evil influence of the Asuras. He was then extolled as the giver of immortality to the Devas. Each Deva presiding over each sense organ unites himself with the original form when he leaves the body of a person. To a question of Rita Bhaga, Yagnavalkya answered that there are such eight organs and also eight corresponding objects.

"The doctrine that the world of plurality is illusory and that the only reality is Brahman is not to be found in the early Upanishads." The passages which are quoted by some writers as supporting this theory have as a matter of fact an entirely different meaning.

The following passage which is quoted frequently in support of the theory of identity of the supreme and the individual souls, has been interpreted differently in several ways: तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो. This passage occurs in nine places. He is Satyam and he is Atma (Supreme Soul) but thou art not that; since

thou dost not possess the abundant qualities of that great Atma. Here Madhwa analyses the passage as सः, आत्मा, अतत्, त्वे, असि। He also accepts the other possible analysis, सः आत्म तत्त्वमसि। Then he interprets it as follows: Thou art created by Him. Thy existence is due to his power. This may be interpreted also as, "Just as the Supreme Self is Sat, real, thou the individual self art also Sat or real." Both ways of analysis are possible. There is no denying of the fact that the founder of each school interprets the passage in such a sense as to suit his own doctrines but still there is no authority to show that it should be analysed in a particular way. In either case Madhwa holds his doctrine to be the correct interpretation, mainly depending upon the context and circumstances in which the passage has been used.

Let us consider whether this interpretation holds good. Swotaketu being conceited about his learning was shown by Uddalaka that he knew nothing about the Atman, though he had studied the Vedas for 12 years. In that connection, Uddalaka says that Atma is the highest and full of perfect qualities and repeats several times, "Thou art not that Atman". Thou art dependant upon Him for power and existence.

Madhwa has explained the passage in a number of ways and shown that there is utter distinction between Brahman and Jeevatma.

The identity of Jeeva and Iswara is refuted by Madhwa by quoting the nine illustrations given to Swotaketu by his father Uddalaka.

1. The world has for its origin the Sat or that which eternally exists.

2. In deep sleep the creatures merge in Iswara and again come out.

3. When they come out they do not know that they have come out or had been merged in Brahman during sleep.

4. The Jeeva of the trees is pervaded by God.

5. The origin of the tree is found in its potential form in the seed.

6. The salt dissolved in water still keeps its saltiness which proves the existence of God although unseen.

7. The reaching of a blind man of the city of Gandhara establishes the difference between the subject and the object.

8. The evolution of the Devatas presiding over the organs of perception and knowledge clearly establishes the difference between the two. The next question asked is that if everything that exists is contained in Brahman what is left of it when old age comes to Him. The answer to this is, He is not affected by the deterioration of the body. He is free from sin, old age, grief, hunger, thirst, etc.

13. Even the sentence एकमेवाद्वितीयम् has been clearly interpreted to mean the superiority of Brahman over Jeeva and his complete separateness from Jeeva.

The theistic philosophy of Madhwa is pluralistic realism in one sense and dualistic in another. The existence of several eternal things such as time, space, life essence, and Prakriti with the highest Brahman is advocated by Madhwa and hence this system may be called pluralism. The highest importance attached to the eternal difference between Jeeva, Brahman and Prakriti as well as to the relationship which exists between the subject and object of knowledge is the basis for also naming his system as dualism. The theory of evolution in material as well as in spiritual conception is a peculiar aspect of Madhwa's system. The system of hierarchy based

on the spiritual aspect of the theory of evolution is supported in the Brihadaranyaka Upanishad. This is still more elaborately explained in the Taittiriya Upanishad.

The important characteristic of Madhwa's interpretation of the Upanishads is that the names like fire, air, water are said to refer to the gods presiding over them. This is the spiritual aspect of the universe. Otherwise some of the passages look absurd. Fire, waters, ether, etc., are explained as the abode of Atma, as separate from Atma, but still they do not know him. Here if the terms are not interpreted to mean the gods, the knowing power has to be attributed to natural elements.

In his system Jeevatma being eternally co-existent with Brahman has a subtle body which may be its outer form. It is an atom or a spark of light existing in the gross body. The word atom is only a relative term to prove its smallness, but it has not that full force of the chemical or physical atom. The Sruti is quoted in support :

तेवा एते चिदात्मानः विनष्टाः परं ज्योतिः निवि-
शन्ति अविनष्टाः एव उत्पद्यन्ते न विनश्यन्ति कदा-
चन अणुर्येव आत्मा देवा एते सिनीतः ॥

Jeeva has its abode in the heart, its power pervades the whole body just as the light of a lamp or the smell of a scented particle pervades all round its existence.

This Jeeva is eternal because it is the representation or Pratibimba of Brahma, its body and material organs being Anitya or non-eternal. In the early Upanishads Jeeva is called Martya or a mortal as contrasted in character to Amartya, immortal. Of course, Jeeva is in a sense immortal, but it is said to be mortal because of the transmigration after its separation from one body into

another. Jeeva is also responsible for his actions; he reaps the fruit of the actions.

यदवान्यदिव स्यात्तत्र अन्यो अन्यत्प्रश्येत्, अन्यो-
न्यदजिघ्रेत्, अन्योन्यद्रसयेत् ॥

This passage is quoted as supporting the theory of non-existence of any object in reality apart from Atman, who sees no object separate from Him, hears nothing different from Him and so on. Atman is said not to possess the quality of perception in the condition of pure Atmahood. This is refuted by Madhwa who interprets it as follows :

Whenever there may exist the slightest independence in anything except Atman, there it is possible that another person separate from Brahman may see something as different from what He sees. The passage denotes difference in the essential form of one subject from another. In the succeeding passage, it is clearly stated that Brahman is the Highest, whose intelligence and bliss are most perfect. On a fragment of this bliss all other things subsist.

The individual self, when leaving the body at death, is conducted by Brahma in the form of Pragna. "Just as a fruit is loosened from its stem, the self freeing himself from the limbs of the body hastens with the help of the chief Prana to its appropriate body." As a king is followed by his followers, Brahma is followed by all the Pranas when leaving the body. This has been the direct proof of independent existence of Jeeva from that of Brahman. This also establishes that in the body exist the Jeeva, Pranas presiding over the sensory organs, mind, the chief Prana or vital principle of life, and Brahma as the controller of the body universe.

"The possibility of the continued existence of the self after bodily dissolution clearly depends on the non-identity

of the conscious or spiritual individual with the body. The identity theory which regards physical and spiritual series as the two parallel manifestations of one substance, whose nature is not known to us, is incompatible with personal immortality, or Mukti. The self as an active principle is an immaterial, rational, or spiritual individual which is so intimately associated with the body as to form with it a complex individual whole. From this standpoint, individual immortality is possible. If there be continuity of actions, conservation, and enhancement of intrinsic values of actual experience, then personalities must be in some manner permanent elements of reality." (Leighton). Swetaketu, having learnt the Vedas from his father Gautama, once went to the court of the Panchalas. Pravahana, the king, seeing Swetaketu conceited and proud of his learning, tested his knowledge by asking him to answer a few questions :

- (i) Knowest thou the path on which the creatures go from this world.
- (ii) Knowest thou by what path they return.
- (iii) Knowest thou the cause of the divergence of the two paths, the Devayana, and Pitriyana.

He was unable to answer them, and returned to his father who also being unable to answer them, returned to the king with his son for receiving instruction from the king himself. The king then says that those who perform actions with devotion to duty and without any desire for immediate return go by Devayana to Brahmaloaka. Those who do works with a desire for fruit go by Pitriyana to Chandraloka and again return after having enjoyed the effects of Karma. The Jeeva is said to descend

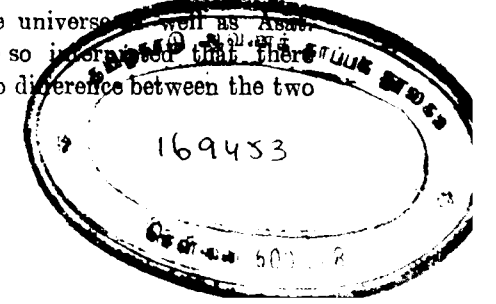
to the earth through various media, viz., from etherial atmosphere to aerial atmosphere and so on. This is a clear proof of the transmigration of souls.

The evolution theory of creation out of Prakriti is explained in the Chhandogya which makes Brahman resolve to create the world and therefore to create heat, whence arises waters, and from the waters comes food; and after that the Supreme Self enters into and gives them invigorating powers. Brahman remains outside all contact. Matter or Prakriti is dependent on Him, just like the individual souls.

In the Chhandogya, in a passage about Srishti or creation it says :

असदेव इदमग्र आसीत् असतः सदजायत

In Indian philosophy these two words Sat and Asat are so extensively used that an interpretation of those words has been a subject of great controversy. If all the systems or schools of philosophy of Vedanta agree to a synthetic interpretation, there would never happen any difference in the fundamentals of their teachings. What is Srishti (Creation)? This is of several kinds. The Shrishti of a Jeeva or an individual self is the contact effected to it with a body material in form. The Srishti may be the effect from a cause, i. e., the creation of a pot from clay. Even the existence of clay in its original form is due to other external and internal causes. This is a cycle of endless causes and effects. The reality of the universe is advocated on the principle that every real effect has a real cause, and every real cause will bring out a real effect when all the causes pertaining to this effect are brought together to act upon it. We find that Sat is said to be the cause of the universe as well as Asat. It should be so interpreted that there should be no difference between the two



since both occur in the same Upanishad almost in the same topic of discussion. Sat is the Highest Brahman who is the efficient cause, and who gives the force and powers to the created beings. Asat is the matter or material cause out of which the world has come into being and which forms the material of the body to which the soul is attached. There is another interpretation, namely, that the Asat, or the subtle and the unmanifest universe is the cause of the Sat, the manifest universe. The change is only the difference in the stage of existence. It is also a development of the form. In the Brihadarnayaka Upanishad it is suggested that waters existed before creation, as well as Mrithyu and Asat. Akasa is said to be the origin of all beings. Atma also is said to be so. What we conclude from all these guesses is that there should be a synthetical interpretation of the whole and of several theories from a practical standpoint. So many things could not have been the first principle which is the origin of the universe. Many of these are mere suggestions and speculations put forth in assemblies for consideration. One who had the power of convincing the assembly with his oratory or power of expression, or even who possessed a good personality could make the assembly believe his own doctrine. Sri Madhwa has attributed all these words to mean the different qualities of the one Supreme Power. In one passage we find that nothing existed before creation. It means not that the primeval cause too did not exist but no gross things were in existence then. The object of saying that Mrityu existed before creation is that Brahman at the time of the dissolution existed as the agent of the destruction of the universe. He enveloped the eternal causes and He was the only being existent at that time.

In his Bhashya of the Br. Upanishad Madhwa explains that a real universe has come into being from the eternal things which existed even at the time of dissolution. In his system, the universe is an object of the divine knowledge. A number of details in respect of the creation is given in the Upanishad, which are not necessary to be dealt with now. It is enough to say that when beings came into existence out of three elements as material, and from three Devatas, Sri, Vayu and Rudra as the active agents, name and form came into existence.

In the Chhandogya, a question has been asked as to how, अमृतम् becomes मृतम्, अविज्ञातम् becomes विज्ञातम् and अश्रुतम् becomes श्रुतम्. There is no direct answer to these. But we find there are six examples as explanatory to these. Madhwa's interpretation of these examples is to teach Swetaketu three kinds of similarity and difference between the cause and the effect.

Sankara says that Vikara or modification is false. Madhwa says on the authority of these examples that just as the material out of which the effect is produced is real, so also the effects. On this analogy the world being the effect of God's action from matter is real.

In the Vedic age the highest goal of a person's life was the attainment of heaven and eternal life after death, or Amritathwa. The development in the conception of Moksha or liberation began in the Aranyakas and it has been the subject of great discussion. Everything is only a guess. However, on the analogy of the condition of the soul during sleep salvation is said to be a state of complete bliss. He who has received the grace of God completely rises from out of his body and reaches

the Highest Light and appears in true form. That Highest is Atma. He is the Immortal, the Fearless. That Brahman is called Satyam. Having crossed everything else the Jeeva goes to His refuge. There is no darkness because there is perpetual light in it. He who reaches the Brahmaloaka or the proximity of Brahma is free of movements everywhere."

There is another description of the enjoyment of a Mukta. Having reached Brahman the elect after being freed from the mortal body as well as the subtle one, sees with the eyes of Brahman, hears with the ears of Brahman, and enjoys everything with Brahma's body. This is called Sayujya Moksha. The desires of the liberated souls are fulfilled by their very thought. The way to Muktiloka is described in the Br. Upanishad. The person who departs from the world goes to Pravaha Vayu. The Pravaha Vayu makes there an aperture for him, just like a hole in the wheel of a chariot. Through it, he comes to the highest region and goes to the Adityaloka. There Aditya makes an aperture for him just like the aperture of a lambardar (a musical instrument). Through it he comes to the higher region and goes to the world where there is only glory of the Highest Brahman. In that griefless region he dwells for endless years. By the ideas conveyed in the Upanishads the conception is not becoming one with Brahman. Individuality of a self is maintained throughout even in the liberated state.

ब्रह्मैव सन् ब्रह्मायेति is quoted as supporting the theory of becoming one with the Absolute; but a careful interpretation of this passage with reference to the context gives a contradictory view. The Jeeva without giving up its individuality attains Brahma, that is, goes to the proximity of Brahma, lives a life of

eternal happiness in the proximity of the Highest. "Losing all consciousness is not the doctrine of Yagnavalkya's teachings. He tries to illumine Maitreyi as to the condition of the self after death. It was never his idea that Jeeva lost all consciousness in the state of liberation." The attainment of complete nirvana is not the aim in life. The liberation is that freedom which is earned by devotion to the One Highest, by means of purity of action and thought. The liberated soul has no contact with Prakriti, for it is unattached to it, and it feels and experiences the bliss or Ananda. When Prajapati taught Indra that Brahman causes deep sleep to the Jeeva, Indra objects to it on the ground that the self has no knowledge of itself or of the Supreme self in that state. Hence Jeeva is merged into the Supreme Self during the state of deep sleep. This objection does not stand, because the self immediately after sleep becomes conscious of having slept soundly and has a sense of joy. There is a perception of joy in deep sleep. It also remembers the antecedents and there is continuity of knowledge. Consequently personality is not lost during sleep and there is no merging of the individual soul into the Supreme Soul.

"Knowledge is a scheme or plan of action, by which selves can come into richer, more harmonious and durable relations with the whole of reality in which are consciously dynamic elements, and through so coming, can enrich, harmonise and conserve the life of conscious individuality." (Leighton)

This life led with faith in God and in the capability of a personality is a preparation for a future and different state of existence, when true immortality is realised. That immortality is not mere

continued existence in time, but self-realisation and realisation of relative merits with other liberated souls and dependence on the Supreme Brahman.

"The philosopher must treat the facts and implications of religious experience with the same respect that he accords to the facts and principles of the physical and vital orders, if he is to construct an

adequate world view. Religious experience in the individual and religions as a form of social culture are both interwoven with arts and morality, economics and politics : in short with the whole social order. The philosophy of religion is not merely a part of it, it is, in a sense, the culmination of the philosophy of culture." (Leighton)

(Concluded)

PURVA MIMAMSA

By Swami Ajarananda

The history of the word 'Mimamsa'

The history of the word 'Mimamsa' goes very far into antiquity. We find mention of this word in the earliest portions of the Vedas and the Upanishads. In the Taittiriya Samhita it is said—उत्सृज्यां नोत्सृज्यामिति भीमांसन्ते ब्रह्मवादिन स्तद्ब्राह्मणस्यमेवेति । "The exponents of Brahman discuss (the question) whether (a day) should be omitted or not; on this (they) say that it must be left out." Here the verb 'Mimamsante' is used in the sense of investigating a doubtful point and arriving at a conclusion thereon. In other places also the word is used in the same sense. In the Tandyamahabrahmana we read:—ब्राह्मणं पठे न भीमांसते । "One should not discuss the merits of a Brahmana." In the Kaushitaki Brahmana it occurs very frequently. In the Upanishads we meet with this very often. In the Chhandogya Upanishad we find the following : प्राचीनशाल औपमन्यवः.....महाश्रोत्रियाः समेय भीमांसां चक्रुः कोनु आत्मा किं ब्रह्मति । "Several learned students like Prachinasala, Aupamanyava, etc., came together and discussed the question who is the self, what is Brahman." The Taittiriya Upanishad also says,—सैषा-

नन्दस्य भीमांसा भवति । "This is the result of the discussion over Bliss." From all this it is clear that the word 'Mimamsa' was used from the remotest times to designate discussions on doubtful points in ritual or philosophy. We also find that some of the Dharmasutras contain purely the Mimamsa rules and doctrines. Apastambasutras bear a close resemblance to the Minamsasutras both in matter and in manner. The Mahabhashya of Patanjali speaks of the Mimamsakas. We can, therefore, come to the conclusion that centuries before the Christian era, the doctrines of the Mimamsa had been well developed and they had been embodied in the form of works before the time of Patanjali. Again this statement is corroborated by the Srautasutras which were composed several centuries before Christ.

The age and personal history of Jaimini

It is very difficult to fix even an approximate age of Jaimini, the well-known author of the Purva Mimamsasutras. Scholars are divided in their opinions. To quote the words of Prof. Max Muller : "These names, however,

were not meant to imply that the Purva Mimamsa was prior in time, though it is true that it is sometimes called Praki, previous. It really meant no more than that the Purva Mimamsa, having to do with Karma-kanda, the first or work-part of the Veda, comes first and the Uttara Mimamsa being concerned with Juana-kanda, comes second, just as an orthodox Hindu at one time was required to be a Grihastha or house-holder first, and then only to retire into the forest and lead the contemplative life of a Vanaprastha or a Sannyasin. We saw why the fact that Badarayana quotes Jaimini cannot be used for chronological purpose, for Jaimini returns the compliment and quotes Badarayana." The Purva Mimamsasutras do not contain any express reference to Buddhist dogma and philosophy. They speak of Dharmasutras and Smriti. If we rely upon Sabara, the Sutra of Jaimini presuppose the existence of the Kalpasutras. Further, from the fact that Badarayana cites the views of Jaimini on topics of Brahman-vidya and Jaimini quotes Badarayana on topics of Vedic rituals, it may be urged with good reason that both had composed works on Vedic ritualistic interpretation as well as on the interpretation of the Upanishads. It is also probable that, before the actual composition of the two Acharayas on both the branches of Sruti, there was an oral tradition handed down in their respective schools which, in course of time, assumed a definite shape at the hands of these Acharyas. There is another hypothesis that there were several Jaiminis and several Badarayanas, all writing on the Purva and Uttara Mimamsas and that they were promiscuously quoted without any hint as to their difference being given. But it seems to be quite unlikely at so early a date. The

extant Sutras going under the name of Jaimini and Badarayana are the final reductions of the teachings of the schools founded by the two great Acharyas. But as the extant Brahmasutras contain in many places the phrase 'taduktam'† and the extant Purva Mimamsasutras do not contain any allusion to the existence of a work dealing with the interpretation of the Upanishads, it seems highly probable that the extant Purva Mimamsasutras are anterior to the extant Brahmasutras.

Sabara wrote his Bhashya atleast before 500 A. D. As he was preceded by the Vrittikara and also by other commentators, the least limit to which we can bring down the Sutras is 100 A. D. and the highest limit is about 300 B. C. Yajnavalkya who flourished at about the second century A. D. speaks of the Mimamsa as one of the fourteen Vidyas. If we admit that Apastamba refers to the Mimamsasutras, then the antiquity of the Sutras can be pushed back a few centuries even beyond 300 B. C.

As regards the personal history of Jaimini, hardly anything is known. There is a Brahmana, a Srautasutra and a Grihyasutra ascribed to him. But it is hardly possible that they are the works of the founder of the Purva Mimamsa. In the Asvalayana Grihyasutra there is a Tarpana which runs as follows:—सुमन्तुर्जैमिनिवैशम्पायनैपलसूत्र-भाष्यभारतमहाभारतधर्माचार्याः । In this Jaimini is also mentioned along with Sumantu, Vaisampayana, etc. In the Srimad Bhagavata Jaimini is said to be the teacher of Sumantu and a promulgator of the Sama Veda. Jaimini seems to have been a North Indian writer. He is familiar with Mleccha

† This phrase meaning, 'It is said so' refers to the opinion of Jaimini, quoted in the Brahma sutras.

words according to Sabara and seems to be an inhabitant of Mathura. His Sutras do not possess the compactness of the Brahmasutras, much less of Panini's. Before Sabara there were not only several commentaries on the Sutra but also various readings of the Sutra.

The Method of Treatment

Before we consider any of the problems treated in the Purva Mimamsa a few remarks have to be made on the method of treatment of the Sutras. In order to discuss a subject fully and to arrive at a definite conclusion they state first every possible objection that can reasonably be urged and this is called Purvapaksha, the first part. Then follow answers to all these objections and this is called the Uttarapaksha, the latter part, and then only comes the conclusion, the Siddhanta. This system is exhaustive and has many advantages. Sometimes an Adhikarana is stated in five members instead of three namely:—

1. The subject to be explained (Vishaya)
2. The doubt (Samsaya)
3. The first side or *prima facie* view (Purvapaksha)
4. The demonstrated conclusion (Siddhanta)
5. The connection (Sangati)

The Important Doctrines of the Mimamsa

Purva Mimamsa is one of the six orthodox systems of Indian philosophy. We shall see what contribution it has made to the philosophy of India and how far its claim to be called a system may be justified. We shall here make an attempt in brief to collect together the most striking of the dogmas of the system as gathered from the Sutras itself, the Bhashya of Sabara and the works of Kumarila and Prabhakara.

The purpose of the Purva Mimamsa is the inquiry into Dharma as opposed to the purpose of the Vedanta, which is to investigate into the nature of Brahman. The Mimamsa defines Dharma as follows: चोदनालक्षणेऽर्थो धर्मः । "Those duties that are prescribed by injunctive passages which urge men to action are Dharma". The next question is, 'What is the source of these injunctions?' The answer is that it is the eternal, infallible and self-existent Veda and not Pratyaksha. The most important theory of the Purva Mimamsa is that the Veda has existed from all eternity, and was not created by any person, human or divine. Jaimini enters into elaborate arguments to establish the Nityatva of the Veda. As a corollary he has also to argue that the relation between word and the sense is eternal. As the Veda is vast, Jaimini divides it into five heads: Vidhi (injunction), Pratishedha (prohibition), Arthavada (expatiatory or explanatory texts), Namadheya (mere appellation) and Mantras (hymns which do not lay down Vidhis, but are recited at the time of performing the several parts of a Yaga.) It is therefore Vidhis alone that lay down Dharmas. Vidhis are classified into Vidhi proper, Niyama and Patisankhya and also divided into Nitya, Naimitthika and Kamya.

Another important question in all systems of philosophy is: who regulates the world and distributes the rewards and punishments of the good and the bad Karmas of men? The answer of the Mimamsa on this point is that it is not God or the deity of a sacrifice who gives the reward but the Apurva (an invisible potency) produced by the acts performed that gives the reward. To quote the words of Sabara: चोदनेति अपूर्वं ब्रूमः । अपूर्वं पुनरस्ति यत् आरम्भः

शिष्यते स्वर्गकामो यजेतेति । इयताहि विधानमनर्थकं स्याद्भक्तिवाद्यायस्य । यदि अन्वदनुत्पाद्ययोगो विनश्यत्, फलमसति निमित्ते न स्यात् । तस्मादुत्पादयतीति । "We call that Apurva which gives the rewards of the Karma. We infer that there is Apurva from the statement of the Veda such as "Swargakamo yajeta" (one who is desirous of attaining Swarga should perform sacrifice). Otherwise there is no use of the sacrifice as it produces no result and no body will exert to do such a Karma. Therefore we must say that the Apurva produces the result." According to the Mimamsakas the Havi is more important than the deity. The deity is a secondary thing to them. Jaimini says:—विप्रतिपत्तौ हविषा नियम्यत कर्मणस्तदुत्पाद्यत्वात् । The deity in sacrifice is only secondary, and the Havi is more important than the Devata in case of a conflict between the two. The Veda connects a deity with the sacrificial act and the offering is directed to him. Though the agent is asked to do all these, the deity does not enjoy the Havi. The deity has no body. The sacrifice is not intended to please him. He does not bestow favours nor the fruits of the sacrifice. These are some of the conclusions of the Mimamsakas. These are more or less destructive of the popular views on the subject, but there is much vagueness left about their positive attitude about the deity.

Another important question which all philosophy has to tackle is that of the creation of the world. Here also the attitude of the Mimamsakas borders more or less on atheism. Both Prabhakara and Kumarila deny the existence of a personal God as the Creator of this universe. They also refute the theory of the Vaisesikas that by God's will move-

ments were produced in the atoms and as a result the world also came into existence. Their position is that the world is not created and has no beginning or end. They emphatically deny the existence of an intelligent and omniscient Creator and the periodic production and dissolution of the world. It is this attitude of the Mimamsakas towards the Creator and the creation and self-existent character of the Veda which earned for them the notoriety of being atheists. Kumarila in his Slokavarthika says:—

प्रायेणैव हि मीमांसा लोकेलोकयतीकृता ।

तामास्तिकपथे कर्तुमयं यत्नः कृतोमया ॥

"The Mimamsa was brought to the level of the Lokayata view by some of his predecessors and his endeavour would be directed to bring it on to the path of belief (in moral good and evil)."

Regarding the existence of the individual soul (or Atman), Jaimini is silent. We do not find any discussion about the soul in the Sutras of Jaimini. Rather he took it for granted by such Vedic passages as 'Swargakamo yajeta'. Though Jaimini is silent, Sabara enters into an elaborate discussion about the existence of the soul independent of the body, senses and mind. Prabhakara and Kumarila both have defined Atma as follows:

बुद्धीद्रियशरीरेभ्ये भिन्न आत्मा विमुद्भवः ।

नानाभूतः प्रतिक्षेत्रमर्थवित्तिषु भासते ॥

(Prabhakara)

ज्ञानशक्तिस्वभावो नित्यः सर्वगतः पुमान् ।

देहान्तरत्तमः कल्पः सोऽगच्छन्नेव योक्ष्यते ॥

(Kumarila)

Both these passages mean that the Atman which is as distinct from the body, senses and Buddhi is all-pervading and eternal. According to Kumarila the charge of atheism brought against the Mimamsa is removed by his

doctrine of the existence of the soul. In this connection it is also interesting to note how the Mimamsakas and the Vedantins differ when they lay the emphasis on the different parts of the Veda. According to the former, the only purpose of the Veda is to ordain the performance of actions and the Upanishads are simply meant to give the information about the agent of the action. The Upanishads have no independent purpose of their own. The Vedantins on the other hand say that the Karmakanda is only Aparāvidyā. Work is only a preparation for the higher path, the path of knowledge of Brahman. The Upanishads which constitute the knowledge portion have got an independent purpose of their own as expressed in the words 'Brahmavidapnoti param' (the knower of Brahman attains Brahman) and 'Brahmavid Brahmaiva bhavati' (the knower of Brahman becomes Brahman).

The Mimamsakas speak of Moksha also. But their conception of it is entirely different from that of the Vedantins. The absolute cessation of the body due to the disappearance of all Dharma and Adharma is Moksha. This can be done by turning away from forbidden acts, and by reducing the already accumulated Dharma and Adharma by undergoing their effects, and by the knowledge of the self, reinforced by Sama, Dama and Brahmacharya. By such knowledge the entire Karma will be destroyed and the individual soul attains Moksha. This is the view of Prabhakara and Kumarila on this point. And they also argue that the Moksha promised by the Upanishads is not different from the Swarga of the Purva Mimamsa, because the Upanishads form a part of the Veda and cannot have an independent purpose of its own.

FOUR FUNDAMENTAL PRINCIPLES OF ISLAM

By Prof. M. A. Shustery

ACCORDING to the Quran those who believe in God, Divine revelation, Day of Judgment and do good deeds are saved and will have their reward from Allah.

Islam's chief message to humanity is the belief in the unity of the Supreme Being. No other religion has emphasized so much upon the unity of God as Islam. When the Prophet began to preach Islam he addressed his people and told them, "Say there is no God but He, and you are saved." Those who believe in one Supreme Being, without any kind of association and live in entire submission to His will, are called Muslims. The Quran claims that all prophets and great

sages were Muslims, because they lived in complete submission to His will, and such life, according to the Quran and the Prophet, is natural to man. There is a tradition that once the Prophet said to one of his companions named Abu Hurara that every child is born a Muslim, but is changed after his growth as he is brought up and taught by his teachers and parents. It is said in the Quran, "Allah may forgive every other sin but does not forgive that anything should be associated with Him." Quranic statement of God is simple. It says: if there were two Gods, i.e., two equal creative forces, there would have been no harmony in the creation. It is God who

made sun shining, moon bright. There are His signs in the creation of heavens and earth, in the change of day and night, in cloud and rain which give life to the earth, in the spread of all kinds of animals, and in the change of winds. He is everywhere, in the East, in the West. So that wherever you may turn your face you find Him. He is near to answer your prayer when you call on Him. Besides Him, there is no God,—the ever-living, the self-subsisting, by whom all subsists. Nothing is hidden from Him on the earth or in heavens. He shapes you in the wombs. He brings the dead from the living and the living from the dead. He gives sustenance to whomsoever He pleases. He causes the grain and stone to germinate, dawn to break and stars to shine. He brought you into being from a single soul. Originator of the universe, visions comprehend Him not, but He comprehends all wishes. He gives everything and guides creation. He is the light of heavens and the earth. All praise is due to Him in this life and hereafter, and His is the judgment; to Him you shall be brought back. He regulates the affairs of heavens and earth, creates you in the state of weakness, gives you strength and makes you again weak and old. He sends tranquillity into the hearts of his believers. He is the mighty doer. He is the knower; He is beneficent, merciful and holy; He is the author of peace, granter of security, guide and guardian over all, the mighty, supreme, possessor of all greatness, the great fashioner. His are the most excellent names. All in heavens and earth declare His glory. He is the mighty, and wise. Everything must pass away but the lord of glory and honour. He knows what your mind suggests to you. He is nearer to you

than your life vein. Such is the description of the one Supreme God in whom Muslims are asked to believe and live in complete submission to His will which is manifested as the Law of Nature. All things tend towards Him.

The second principle of Islam is to believe in all divine revelation, in other words, to trust and follow all those sages who were seers of the truth, whose lives were pure and who tried to reform and organise their people. It makes no distinction whether such benefactors of humanity are in the West or in the East, white or coloured, Aryan or Semitic. According to the Quran, the Prophet is a spiritual guide, a messenger of God, a warner, bearer of good tidings. In all ages and among all nations there was a guide, one to lead them towards virtue. The Prophet is a human being, not distinguished from others, save in having the gift of revelation from God. It is stated in the Quran that a messenger has been sent to every nation. Each nation has its own guide; and there is no difference between any of the apostles, the apostles who are mentioned and who are not mentioned (in the Quran). Mahommed never claimed any supernatural powers. Repeatedly with great modesty and simplicity it is declared in the Quran that the Prophet does not say that he has treasures of Allah with him or that he knows anything unseen, or that he is an angel. He does not follow anything save what is revealed unto him. "I deliver unto you the message of my Lord and offer you good advice. I know from God what you do not know. I am a faithful adviser to you. Had I known things unseen I would have had much of good and no evil would have touched me. I do not ask for wealth in return for my services; my reward is with God. I am sent to you as a giver of

good tidings, and a warner. I am only a mortal like you. It is revealed unto me that your Lord is one. He has sent apostles one after the other, and sent me with the truth (Quran) as a bearer of good news, and a warner and there is not a people but a warner has gone among them."

Thus we can understand that the Prophet had one sole object in view to make mankind believe, obey and submit themselves to one Supreme Being, and live a pure life.

Islam's third doctrine is the belief in the Day of Judgment. According to the Quran death is not the end of life but separation of soul from body. Each man and woman is responsible for his or her action and all shall reap what they sow in this life. The book of their deeds shall be placed before them on the Day of Judgment, and the guilty will be surprised to find that the book does not omit anything of what they had done. Their hands and feet will speak and bear witness to what they had earned. When the trumpet is blown and the earth with mountains is borne away and crushed and heavens cleave asunder then man is exposed to view and no secret of his shall remain hidden. That day each man will think for himself, brother will fly from brother, father from sons, mother from children. Some faces will be bright, others will be dark. No soul will answer for another soul. Each will be occupied with himself and the command will be entirely with Allah. Faces on that day shall be happy, much pleased

at their deeds and God will say: O soul, you had peace; return to your Lord. He is well pleased with you and you are well pleased with Him. The last verse explains that it is the soul which is punished or can enjoy the eternal spiritual blessing. And the highest blessing for soul according to the Quran is to be pleased with God's will. On that day man's deeds will be presented to him. One who has done an atom's weight of good shall see reward and one who has done an atom's weight of evil shall get punishment for it.

The fourth fundamental doctrine of Islam is good deeds which consist in:— 1. Strenuous prayer to guard the mind against evil, 2. Fasting one month in a year, 3. Charity, 4. Pilgrimage to Mecca.

Among other teachings, importance is given to the following:—Obedience to the law of religion and country. It is said in the Quran, "Obey your Lord and those in authority." In his last speech the Prophet addressing forty-thousand followers said, "Know that all Muslims without any distinction are brothers to each other. If one does good he is doing for himself and if one does evil it shall be for him." Besides, special emphasis has been laid on gentle submission to parents, forgiveness, humility, chastity, justice, self-sacrifice, sympathy, patience and toleration. The Quran says, "There is no compulsion in religion. You shall have your way and I shall have mine. Your deeds are for you; my deeds are for me."

SELECTIONS FROM THE ADHYATMA RAMAYANA

AYODHYA KANDA: CHAPTER II

SAGE VASISHTA'S PRAYER

[*Note.*—The Sage Vasishtha went to Sri Rama to inform him of the arrangement made for his coronation. Then Sri Rama along with Sita welcomed him and washing the sage's feet with water and sprinkling it on his own head said that he felt blessed by it. At this Sage Vasishtha made the following prayer.]

धन्योऽस्मीत्यब्रवीत् रामः स्तवपादांबुधारयात् ॥

श्रीरामेणैवमुक्तस्तु प्रहसन्मुनिरब्रवीत् ॥ २१ ॥

रामः Rama अब्रवीत् said (to Vasishtha) तव thy पादांबुधारयात् by touching the water of thy feet (अहम् I) धन्यः blessed अस्मि am मुनिः the sage श्रीरामेण by Sri Rama एवं thus उक्तः being told प्रहसन् laughingly अब्रवीत् said.

21. "Blessed am I," said Sri Rama, "by the touch of the water of thine feet on my head." On hearing Sri Rama talking thus, the Rishi (Vasishtha) laughingly said:

त्वत्पादसलिलं श्रुत्वा धन्योऽभूद्विरीजापतिः ॥

ब्रह्माऽपि मत्पिता ते हि पादतीर्थहताशुभः ॥

॥ २२ ॥

विरीजापतिः the Lord of Parvati त्वत्पादसलिलं the water of Thy feet श्रुत्वा holding धन्यः blessed अभूत् became मत्पिता my father ब्रह्मा Brahma अपि too ते Thy-पादतीर्थहताशुभः purged of all evils by the water of Thy feet (अभूत् became).

22. Holding the water of Thine feet on the head, the Lord of Parvati (Siva) was blest and (in the same manner) all the evils (sins) of even Brahma, my father, were washed away.

इदानीं भाषसे यत्त्वं लोकानामुपदेशकृत् ॥

जानामि त्वां परात्मानं लक्ष्म्या संजातमीश्वरं ॥ २३ ॥

त्वं Thou इदानीं now यत् whatever भाषसे sayest (तत् all this) लोकानां of men उपदेशकृत् for the instruction अहं I त्वां Thee लक्ष्म्या with Lakshmi संजातं incarnate परात्मानं the Supreme Soul इश्वर Lord जानामि know.

23. What all Thou hast said now is for the instruction of mankind. I do know that Thou art the Paramatman (the Supreme Soul), the Lord incarnate with Lakshmi.

देवकार्यार्थसिद्धये भक्तानां भक्तिसिद्धये ॥

रावणस्य वधार्थाय जातं जानामि राघवं ॥ २४ ॥

राघव Oh scion of Raghu's house देवकार्यार्थसिद्धये to fulfil the purpose of the gods भक्तानां Thy devotees भक्तिसिद्धये to confer Bhakti रावणस्य Ravana वधार्थाय to kill जातं born (त्वां Thee) (अहं I) जानामि know

24. I do know, Oh Raghava, that thou art born to fulfil the purpose of the gods, to confer Bhakti on Thy devotees and to destroy Ravana.

तथाऽपि देवकार्यार्थं गुरुनोद्दयाम्यहं ॥

यथात्वं मायया सर्वं करोषि रघुनन्दन ॥ २५ ॥

तथैवानुविधास्येऽहं शिष्यस्त्वं गुरुरप्यहम् ॥

गुरुगुरुणां त्वं देव पितृणां त्वं पितामह ॥ २६ ॥

तथाऽपि yet अहं I देवकार्यार्थं to serve the purpose of the gods गुप्तं the

secret न नो उद्घाटयामि disclose खु-
नेदन Oh scion of Raghu's house
तव Thou शिष्यः disciple अहम् I गुरुः
teacher (इति thus) यथा as त्वे Thou
सर्वे everything मया with the help
of Maya कस्मिन्ने actest अहम् I तथैव in
the same manner अनुविचस्ये behave
देव O Lord त्वे Thou गुरुणा of the
gurus गुरुः guru (teacher) त्वे Thou

पितॄणां of the sires पितामहः grand-
sire

25-26. But to serve the purpose of
the gods, this secret I will not disclose.
I shall also behave (as a teacher should
do) as Thou sayest that 'Thou art the
disciple and I am Thy teacher', and shall
act as Thou doest with the help of
Thine Maya, Oh the scion of Raghu's
house! Thou art the Guru of all gurus,
O Lord, and the grandsire of all the
sires.

NOTES AND COMMENTS

THE SCOPE OF PHILOSOPHY

In modern times the study of philosophy has suffered a good deal of disrepute in the popular estimation because of the wide spread of materialism which is generally conceived to be identical with science, although in truth it is only a philosophy based on certain ill-understood conclusions of science. Philosophy is often stigmatised by its detractors as a hobby "to beguile the excess leisure of a muscle-bound intellect" or as "a now abandoned method of searching for truth, by means of speculation and ingenious spinning of words, which has been supplanted by science which gets at and observes the 'facts'." It is true that the conclusions of science are exact and practically demonstrative, but science does not concern itself with other aspects of reality than the mechanical laws governing the universe. Science may study the parts of a flower, but it takes no cognisance of its beauty or its sweet smell. Science may make an exact and exhaustive study of the human body and the workings of its various organs, but fails to say *why* it is conscious or *why* from the human brain came out such wonderful thoughts and ideas as contain-

ed in a poem of Kalidas or the paintings of Michael Angelo. And what is more, matter, the very prop of materialism, has been dematerialised by recent developments in physical science into electrons which form "mere centres of reference from which radiation emanates at certain intervals". Under such circumstances the claim of materialism that physical science is an all-sufficient explanation of the world phenomena cannot be accepted and the existence of scope for other branches of knowledge as philosophy cannot be denied. I

The proper place of philosophy as a factor in furthering human knowledge can be adequately understood only if we have in our mind a clear conception of its scope and its salient tasks. The September issue of The Open Court writes as follows by way of defining philosophy:—

"The principal aim of philosophy is to arrive at a unified conception of the universe, a *Weltanschauung*, or world-view, through a critical and synthetic examination of all humanly possible ways of knowing reality.

"These modes of knowing are Common Sense, Religion, Art and Science

each of which represents a distinct and peculiar view-point in accordance with the multiplicity of phenomena it interpretes. Common Sense looks at things from the undisciplined point of view of the man on the street. Religion attempts to formulate the individual's emotional relationship, and moral responsibility to the Invisible Power behind the universe. Art interprets reality in terms of beauty and hence is more or less subjective and capable of an infinite variety of forms. Science describes the universe in terms of mechanism, and lays bare the mechanical means through which the cosmic purposes are realised. In other words, science studies the technique of the composer of the cosmic symphony.

"The function of metaphysics, the central discipline of philosophy, is to construct a dispassionate composite view of reality, from all that it finds valid in the claims of common sense, religion, art and science. Such a broad, unprejudiced, synthetic attitude toward the cosmos constitutes one's *Weltanschauung*.

"It frequently happens that conflicts occur between common sense, religion, art and science. But such clashes are due to ignorance of the proper sphere of each of these apparently contending points of view; in other words an ignorance of philosophy.

"Take science and religion for example. Religion has often attempted to do the work that legitimately belongs to science, as in the Book of Genesis in the Bible where a would-be scientific explanation of the origin of things is given. Because of such encroachments of religion upon the domain of science, incessant warfare has been waged between these two rivals since the beginning of human thought, and continues to-day in the invectives of

theologians against evolution. The so-called conflict between science and religion is in reality a conflict between three thousand year old science of Moses and modern science.

"Now there could be *no conflict between a rational religion*, based upon a study of philosophy, not spurious revelation, and science. Each represents a different 'universe of discourse.'

"The world-views given us by common sense, art, religion, science and philosophy are equally valid, provided that they do not mistake their proper places, and do not encroach upon territory properly belonging to the others, as has so often happened in the past, through ignorance of philosophy. But it is to the world-view of philosophy that the greatest credence must be given, since, as we have seen, philosophy is a synthesis based upon an examination of all means of attaining knowledge."

We should however add here that while science and religion ordinarily concern themselves with different aspects of reality, there is a point in the higher regions of their research wherein their conclusions tend to meet. Already in the up-to-date conceptions of science, matter is losing its materiality and gradually dissolving itself into energy. And the logical goal of the physical and chemical sciences is a stage where they have discovered a substance or energy from which other substances and energies have evolved, and at this point the quest of these material sciences merges itself into that of religion.

The view expressed in the extracts does not take into account one important source of knowledge, *i.e.*, introspection. It is true that the name of introspection has been too often vitiated by the popular conceptions of inspiration and revelation in whose guise fanaticism and

superstition have long ruled over the earth. Notwithstanding this misuse, it is an undeniable fact that great treasures of knowledge are lying hidden in the inner world. Unfortunately no gross instruments or apparatus are available to find out its secrets. Nor is the ordinary intellectual power of man useful in accomplishing this task. What is required to explore this hidden region is a mind concentrated and controlled, capable of being withdrawn at will from the gross objects of sense perception. The ancient Rishis of India tried this study of the

inner world in a scientific spirit, and developed the wonderful science of Rajayoga by following which a man may attain perfect mental control and concentration, and apply his single-pointed mind to a study of itself. It is true that this great science has suffered much abuse at the hands of charlatans, but its revival in a scientific spirit is the only avenue of approach to the secrets of the inner world and the subjective vision of reality without which a correct and unified conception of the universe is an impossibility.

REVIEWS AND NOTICES

MAYA MAYA : by Sir John Woodroffe and P. N. Mukhopadhyaya ; published by Ganesh & Co., Madras ; pages 239 ; Price Rs. 5.

The book is an exposition of Shaktivada or the doctrine of the "World as Power" as also a comparison between this and the other Vedanta system of non-dualism known as Mayavada. Shaktivada is essentially an Advaitic or non-dualistic doctrine which holds that Chit or consciousness as the Alogical Whole is the one reality. The concept of Chit in this system however includes not only the spiritual principle in man which forms the static basis in which his universe of experience lives and has its being, but also that which by and as its own Power (Shakti) becomes or appears as the universe. Chit and its Shakti, or Power-holder and its Power (Shiva-Shakti) are not separate entities, but one and the same Alogical Principle expressed in terms of human logic and viewed in the static and dynamic aspects of the Supreme as it appears to the pragmatic view-point of man. Shakti, which is really Shiva appearing

as His own object, transforms itself into the worlds gross and subtle, without at the same time changing its essential nature. This change is effected through a process of veiling which consists in a system of "stresses and strains" that go to form specialised centres in the undivided ocean of Chit. At the head of all such centres stands the supreme Bindu or Metaphysical Point which is Chit-Shakti contracted into a point infinitely small but of massive potency, in readiness to evolve into the universe of forms, gross and subtle. In other words, the Bindu is the Perfect Universe in a condition of maximum veiling but infinite potency. Transformation of Chit-Shakti proceeds until the production of gross matter in which it (Chit-Shakti) lies in a latent condition, a state that is generally termed as unconsciousness. But matter is not really unconscious, all being the manifestation of Chit-Shakti. The so-called unconsciousness is nothing but a veiled form of consciousness. Liberation in this system therefore consists in developing the power to see through this veil and in

perceiving all, whether gross or subtle, conscious or unconscious, good or evil, as Chit-Shakti itself.

The chief difference between this system and Mayavada lies in their respective attitude towards the phenomenal world. The Mayavadin's definition of the Transcendental Reality as changeless persistence in the three tenses of time makes him regard the world of becoming, which is characterised by changes, as unreal. Shaktivada, on the other hand, maintains that an adequate concept of reality should include all experience, whether changing or changeless, temporary or long-standing, and that if changeless persistence be taken as the definition of reality, even Chit, the Transcendental of the Mayavadin lacks it in a way. For, the Mayavadin who has got his own religious striving and practical methods to raise the undeniable veil of ignorance that hides the view of reality must admit a difference of condition between the "Ether of consciousness", and unveiled and recognised "Ether". Of course, it is undoubtedly a difference that does not affect the "Ether" as it is in itself. Still from veiling to unveiling or *vice versa* is a change of condition. To say that veiling and unveiling are both immaterial, unsubstantial, is not to deny the change. For, in experience even a fancied change is an actual change of condition. Changelessness, more or less similar to what Mayavadin ascribes to Chit, may be posited with regard to Shakti as well ; for when considered as a whole and not in cross sections, Power too remains the same during the period of manifestation, and at the time of dissolution it is still found to retain the capacity to resolve back to its original state. Shaktivada again contends that the Mayavadin's concept of inscrutable Maya involves a veiled dualism that

goes counter to his essentially monistic doctrine. Maya is either Brahman or not Brahman. If it is the latter, it is an independent reality and hence involves dualism. If the former, Maya and its products cannot be called unreal, since Brahman the one reality is their basis. The world of experience is not therefore "illusion." It is limited reality in the sense of being limited in time. It is real also in another sense, since the Vedas assert that the world-flow is beginningless and endless. Since the phenomenal world is also an experience and a reality, an adequate conception of the Transcendental must include that also. The Mayavadin's Brahman is not really Transcendental, but only the logical counter-part which human reason should necessarily posit as a comparatively static background for the changing world phenomena. Shaktivada, which interprets the terms Absolute and Transcendental as meaning 'exceeding or wider than relation', on the other hand maintains that the really Transcendental is the true and complete Alogical Whole, the Complete and Perfect Given, which includes both Being and Becoming, both Fact and Fact Section. Thus, according to Shaktivada the One and the Supreme Reality is fuller than any definition (limitation) which may be proposed. It is even beyond duality and non-duality. It is thus the Experience Whole, the Alogical. The Mayavadin's pure Brahman is an aspect of It : but it is not the Whole (Purna).

These are a few of the main points dealt with in the book. It treats a highly metaphysical and abstruse subject, and the authors have very successfully presented its subtle arguments in a manner understandable even to a lay reader on a thoughtful perusal of the book. It is also rendered rich, and

extremely suggestive and thought-provoking by the close parallelism that the authors' have drawn between many of the recent developments of scientific thought and the concepts of the Power Doctrine of the Shaktavedantin. We feel sure that the philosophy of Shaktism with its highly logical doctrines and its equal emphasis on all aspects of the human personality will be found highly attractive to certain temperaments of modern times.

SOBS & TROBS OR SOME SPIRITUAL SIDE-LIGHTS : by Abdul Karim Abdulla C/o Meher Rice & Flour Mill, Talegaon, Dabhade, Dt. Poona. Price Re. 1.

The incidents narrated in this book centre round one boy Ali who was admitted in the Meher Ashram, an institution founded by Meher-Baba at Meherabad near Ahmednagar for training boys mostly in spiritual culture. This boy Ali who was by nature outspoken, pure in heart, loving and very obedient was a pet disciple of Meher-Baba. This boy's father not liking the training in religion given in the Meher Ashram, more than once withdraw him from the Ashram, and the author of the book has sought to point out in a lucid and convincing manner how in each case his return to the Ashram much against his father's wish was the result of the supernatural influence exercised by Meher-Baba. The book records many other incidents that testify to the spiritual greatness of Meher Baba. It

will be found very attractive by those who are interested in the personality of Meher Baba.

THE OPEN PORTAL : by Sister Devamata, Ananda-Ashrama, La Crescenta, California, U.S.A.

Sister Devamata has made a new departure in her literary achievement. After publishing a number of exceptionally good prose writings, she offers now to the public a volume of poems entitled "The Open Portal". She gives reason for her title in the Foreword thus: "Love of God and love of Nature are the two open doors to peace and deeper insight"; and she adds that the poems are "the fruits of a modest muse." The muse may have been modest but it was beyond question poetically gifted. The poems are classified into four parts,—"Songs of Devotion and Aspiration," "Songs of Hill and Garden," "Songs of the Desert" and "Songs of Life". The "Songs of Devotion" breathe a deep religious feeling. The "Songs of Hill and Garden" show an intimacy with flowers and trees and hillsides that is rarely found; while the "Desert Songs" express a deep love for the vast places of the earth. Sister Devamata is also a musician and has set a number of the poems to music. "The Open Portal" is full of inspiration and upliftment and cannot fail to delight all who read its pages. In binding and printing this new book is a work of art.

NEWS AND REPORTS

The Vedanta Society, Providence, R. I., U. S. A.

The Vedanta Society of Providence, Rhode Island, U. S. A., opened its second season to the public with a service on September 4th, 1929. A special musical program was gone through by students and friends. It was very successful and people showed their interest for the work done here by Swami Akhilananda.

In November a dinner party was given by friends and devotees at the Narragansett Hotel. Many attended the function and a wonderful atmosphere was created amongst the devotees. Various topics were discussed during the evening. A letter from Reverend Swami Shivananda to a friend was read to all.

Swami Akhilananda's work here is spreading rapidly to some of the churches. A lecture on 'The Scientific Basis of Religion' was given at Bell Street Church in November. A Baptist Church invited him to lecture on Hinduism in January, 1930.

Christmas was celebrated as usual with special services, music and refreshments. The picture of Christ was beautifully decorated with flowers and evergreens. A tastefully decorated Christmas tree, many poinsettias and other plants completed the season's festivity.

The birthday of Swami Vivekananda was enthusiastically celebrated with special services and music. A party was given in reverence and memory of Swamiji. A Hindu menu was cooked by Swami Akhilananda for the students, which was appreciated by all. Rev. F. Wilmot, religious Editor of the *Provi-*

dence Journal, spoke on 'The Message of Swami Vivekananda.' Swami's subject was 'The Renaissance of Swami Vivekananda.'

Sri Ramakrishna's birthday was celebrated for two days and eagerly attended. On March 2nd, Sunday morning, Swami spoke on 'The Life and Teachings of Sri Ramakrishna.' In the evening Rev. F. Wilmot and Swami spoke on 'Universal Religion.' The altar was gorgeously decorated with cut flowers, lights and incense. Many palms and other plants covered the platform. A picture of him was draped with flowers.

A library was opened to all who wish to read and study Vedanta. The room is comfortably furnished with suitable furniture and books. Six large pictures of great teachers were donated by an artist and friend of the centre. On Monday evening a birthday Indo-American dinner was enjoyed at the Dreyfus Hotel. Swami Bodhananda of New York was also present.

The two Swamis, Rev. Wilmot and two other prominent Providence business men gave brief talks during the evening. Swami gave many interesting interviews to the representatives of the newspapers during this season. Classes on the *Gita* and *Upanishads* are held on Tuesdays and Fridays. Regular services are held on Sundays. Many private talks are enjoyed by devotees and friends.

Activities of Swami Viswananda

Swami Viswananda, President of the Ramakrishna Mission, Bombay Branch, paid a visit to the city of Karachi in May last. The Swami went there at the invitation of an ardent

admirer of the Mission. This was perhaps the first time after a lapse of nearly a quarter of a century that a monk of Ramakrishna Mission visited that part of India and as was to be expected people of all castes and communities of that cosmopolitan city took advantage of his presence to listen to the eternal and inspiring message of Hinduism from one of its enlightened exponents.

The Swami delivered a series of 9 lectures on the various phases of Hinduism and concluded his programme by a discourse on "Universal Religion." This theme might be regarded as a silken thread linking up the whole series and formed a fitting end to the lecturing tour. The following is the list of lectures delivered by the Swamiji during the short stay in the city: Lord Buddha, Sanatana Dharma and its Spirit, Message of Vivekananda, Message of the Bhagawat Gita, Mysticism in Rabindranath Tagore, Re-incarnation and Law of Karma, Karma Yoga, Karma Yoga and Universal Religion under the auspices of the Theosophical Society, Audich Brahmin Samaj, Gujarati Sava Samiti, Maharashtra Mitra Mandal, Rabindranath Literary and Debating Club, Young Men's Zoroastrian Association, Bandhu Mandal, Bhatia Mitra Mandal and Gujarati Education Society respectively.

Sri Ramakrishna Math, Delhi

The Ramakrishna Math, Delhi, was started in the month of May, 1927, for the purpose of preaching a liberal idea of religion amongst the masses.

The activities of the Math during these three years are mentioned below:—

(1) *Religious activities*:—The Swamis of the Math tried to help the real seek-

ers of truth through religious lectures and discourses arranged in different places of the city.

(2) *Anniversaries*:—Birthday anniversaries of Bhagawan Sri Ramakrishna and Swami Vivekananda were organised by the Math, and men like Pandit Madan Mohan Malaviya, Mr. M. R. Jayakar, Mr. N. C. Kelkar, Hon'ble Mr. S. R. Das, Hon'ble Sir Raja Rampal Singh, K. C. S. I. of Kurri Suddhouly, Sir T. Vijayaraghava Acharya, and many other eminent gentlemen took part in these functions. Every year a Convention of religions to foster love and good will between different communities was held during Sri Ramakrishna anniversaries, in New Delhi, in the month of March. It is gratifying to note that Mahomedans, Christians, Jains, Sikhs, Aryas, Sanatanists, Vaishnavas and Vedantists, all took part in these conventions.

In connection with the latter function, thousands of poor Narayanas were fed every year.

(3) *A Library*:—In May 1928 a library was started in the Math premises. Some periodicals and dailies in English, Hindi and Bengali were received regularly.

(4) *Seva Works*:—A charitable dispensary was opened near Paharganj in a place mostly inhabited by Nakoas, and the untouchables of the Hindu Samaj. The dispensary was kept open twice every day.

(5) *Flood-relief work*:—During Assam Flood, the Math organised a batch of volunteers composed of the boys of Bengali Boys' High Schools of Delhi City and New-Delhi. And with their aid a sum of Rs. 620 was collected and utilised for the distressed people of Assam.

(6) *Activity in the Punjab*:—Swami Sharvananda, the founder of the Delhi Math, also visited Simla in June 1927 to carry on his religious propaganda there. His lectures and discourses were very much appreciated. In April 1930 at the invitation of Sanatana Dharma Pratinidhi Sabha, he went to Lyalpur, Sargoda and Rawalpindi, and delivered a series of lectures that were much appreciated. The Ashrama stands in need of substantial financial support to carry on its activities and any contribution that may come in the shape of subscriptions, donations, presents, or gifts will be thankfully accepted and acknowledged by the President, Sri Ramakrishna Math, 995, Gariston Road, Delhi.

Shyamala Tal Charitable Dispensary and Hospital

The fifth annual report of this institution for the year 1929 shows that it treated 1480 outdoor and 13 indoor patients. The dispensary being situated in the midst of deep jungles in the Himalayas, the importance of its work is to be estimated not so much by the number of cases treated as by the urgency of the patients' need for help and their extreme helplessness at the time of illness. Moreover, this being the only centre of medical aid for a distance of about thirty miles, patients resort to it even after travelling a whole day's distance on foot. In order to cope with the increasing number of patients a separate hospital building is now under construction. Already a sum of Rs. 1723.79 has been spent on it. A further sum of Rs. 1000 will be required to complete the buildings and another sum of Rs. 623 for clearing out the debts on it. For this purpose as well as for

equipping the hospital on up-to-date lines, the management appeals to the generous public for contributions which will be received and acknowledged by Swami Virajananda, The Vivekananda Ashram, Shyamala Tal, Deori, P.O. via, Champawat, Dt. Almora, U. P.

Sree Ramakrishna Ashrama, Asansol

The report of this Ashram for the years 1927-1929 gives a record of its many-sided activities during this period. It maintains an Orphanage accommodating 4 orphans at present, an L. P. School for girls, a free night school for depressed classes, a library and a charitable dispensary. Besides, it did much valuable service by way of rescuing stranded and helpless persons, cremating dead bodies, nursing patients in private quarters, collecting money for Midnapur flood relief, and carrying on fire relief at Balliapur. Under its auspices several religious discourses were held, and the Saraswati Pooja and Sree Ramakrishna's birthday anniversary were celebrated. The Ashram is in need of a temple and a well. It is also proposed to open an artisan school for the depressed classes. Contributions for these purposes will be thankfully received by the President, Sree Ramakrishna Ashrama, Asansol.

The Vivekananda Society, Jamshedpur Branch

The report for the year 1928 records the activities of the Society for the ninth year of its existence. Situated as the Society is in an industrial town it suffered much during this period owing to continued labour troubles. The number of members on roll was 416 as against 510 in the previ-

cus year. It celebrated the birthdays of Sri Ramakrishna Deva and Swami Vivekananda. The Society maintained a free library containing 1034 books, a reading room, three primary schools, a night school, a workers' home, and a students' home accommodating eleven students. Other activities of the Society consisted in nursing patients in private houses, helping stranded persons with passage, cremating the dead, etc. The Society is at present contemplating the construction of a hall and library building.

The Ramakrishna Mission Sevashram, Brindaban

The R. K. Mission Sevashram, Brindaban completed its twenty-third year at the end of 1929. During the year under report, the number of both indoor and outdoor patients was greater than that of the previous year. The Indoor Hospital treated 274 patients, of whom 225 were cured, 38 passed away, 5 left treatment, and 6 remained. The Outdoor Dispensary treated 31,671 patients as against 31,201 of the previous year, and of these 12,449 were new cases. Through the generosity of Mrs. P. C. Kar, wife of Mr. P. C. Kar Attorney-at-Law, Calcutta, a new Phthisis Ward was added to the Sevashram, and removed a long felt want. It was opened by Mahatma Gandhiji. Besides medical help, the Sevashram also rendered financial help wherever possible. It disbursed Rs. 34 to three helpless respectable ladies and two students. During the year under review the total income of the Sevashram was Rs. 6,430-8-3 and the total expenditure Rs. 5,444-8-6.

Since its foundation in 1907 the Sevashram has been doing its share of humanitarian service by alleviating the sufferings of helpless patients.

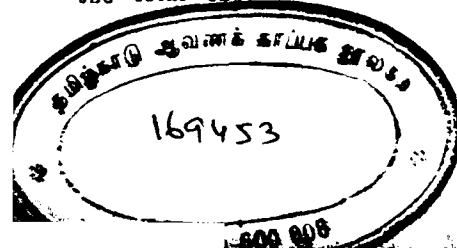
Immediate needs of the Sevashram:—

1. A General Ward at an estimated cost Rs. 7,000. 2. An Outdoor Dispensary, with an Operation Theatre, separate dispensing rooms for allopathic and homeopathic sections and a store room, at an estimated cost of Rs. 10,000. 3. A Guest House for the relatives of the patients coming from a great distance and sympathisers of the Sevashram at Rs. 6,000. 4. A Bathing Ghat for pilgrims and people of the locality, as well as a protective embankment at an estimated cost of Rs. 10,000. The monthly income of the Sevashram is about Rs. 300, which can hardly meet the current expenditure of the Institution. A stable Permanent Fund is necessary. Anyone, who desires to perpetuate the memory of his departed friends or relatives, can do so by building one or more rooms at a cost of Rs. 1,000 each, or by removing any one or more needs of the Sevashram mentioned above.

The Management earnestly appeals to one and all to come forward to render active help to the Institution in its labour of love. Contribution, however small, will be thankfully received and acknowledged by—

1. The President, Ramakrishna Mission, P. O. Belur Math., Dt. Howrah.

2. The Hon. Secretary, Ramakrishna Mission Sevashram, Brindaban, Dt. Muttra.



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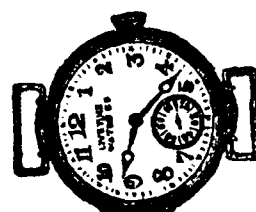
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