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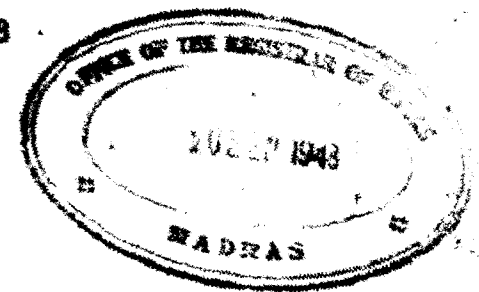
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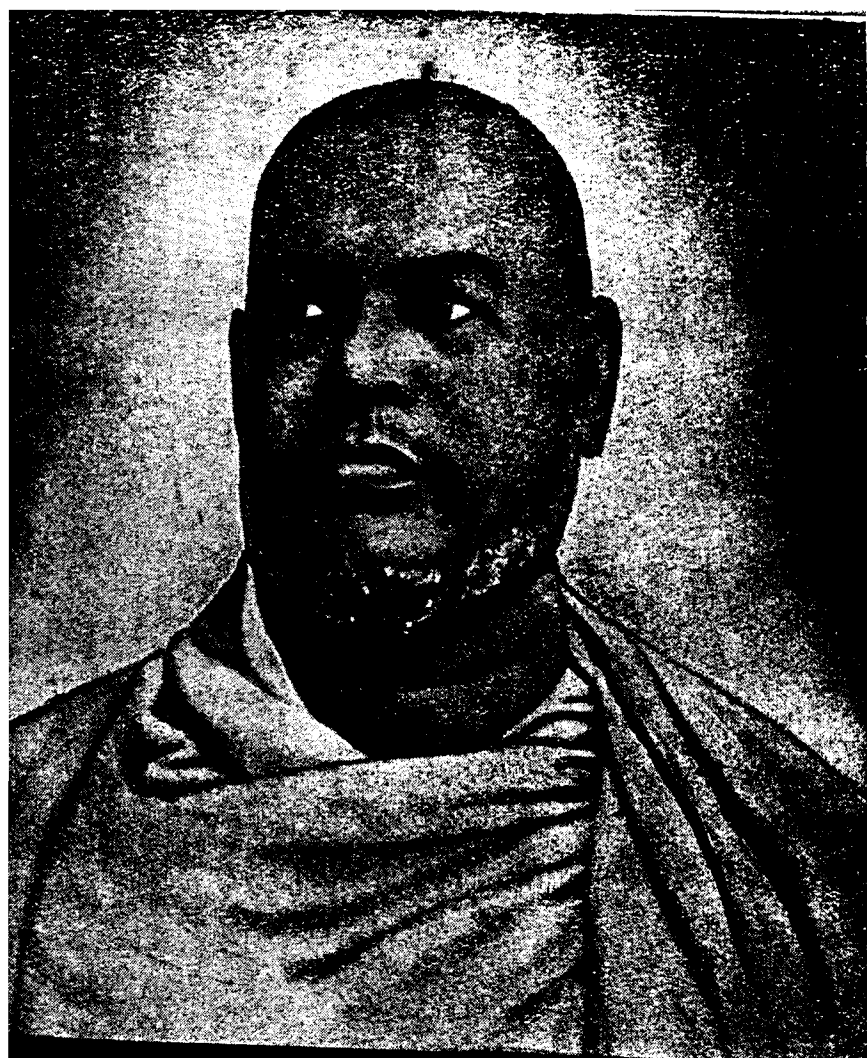
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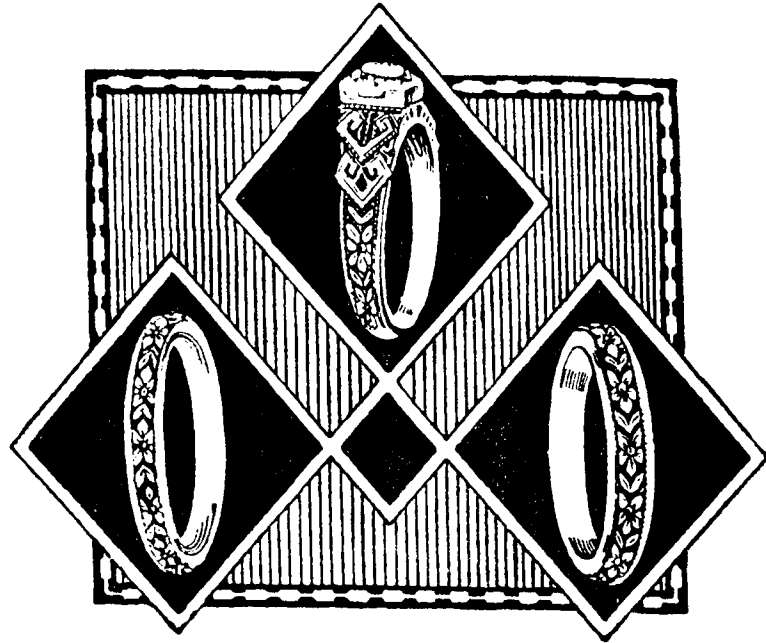
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## The Vedanta Kesari

VOLUME XXXV



NUMBER 3

JULY, 1948

### SELF - EFFORT AND DIVINE GRACE

त्वं चेत्प्रसीदसि तवास्मि समीपतश्च-  
त्त्वय्यस्ति भक्तिरनघा करिष्येऽलनाथ ।  
संसृज्यते यदि च दासजनस्त्वदीयः  
संसार एष भगवन्नपवर्ग एव ॥

O Lord, if you become gracious, if I am (always) by your side, if there is in me pure devotion to you, if I am in the company of those who are your servants—then this *samsara* is surely salvation itself.

—VEDANTADESIKA

All our goodness is a loan; God is the owner. God works and his work is God.

ST. JOAN OF THE CROSS

Perpetual inspiration is as necessary to the life of goodness, holiness and happiness as perpetual respiration is necessary to animal life.

—WILLIAM LAW

It is within my power either to serve God, or not to serve Him. Serving Him I add to my own good and the good of the whole world. Not serving Him, I forfeit my own good and deprive the world of that good, which was in my power to create.

—LEO TOLSTOY

Our free will can hinder the course of inspiration, and when the favourable gale of God's grace swells the sails of our soul, it is in our power to refuse consent and thereby hinder the effect of the wind's favour; but when our spirit sails along and makes its voyage prosperously, it is not we who make the gale of inspiration blow for us, nor we who make our sails swell with it, nor we who give motion to the ship of our heart; but we simply receive the gale, consent to its motion and let our ship sail under it, not hindering it by our resistance.

—ST. FRANCOIS DE SALES

Grace is necessary to salvation, free will equally so—but grace in order to give salvation, free will in order to receive it. Therefore we should not attribute part of the good work to grace and part to free will; it is performed in its entirety by the common and inseparable action of both; entirely by grace, entirely by free will, but springing from the first in the second.

—ST. BERNARD

O man, consider thyself! Here thou standest in the earnest perpetual strife of good and evil; all nature is continually at work to bring forth the greater redemption; the whole creation is travailing in pain and laborious working to be delivered from the vanity of time; and wilt thou be asleep? Everything thou hearest or seest says nothing, shows nothing to thee but what either eternal light or eternal darkness has brought forth; for as day and night divide the whole of our time, so heaven and hell divide all our thoughts, words and actions. Stir which way thou wilt, do or design what thou wilt, thou must be an agent with the one or the other. Thou canst not stand still, because thou livest in the perpetual workings of temporal and eternal nature; if thou workest not with the good, the evil that is in nature carries thee along with it. Thou hast the height and depth of eternity in thee and therefore, be doing what thou wilt, either in the closet, the field, the shop or the church, thou art sowing that which grows and must be reaped in eternity.

—WILLIAM LAW

God expects but one thing of you, and that is that you should come out of yourself in so far as you are a created being and let God be God in you.

—ECKHART

The wind of divine grace is always blowing. All that you have to do is to unfurl your own sails.

—SRI RAMAKRISHNA

## THE PRINCIPAL SYMBOLS IN THE UPANISHADS

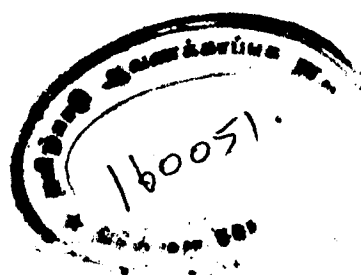
By PROF. V. A. TYAGARAJAN

A symbol is a figure of thought, and not a mere figure of speech. In a sense all language is symbolic. The term 'language' literally means the play of the tongue, but it has come to mean an attempt on the part of man to grasp by his mind the reality around him. A symbol is a message expressed in code. It gives to us more than what meets the ear. The reason for this is very simple. The mind of man is part of the matter side of things. It is an object of contemplation, as much as the sun and the stars. Whoever desires to express the awakening of the spirit in the language of the senses must naturally express himself in a symbol. On the material plane it may be compared to an image in which the artist gives expression to his conception of the beautiful, which in turn recreates in the mind of the beholder the artist's ideal. Words are the subtle images of the spirit speaking unto the generations. The Upanishads say, 'Whatever body he assumes, he becomes identified with that'. A symbol is an attempt to express the infinite in terms of the finite. That is why it is said, 'This divinity who created the Universe and who pervades everything always dwells in the hearts being finitised by the emotions, intellect, will and imagination'. To take an instance the infinite is said to be of the size of a thumb, because of the finiteness of the heart. We are similarly told that it is on account of the limitations of the intellect that the Infinite is said to take upon Himself egoism and *sankalpa*. Rightly understood, a symbol converts a hindrance into a help. It makes for a clear under-

standing of the nature of the comprehending self by externalising the object of comprehension. Symbolism makes use of the perishable to indicate the nature of the imperishable. It speaks to the spirit in the language of the senses.

The material world around us supplies the many-sided imagery of the patterns of the mind. A few of them stand out so prominently and are so frequently repeated such as the fire symbol, the chariot wheel symbol, the bow and arrows, the boat symbol and the bird symbol that it is worth while to consider their significance, and use our knowledge of these symbols as a key to solve a mystery.

Man has been defined as a fire-using animal, and fire, whether it be the sacrificial fire, or the ordinary domestic fire, is the familiar symbol of an emergent value. It is also made use of to explain the origin and the dissolution of things. The immanent reality is expressed in the following symbol: 'As oil in sesame seeds, butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self'. Its emergence is expressed thus: 'Fire is not perceived in its cause till ignited by percussion'. And this concept leads to a more elaborate symbol: 'Where fire is churned out, where air is controlled, where Soma juice overflows—there the mind attains perfection'. The following symbol carries the concept a step further. 'This is the truth: as from a blazing fire thousands of sparks similar to it in nature issue forth, so, O my young friend, manifold beings are produced from the imperishable, and they verily go back



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to it again'. Divested of its symbol, the ultimate reality is expressed in the words of the seer: Self-resplendent, formless, unoriginated and pure, the all-pervading being is both within and without'. Fire becomes the symbol of a radiant reality. It is expressed in a symbol so that the spirit may comprehend it, like a mirror catching the sunlight. 'Just as the same metal disc which was stained by dust before, shines brilliantly when cleaned, so the embodied being seeing the truth of the Atman, realises one-ness'.

The world over, education in ancient times, seems to have meant military education. From the ancient Persian ideal of speaking truth and shooting straight down to the chivalric ideal which tried to harness brute force in the service of a moral order, the destructive discipline of the battle-field seems to have formed the background of all constructive thinking. When a man takes his Aristotle into the trenches, life itself receives a fire-baptism. In Upanishadic literature the panoply of war, the chariot wheel and the chariot itself, the well-trained horses, as well as bows and arrows become apt symbols of the conquest of truth, in what is described as a *Rajaguhya* or a *Raja-vidya*. The Biblical symbol of the potter's wheel supplying apt imagery whether it be for the simple hedonism of Omar Khayyam or the lofty aspiration of Robert Browning incidentally proves to us the universality of the wheel symbol. The Buddha preaching becomes in the language of symbols the turning of the wheel of the Law. Among recent writers Gilbert Cannan has made use of the wheel symbol in his book *The Release of the Soul* to indicate that as long as we keep on revolving along the circumference of the wheel our lives merely represent a meaningless round of

activities, but the moment we realise God as the hub or centre of the wheel, and go to the centre and come back to the circumference, the same round of activities become purposeful. Upanishadic thought expresses itself thus: 'Where all the arteries meet like the spokes of a chariot wheel in the hub—there within the heart He moves'. The heart of man becomes the hub of experience. Sometimes the wheel symbol gives rise to a rich and complicated imagery: 'We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter spokes, and six sets of eight, which is driven along three different roads, by means of a belt which is single yet manifold, and which each revolution gives rise to two'. In this imagery which seems to be a true picture of a mechanistic universe dominated by the various qualities of mind and matter, 'in this infinite wheel of Brahman in which everything lives and rests, the pilgrim soul is whirled about'.

Controlled motion makes for progress. It converts velocity into speed. 'Keeping hold on the mind as on restive horses' becomes the natural symbol of the higher impulses in man governing the lower ones and giving a direction to them. This war-field simile is equally valid in the battle of worldly life. Even though one has no kingdoms to conquer, one may yet say, 'My mind to me a kingdom is'. To him who would fain fight for the kingdom of Cosmic Truth, the advice is given, 'Taking as bow the mighty weapon furnished by the Upanishads, fix on it the arrow rendered sharp by constant meditation, and having drawn it with the mind absorbed in His thought, penetrate that mark—the imperishable Brahman.' We further read, 'Aum, the mystic syllable, is the bow: the Self

within, the arrow; and Brahman the target. One should hit the mark with an undistracted mind, and like an arrow become one with it.' This, we are told, is the way to rend asunder the knot of ignorance even in this life.

The arts of peace supply as many symbols as the arts of war. 'Having reached which one does not return' is naturally expressed by the boat simile. The expression, 'Crossing over the fearful currents by means of the raft of Brahman' emphasises the transcendent nature of a spiritual experience. But as the seers of the Upanishads emphasise that there is nothing apart from Brahman, just as the space enclosed by a jar is not really distinct from the general concept of space, the river itself becomes in turn a symbol of 'the stream of awareness. 'We think of Him as a river that contains the waters of five streams, with five turnings and five whirlpools', where the sets of five represent the senses and what attract them. This transvaluation of experience illumining life is expressed by a familiar symbol: 'When the bund is crossed, night becomes day'. A river naturally suggests a bridge, and the Eternal is referred to as 'the bridge of immortality'. A bridge naturally suggests a town, the walled town of antiquity, which in turn gives rise to the symbol, 'the city of Brahmapura, in the Akasa of the human heart, including in it heaven and earth, the sun and the stars'. A bridge which connects two realities is also symbolised by a long road which connects two villages, and the sun's rays are in turn imaged as reaching this world and the next.

There is an element of suggestiveness about these symbols, and this gives them an element of continuity of thought, so that

each picture either supplements or carries forward the thought of the next. Falsehood is compared to a tree with roots exposed, destined to wither away, but truth is likened to a tree flourishing by the wayside. The universe is said to be attached to the Eternal just as all leaves are attached to the stalk. The coming of a banyan out of a seed aptly images the coming of the gross from the subtle essence of things. By a natural transition of ideas the tree suggests a bird, and then the bird becomes a symbol of the Eternal. Two birds of beautiful plumage sitting on the same tree, the one eating and the other looking on and feeling equally satisfied has a rich suggestiveness about it, although here, as in other fields, the calculating impulse has been a source of discord, and the birds of philosophy instead of sitting at peace have begun to peck at each other. The sense of number seems to have no special significance here, for the multiplication of the birds does not add to our enlightenment. Elsewhere each bird becomes a symbol of the Eternal, its head, wings, body and tail standing for the component parts of the letters which form the symbol of the Eternal. The tree of life in Teutonic mythology with its roots deep down in hell and branches high as heaven, the Holy Ghost descending in the form of a dove as in Christian thought, and the ancient Egyptian conception of the spirit of the dead man sitting like a bird upon the shoulder of the dead person as he walks to judgment, show to us how the world over the spirit of man is aptly symbolised by the soaring bird.

A symbol is not an end in itself. It is like a mould, or a negative which an artist prepares, in order to cast out of it a positive. It is the abode of thought. It is what the

cave was to the cave dweller. The cave symbol naturally brings before us the idea of the home coming of the spirit, of the mind withdrawing into itself in the quest of truth. One may comprehend the abiding reality around oneself either by approaching it from the big end, the world around, or by approaching it from the little end, the self of man. The only question is which is the convenient end. The frequently repeated symbol of the heart-cave as the seat of the Eternal is meant to counteract the roving tendency of the mind, wandering abroad in quest of pleasure or profit. Hence too the play upon the word 'hridi-ayam' and its significance to one who would realise what is 'Nitya' in its two fold sense of 'what is eternal' as well as 'what is one's own'.

We therefore see that there is no specific limit set as to what can serve as a symbol and what cannot. Almost everything which is pure and elevating may serve as a symbol of the Eternal. It may be a syllable, like the syllable Aum, which practically symbolises any set of three like the

three stages of consciousness, or the three aspects of time, with a fourth implied even present reality which is not apart from these. It may be a mathematical formula, like infinity coming out of infinity and yet remaining infinity. It may be a mere rule of grammar, of *sandhi*, which becomes the symbol of the marriage of heaven and earth. Whatever be the symbol, truth permeates it, like salt dissolved in water, invisible for the sight, but inseparable for the taste. A symbol is like a spirit clothing itself in flesh. To stop merely at the symbol would be to repeat the mistake of Virochana, who thought that he had found the *Akshini-purusha* by decking the body with fine clothes. A symbol takes us behind the unreal forms, behind that which those who live call life. A symbol is like sunlight gently calling the sleeping spirit of the rose to come out and burst into ripples of laughter. It is like a ray of light helping us to realise, 'that with which these are contained is Brahman'. A symbol is at once a figure of speech and a figure of thought.

## THE BEHAVIOUR AND DESTINY OF 'IMPULSE'

By INDRA SEN

William James, the well-known American psychologist, describes a most interesting experiment in his *Principles* for the purpose of demonstrating the existence of mind and consciousness in an object. The question is, how do we know that a table does not possess mind while an ant, a bee or an amoeba does. He says, take a trough about half full of water. Place a bee-hive in it.

A bee-hive is a piece of apparatus, a sort of inverted cup, with an opening on the side and an opening on the top. Then invert a jar full of water over the bee-hive and introduce by means of a pipette a few bubbles of air into the jar. Now watch them ascend to the top. All the bubbles behave likewise—they ascend to the top and remain there fixed against the bottom

of the inverted jar. Next introduce a small frog into the same jar through the bee-hive. Now watch the behaviour of the frog in the jar. It does not follow a straight upward route like the air bubbles. It goes up and down any number of times and in all manner of movements apparently seeking to get out of the cramped space of the jar. Introduce a second frog and its behaviour will not retrace the movements of the first one, but both seek the same end—they want to get out.

In the experiment we find, so far as air bubbles are concerned, there is uniformity of behaviour, but so far as the frogs are concerned there is a variation of effort but fixity of goal. Uniformity of action and persistency with varied effort are thus the distinguishing marks of the two types of action or behaviour. Persistency with varied effort or spontaneity or capacity of inner drive, affirms James, is the mark of the existence of mind in an object. The whole realm of inanimate nature reveals uniformity of action under the pressure of an antecedent external impact. This is the case of mechanical action, determined by *vis a tergo*. Organic life from amoeba to man, in varying degrees, displays spontaneity of action, the play of purposiveness or the operation of *vis a fronte*.

A table will continue in a state of rest or motion unless acted upon by an external force, but even an animalcule shows spontaneity of action. That is a clear distinction which we see between living organism and dead matter. Then there is a regular advancement of organic life in the growth of complexity and organisation from the animalcule to man. The same movement of life, an *elan vital*, progressively shapes itself out, under the dual stress of an inner drive and an external impact of environ-

ment, into protozoa, earth-worm, insect, fish, amphibia, reptile, bird and mammal. But this process is veritably an adventure, an experimental attempt, since the detailed observation of various forms of life, the existent as well as those that have become obsolete, and their varied adaptations to environment, show success and failure in different degrees. Comparative anatomy bears evidence to the fact of continual growth as also to relative variations within the broad scheme of a continuous progression.

Of consciousness or mind as such we come to know most intimately and directly in the human adult individual, who through introspection, knows of the working of a conscious purpose most keenly in the case of a conflict of motives, requiring deliberation and choice. Besides the cases of volition, in which purposes are known clearly, there are habits and simpler impulsive actions, in which the purposes pursued are known in varying degrees of clearness. In instinctive actions the purpose is unconscious on their first performance, but as the actions are repeated their respective purposes come to be seen more or less clearly. Reflex actions like sneezing or withdrawing the hand on touching a hot surface are of a relatively different kind. They are rather mechanical, since they need a previous stimulus and do not display persistency, with varied effort or spontaneity or other marks of purposive behaviour formulated by McDougall. In the case of sensation reflexes mentioned above, as different from physiological reflexes like heart-beat, consciousness or awareness attends the action but without making a difference to it. The actions are supposed to take place mechanically. Such actions are serviceable to the organism, but they cannot be regarded as

strivings of the organism, because of their independence or lack of amenability to conscious control and guidance. But, while ordinary experience shows reflex actions to be purely bodily stimulus-response mechanisms, in India individuals, after certain kind of *hathayogic* practices involving special discipline of attention and will, have demonstrated the capacity to stop for a short while a physiological reflex like the heart-beat. That phenomenon, even when demonstrated in one individual, has important implications for psychology. It will mean that reflex actions and other motor mechanisms cannot be qualitatively distinguished from other actions as mechanical. They must all be taken as purposive though placed at different levels of the scale of purposiveness. The fact, that heart-beat can be consciously controlled, throws interesting light on the relation of the purposive and the mechanical in organic life. McDougall, who says that "Purposive action is the most fundamental category of psychology", and who has worked out an admirable system of psychology on that basis, finds reflex action a limitation upon the purposiveness of human behaviour. (Vide page 53 *ibid*). But elsewhere, while describing the scale of purposiveness in human behaviour from voluntary action to the simple impulsive type of action, he adds that "there is no obvious lower limit to the scale of purposiveness". However, in the light of the *hathayogic* experience mentioned above, it becomes easily comprehensible that the apparently mechanical and physical in human behaviour may be purposive and the difference between instinct and reflex on a deeper consideration, will then become a difference of degree. The

amenability of reflex action to conscious control must show that it is already sub-consciously willed.

In modern psychology, it is pre-eminently McDougall's merit that the psychology of the normal adult is considered in continuation of the animal behaviour from its lowliest beginnings and in comparison with the facts of abnormal psychology. Only thus, he forcefully argues, can be developed a correct understanding of human nature. "The aim of psychology", he clearly states, "is to render our knowledge of human nature more exact and more systematic, in order that we may control ourselves more wisely and influence our fellow-men more effectively". Evidently and very rightly, McDougall considers that adult human nature will have the best chance of being correctly understood if it is studied in the setting of its full past evolution and present manifestation, normal and abnormal.

But is some knowledge of the future direction and growth of human experience and behaviour, as indicated by the character of the past evolution as a whole and of present experience, not of importance to psychology? Control of life and the character of experience, achieved through yoga in India and mystics generally, present a field of psychological data, without which the modern psychologist is surely handicapped in his attempts at explaining facts of human nature. This constitutes, in reference to the average man, the field of possibilities, but these are immediate possibilities presented as actualities in some individuals and are not remote possibilities of the race of which we can have no idea. For a purposive psychology, in fact, it is much more important to characterise in the

first instance the evolutionary purpose in the direction of which the whole *elan vital* is immediately tending rather than exhaust the psychological account in terms of the achieved and established purposes of the past evolution.

To understand present human nature fully we need to know not only what it has been in the past, but very much more, what it is tending to become and what it can be. The *hathayogic* possibility of controlling heart-beat, related earlier, is an experience of great psychological value, showing that the reflex action is not independent of consciousness and therefore not purely mechanical and physical.

The fact is that even when western psychologists have recognised the teleological or purposive character of mind, they yet have persisted in their habit of considering cause as an antecedent. For example, the purposivist McDougall seeks structural antecedents of instincts in disposition to explain behaviour. Purpose in the sense of the evolutionary pull, which, acting on the *elan vital* or libido or the phenomena of life, has brought into concrete form and shape tropisms, reflex-mechanisms, instincts and higher thought, sentiment and volition, he does not care to seek to know and characterise. 'What exists or is' is the recognised scientific issue. To that is easily added 'what has been'. But to the two stands obviously related the question 'what may be or can be'. Even in the study of inanimate nature they have a mutually contributory value. In man, where self-direction of life is possible, the value of the third question is greater. At the stage of the primitive man, for example, it would have surely been a great advantage to know the general form and character of the civilisation, which he was unknowingly

seeking to develop. At our present stage to know the form of our life in the future must be of great value to us. The present does indicate the future, as the latter proceeds from the former and there is no break in continuity. Thus our psychological standpoint needs to be modified so that it does not limit its observations to the average phenomena but also covers the supernormal mental phenomena and makes use of the latter for the interpretation of the former. We may recall here that G. E. Muller's investigations of the memory working, which have been so important in psychology, included the study of the prodigious memory of a mathematician. This latter study threw a most valuable confirmatory light upon the normal memory function. Our view of the nature of the mind, according to the present writer, suffers from a sort of absoluteness, which can only be corrected in the light of a consciousness higher than the ordinary. In other words we regard the subject-object relatedness of our consciousness as an absolute condition of it. But there are data enough to show the existence of *consciousness as such*, a consciousness which is objectless, a consciousness calm, silent and luminous. This consciousness bears a sense of wholeness and integrality so that in it thought, will and feeling present a unique picture of their own. Now a characterisation of this thought, will and feeling is virtually of greater importance than the study of sub-human stages for the understanding of our ordinary mental processes. In the absence of that we tend to regard the distinctions of the present human consciousness as final and absolute. Our understanding of the animal mind was too long vitiated by the anthropomorphic tendency, but, when the psychologist became conscious

\* McDougall: Outline of Psychology, p. 51.

of the tendency and was able to control it, he surely found an accurate knowledge of the process of rational thinking of man a great help for a clearer understanding of the perceptual thinking of the higher animals as the reverse was also true.

Modern depth psychology has contributed a great deal to our fuller understanding of human nature. It has brought into clear light the inherent conflicts and polarities of our nature. But the character of these conflicts and polarities has been taken too absolutely in the absence of a knowledge of the possibilities of the resolution of those so-called inherent conflicts and polarities. Those conflicts and polarities are only relatively inherent in human nature, since they belong to a stage of evolution and without knowing the possibilities of their developments at the succeeding stage or stages of evolution we will fail to see their true transitional character.

We have thus sought to formulate a standpoint in psychology, which insists on taking the widest view of consciousness. It demands that, while the stages of evolution hitherto covered, past and present, be carefully studied, the stage immediately succeeding be sought to be characterised from the indications of future direction involved in the present and the exceptional achievements of individual men, who have in any degree, in part or as a whole, succeeded in attaining to a heightening and intensification of consciousness.

Sri Aurobindo's 'Synthesis of Yoga' is a great book of psychology primarily undertaking to describe the states and processes of consciousness, which constitute several succeeding stages of evolution. This has been possible for him to do through an intensive discipline of his own consciousness

carried out for a long time. So that as an individual he lived through those stages and his intellectual gifts enabled him to describe them. These descriptions receive corroboration from the records of the states of consciousness reached and enjoyed by several others.

We are likely to treat such states as exceptional and dismiss them as being of no account for life generally. This is really not so, as the life and conduct of people who possess these in a large measure show. The rising of consciousness at any time to its 'wholeness' or 'self-containedness' status, the *Samadhi* state, effects a general uplifting of consciousness, so that in general too it enjoys a larger measure of inner peace and harmony and the ordinary impulses do not disturb and shake it easily. However, such an effect will be more marked where the individual has worked for and aims at such a general uplifting.

Sri Aurobindo treats the psychological material of the average consciousness from the point of view of raising it or carrying it forward to its succeeding evolutionary stages. Such accelerating of the evolutionary process, according to him, becomes possible only at the human level, where yoga as a self-conscious activity is possible as against 'nature's own yoga' of the earlier stages, which achieves by a slow and tardy process progressive effectivity in the use of its energies.

'Impulse' is the force of inner drive, which we have found characteristic of the behaviour of amoeba and all subsequent animal evolution. It stands contrasted with the force of external impact. Now as the organisation of life advances through protozoa, earthworm, fish, amphibia, reptile, bird, and the higher animal it is the impulse which attains a greater complexity

and richness and progressive effectivity in managing larger environment. The ape possesses a large variety of impulses in the form of instincts, innate organisations of disposition, which regulate his complex behaviour, in the wide premises of his arboreal life. However, all along the scale of organic evolution a varying measure of intelligence too is present to enable the animal to manage relatively novel situations through the modifications of the existing organisations of impulses. There is a third factor too. That of the reflex actions and mechanisms, which are extremely fixed and physical and which admit of a control and modification only through an intensive self-conscious discipline at the human level.

As life advances the measure of intelligence too increases to meet the requirements of the more varied environment. At the human level the measure of intelligence becomes very large. This is evidently determined and facilitated by certain facts of man's organic evolution, his erect posture for example, which gives him a command over a wider environment. In consequence the consciousness in man seems to advance by one stroke, as it were, after the ape, which gives him through the capacity of abstract thought an indefinite range of view into the past as well as the future, what is here and what is distant in space. The power of memory, imagination and thought enables him to mentally construct a view of the world as also of himself, which gives him large and great goals of moral, religious, intellectual and aesthetic ideas. However these goals set up the anti-pole to the evolutionary inherited impulses of man which deal with particular types of immediately given situations, and the result is a deep conflict. This conflict is yet the

prerogative of man, since it is through this conflict that he gets the motive power of his progress. But this conflict, which is a state of unstable equilibrium, can only be transitional to a state of stable equilibrium. The latter state seems itself to be the future evolutionary purpose of man. But, whereas for the animal adjustment to the given set situations was the sufficient evolutionary purpose, for man the whole world, expressed in his self and the not-self, becomes a problem and he seeks to correlate, adjust and harmonise it. Such adjustment and harmonisation, being of the whole cannot rest upon any external principle. It has, of necessity, to be an internal principle. That comes in, virtually, in line with the principle of spontaneity of impulsive action, discussed earlier. The impulse, we said, is an inner drive in contrast to external impact of physical action. However the impulse is externally directed and object-conscious, not self-conscious. It is only at the human level that self-consciousness emerges as a distinct function of consciousness and that makes the harmonisation of the varied impulses possible. It is through the progressive growth of self-consciousness encompassing the whole extent of personality, conscious and unconscious, that an individual can hope to achieve the harmonisation of his energies, so that instead of the impulses working more or less separately by their individual energies and leading their possessor by the nose, the individual in his self-conscious control of his total energies out of a complete sense of his whole personality guides and determines each one of his actions. Such 'wholeness' of status seems to be the obvious implication and the potent trend of the present human consciousness. Spontaneity becomes a

perfect quality of this status. In the case of impulse spontaneity is limited by two factors. There is an external situation to provoke it, the key, as McDougall says, to unlock the energy of the impulse. And there are other impulses, contrary or otherwise, existing as inner facts of the organism's mental being, which, whether provoked or not, more or less modify and compromise the full, free and spontaneous action of the impulse.

Thus the principle of spontaneity of impulse, through the growth of self-consciousness, an inner more intimate watching consciousness, and the transitional stage of moral conflict of good and evil, duty and inclination points a great deal beyond itself to a status and position of an inner harmonised wholeness, which, as a whole, determines each particular thought, feeling and action.

The exact problem of human life and its solution is stated by Sri Aurobindo in his

'Synthesis of Yoga' in these words. "The average human being is in his inward existence as crude and undeveloped as the primitive man was in his outward life. But when we go within ourselves,—and yoga means a plunge into all the profundities of the soul,—we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know in order to conquer. The most disconcerting discovery is to find that every part of us, intellect, sense-mind, nervous or desire self, the heart, the body has each, as it were, its own formation and complex individuality and neither agrees with itself nor with the others nor with the centralised ego which we call ourselves. It is a roughly constituted chaos into which we have to introduce the principle of a more divine order."\*

(To be concluded)

## WHITHER INTELLECTUAL CONSCRIPTION?

By S. MEENA

A suggestion has been made by Maulana Abul Kalam Azad, and it is likely to take a concrete shape very early, that young men and women after their education should be sent to villages to liquidate mass illiteracy. The Maulana has to be congratulated on his realising the urgency of the problem. Nobody can deny that the greatest single obstacle to India's progress today is mass illiteracy. This demon of ignorance is responsible for

so many superstitions which masquerade as religion. If municipalities are provided they are mismanaged, if roads are constructed they are badly preserved, and if schools are built they are avoided. This ignorance of the villagers gives ample chance for corruption to play its part. It is said that a constable made thousands of rupees by telling the villagers that their thumbs would be cut off if they did not become literate within

a month. They appealed to him for help and in return got money. This may be a story but it certainly shows how ignorance can be taken advantage of by wily persons.

However much the eradication of illiteracy is necessary and urgent the suggestion above made cannot even touch the fringe of the problem. In fact a suggestion like this was first made long back by Sir S. V. Ramamurthy and it was considered by many as fantastic.

It is a well-known saying that while one man can take twenty horses to the water, twenty men cannot make a horse drink. These young men and women brought up as they are in an entirely urban atmosphere cannot be expected to adjust themselves overnight to the rural conditions. The young men coming out of their colleges have their own ambitions and plans and they would only be concentrating upon the means of achieving their ends. They may probably try to meet as many officials as possible during this period of their enforced stay in the villages to create opportunity for them in later life. Nothing can prevent these young men taking up private jobs during the period as certainly Government cannot prevent them from joining private service. It can only refuse to give jobs in the Government. Then there are obstacles like the influence of the parents, problems of joint family life and above all marriages.

The problem of mass illiteracy has therefore to be solved in a more realistic way. Voluntary organisations can alone take up this question.

It is however unfortunate that so far voluntary and social organisations have not received the encouragement they deserve from Government. In fact some of them are even looked upon with suspicion. Who can for example deny the potentialities

of the Ramakrishna Maths for such a kind of work?

Yet what is the encouragement they have received at the hands of the public and the Government?

Swami Vivekananda said long ago 'The great difficulty in the way of educating the poor is this: Supposing one opens a free school in every village. Still it would not do good, for poverty in India is such. The poor boys would rather go to help their fathers in the fields or otherwise try to make a living, than come to school. Now if mountain does not come to Mahomed, Mahomed must go to the mountain. If the poor boy cannot come to education, education must go to him. There are thousands of single-minded, self-sacrificing Sanyasins in our own country, going from village to village, teaching religion. If a part of them can be organised as teachers of secular things also, they will go from village to village in the evening with a camera, a globe, some maps etc., they can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a life-time through books. Men enough there are in India to work out this plan, but alas they have no money.'

Certainly the Ramakrishna Mission has not received the encouragement it deserves at the hands of the public and Government. The Prime Minister of India has said in his book, *The Discovery of India* that the services rendered by the Ramakrishna Mission to the relief of the poor is unparalleled. Why not then harness these human resources by proper encouragement?

Other organisations like the Y. M. C. A., Y. W. C. A., Y. M. I. A. and 'Servants of

\* Arya, Vol. I, p. 436.

India Society' might, with proper encouragement be expected to take up the task successfully. Anyway, to entrust the work entirely to our young men is almost a chimerical suggestion. It is well known that our boys by the time they come out of the schools and colleges lose all their self-reliance and know only to lead a parasitic existence. What lesson in self-reliance can these people teach the villagers. But with the proper guidance of social

service organisations like the Ramakrishna Mission or the Y. M. C. A., the energy, idealism and social zeal of these young men can be canalised into channels of rural education and benign social activity. The suggestion of the Maulana to make rural service an integral part in the completion of the education of the youth has great potentialities. But it can be implemented only with the full co-operation of social service organisations already in the field.

## SAINT TYAGARAJA—VII-B: PHASES OF BHAKTI

By DR. V. RAGHAVAN

In the last article, I dwelt on the various forms of Bhakti as the teachers of Bhakti marga had described them. These I called Bhakti-prakaras, the same thing in different forms as such, like the same sweet substance being once sugar, sugarcandy at another time and so on. The subject of this study is another aspect of the varied expression of the sentiment of devotion in the songs of Tyagaraja; it will be from the point of view purely of their richness of feelings and moods, which imparts to them a lyrical brilliance and appeal, and add a third dimension to Tyagaraja's genius, that of poetry to his music and saintliness. In these songs depicting the rich variety of feelings and their subtle and varying shades, we also find Tyagaraja's musical forte of the Sangatis coming into full play, serving to underline and accentuate the variations of the moods. In the study of this aspect, which marks him off prominently from his two other fellow composers, we shall seek the legitimate guidance of the Alankarikas

or the Sanskrit rhetoricians and aesthetic critics.

Bharata, in his Natya-sastra, spoke only of eight Rasas, Sringara, Vira, Karuna, Hasya, Adbhuta, Raudra, Bhayanaka and Bibhatsa. The Santa or the Rasa of quietitude had to undergo a good deal of struggle between the sixth and the tenth centuries, before it could be accepted by the majority of Alankarikas and the expression Navarasas came into wide vogue. It is not as if that before its acceptance, poets did not revel in it or that literature of the highest order did not depict the Santa Rasa; in this land of spirituality, the sentiment of Santa had a dominant place from the earliest times; but what is meant is that it was only later that it was recognised by theorists as a major sentiment capable of being shown as the leading motif of a literary production like a poem or drama. Similar is the story of the emotion of Bhakti. Despite its great vogue from the earliest times in this country's life, the emotion of

Bhakti as a feeling of adoration towards God, was long considered only as a minor feeling, a Bhava, and not capable of being developed into a full-swung Rasa, as the sole theme of a poem or drama. In the tenth century, it was still struggling and Acharya Abhinavagupta, a great devotee, philosopher, Tantrika and aesthete, mentions Bhakti, in his commentary on the Natya Sastra, as an important accessory sentiment of the Santa Rasa which he strove with great effort to establish. But just as the much-denied Santa slowly attained to such state of primacy that it was considered the Rasa of Rasas, Bhakti also soon began to loom large and despite the lukewarmness of the general run of Alankarikas, had the service of some distinguished advocates. It is not necessary to go further into this history of Bhakti Rasa, but I may refer such of those as may be further interested to my book, *The Number of Rasas*, published in the Adyar Library Series.

It is the *Bhagavata* that gave the great impetus to the study of Bhakti from an increasingly aesthetic point of view. Bopadeva, patronised by Hemadri, the Yadava minister at Devagiri, was the pioneer in analysing the *Bhagavata* in a topical manner, and if Bhaktas cannot ignore the *Bhagavata*, they can as little afford to ignore Bopadeva's analysis and concordance of the *Bhagavata*, called the *Bhagavata Mukta-phala* and *Harilila*. Bopadeva and his literary associates were the pioneers to study the emotion of Bhagavad-bhakti as a Rasa. It is from them that it went forth to the Bengali circle of Sannyasin-devotees, among whom Sri Chaitanya Mahaprabhu appeared to set another part of the country aflame with God-Love. The Alankaric elaboration of Bhakti Rasa reached its maximum magnitude at

the hands of the distinguished follower of Mahaprabhu, Rupa Gosvamin, whose contribution to this subject consists of the two works *Bhaktirasamritasindhu* and *Ujjvala-nilamani*. We cannot omit to mention in this connection the work of Sri Madhusudana Sarasvati, the renowned Advaitic dialectician, who after scaling the heights of the Nirakara-vada, establishing the Formless Absolute, quietly wrote at the end of that section in his *Advaita Siddhi*

वंशीविभूषितकरात् नवनीरदाभात्  
पीताम्बरादरुणबिम्बफलाधरोष्ठात् ।

पूर्णसुन्दरमुखादरविन्दनेत्रात्  
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

This Advaitin-Bhakta has given us a book on Bhagavad Bhakti dealt with as a Rasa, called the *Bhagavad Bhakti Rasayana*. What the Chaitanya school rhetoricians did for Krishna Bhakti, the Vaghela King, Visvanatha Simha did for Rama Bhakti, but his works are known only in manuscript. We shall take the help, therefore, of these leading Bhakta-Alankarikas in analysing and evaluating the emotional richness of the outpourings of the Rama-filled heart of our poet-saint-musician.

A Rasa is the developed relishable stage of a permanent mood which is called Sthayibhava. This development towards a relishable state results by the interplay on it of attendant emotional conditions which are called Vibhavas, Anubhavas and Vyabhichari or Sanchari Bhavas. Vibhava means Karana or cause; it is of two kinds—Alambana, the personal or human object and substratum, and Uddipana, the excitors. Anu-bhava, as the name signifies, means the ensuants or effects following the rise of the emotion. Vyabhichari or Sanchari Bhavas are those crossing feelings which are ancillary to a permanent mood.

A well-known illustration will make these concepts plain. If we take the case of Sringara Rasa, say between Dushyanta and Sakuntala, the Sthayibhava, which is a permanent and steadfast mood in the heart of the individuals, which does not go under even on the rise of any number of similar or dissimilar emotions, is Rati, the love which the hero and heroine have for each other. The human factors here form the Alambana Vibhavas; Dushyanta is the Alambana of Sakuntala's Rati and *vice versa*. The Uddipana Vibhava or the exciting causes in love are the beautiful background, stimulants of nature, like the moon, breeze, the vernal season, etc., as also the personal endowments, charms and blandishments of the lovers. The ensuant conditions of the individuals in love, like their mutual side-long glances, the sighing, exchange of sweet chat etc., form the Anubhavas. As it is by these consequential conditions that one has to portray a Rasa on the stage, Anubhavas form the realm of Abhinaya; appropriate vocal expression as speech or song is Vachika-Abhinaya; appropriate physical action, Angika-Abhinaya; and lastly, Sattvika Abhinaya or representation of the Sattvika Bhavas, which I shall explain presently. What are the Vyabhichari or Sanchari bhavas? They are, as already stated, those feelings which rise as accessory feelings to heighten the permanent mood; they have been given as thirty-three in number and are despondency, fatigue, suspicion, jealousy, intoxication, exhaustion, languor, dejection, anxiety, bashfulness, exultation, pride, sadness, yearning, anger, fear, cogitation and so on.

निर्वेद म्लानि शङ्काः तथासूयमदभ्रमाः etc.

How these feelings arise, say, in a state of love, needs no elaborate elucidation.

Eight more emotion-items are to be added, called Sattvika-bhavas; these are separately mentioned, because they are prominent reactions in the condition of the body, overfilled with a particular emotion. They are stupefaction, tears, hair standing on end, perspiration, pallor, trembling, choked voice and loss of consciousness. These again need no elucidation. By the interaction of all these, the permanent mood of a Sthayi-bhava like Rati gets nourished into a delectable state of relish called the Sringara Rasa.

We may now easily apply these terms to our Bhakti Rasa. At the end of the last article, we spoke about the steadfast devotion of Rama-bhakti in Tyagaraja. The Sthayi-bhava of Bhakti is the mental state of either Rati, love, for God, as distinguished from Rati for a mortal personality or, as Madhusudana Sarasvati explains in his *Bhakti Rasayana*, it is the attainment by the mind, of the Lord's Form, भगवदाकारता. This is a permanent state not disturbed by any condition. The object of this devotional emotion is the Lord Rama. He is therefore the Alambana Vibhava. Of this Lord, the Alambana, His infinite endowments of Rupa and Guna, which excite the devotee's love and adoration, come under Uddipana-Vibhava. Of these also, we have spoken under Ishta-Devata. The other excitants are the company of Bhaktas, Sadhus and Bhagavatas, holy places like Kshetras and Tirthas, which we have dealt with under 'Life' and 'Sadhana'. Love feeds and grows on itself and what issue forth as outward manifestations or Anubhavas, themselves act as further stimulants, just as the side-long glance, the smile and an one-third profile of the beloved excite the lover's love further. Therefore, the Anubhavas

or Lakshanas of Bhakti or Bhaktas, like listening to the Lord's story, Katha-sravaṇa, Kirtana or singing His glory—these also would excite devotion and thus come both under Anu-bhava and Uddipana Vibhava. Some of the forms of Bhakti dealt with yesterday, like the act of worshipping Rama, worshipping His feet, serving Him, hearing of His glory, would all come under Anu-bhava too, as these are the spontaneous manifestations of acts resulting from Bhakti. Some of the Anu-bhavas have also been dealt with under 'Sadhana.' The most manifest Anu-bhava of Tyagaraja in his state of Bhakti is in the realm of Vachika, his Kirtanas.

The eight Sattvika Bhavas referred to, such as becoming benumbed, perspiration, horripilation, tears etc., are manifestations of an advanced state of emotion and will be illustrated in the next article.

Now we shall tackle the Sanchari Bhavas, or the different moods of the devotee. When I say 'tackle' I do so purposely; for it is somewhat of a task to sift and analyse the outpourings of the Saint under this head. One mood shades off into another and in the same song, there is the play of more than one feeling. Leaving the order of these Sanchari Bhavas, as enumerated by Bharata, we shall proceed in our own sequence and illustrate some of the more important moods.

Let us take first the initial condition of longing for the Lord, *Autsukya* as this has been named by Bharata. Here, of the songs of Tyagaraja expressing his longing in specific forms—to recite Rama's name, hear and sing of His glory, to adore His feet, to worship Him and serve Him, we have already spoken under 'Namamahatmya', 'Sravaṇa', 'Kirtana', 'Padaseva', 'Arachana' and 'Dasya.' Now, to some other

specific longings of Tyagaraja, as also some songs depicting longing in a general form. For anybody representing a thing to another, the first thing needed is to catch the eye of the listener. The devotees always long for and pray for the Kataksha of God. Look at this in Latangi:

"Pray, cast your benevolent look at least once on me, your faithful servant who is ever free from all evil. A look just like the one which transported Lakshmana to ecstasy as soon as it was conferred on him, with Sita's concurrence, while he was ardently doing Padaseva to you."

Kanta joodumi okapari Krekanta joodumi.

Bantudai velayu bagugani tappu tantalella manukonna nannu Alanadu Saumitri padaseva chelareki seyuvella Seetato balki joochinanta pulakankitudai baragina yadu Tyagarajuni (Krekanta)

In the Kalavati piece, his yearning is for at least a single glance of the Lord.

Okapari joodaga rada.

Longing for the sight of the Lord, *Darsana* in general, is expressed prominently in some other songs. In 'O Raghava' in Pantuvarali, he asks the Lord to swear that he would come to him, whenever needed. In another Kalavati song, he asks: "When shall I have the privilege of seeing your exquisitely beautiful moon face? Your intimate devotees, your lovers, etc., would be calling you a day."

Ennadu jootuno inatilatilaka-nin

Punnama chanduru poṭu mukha munu

A passionate longing for Rama's darsana is expressed in 'Ra ra ma intidaka' in

Asaveri. "Pray, come to my house; I cannot stand the separation any longer. Give me the darsana of your enchanting face".

Ra ra ma intidaka-Talalera-muddu  
garu nee momunu joochuchu.

\* \* \*

In a long Divyanama in Saurashtra, 'Vinayamu nanu,' Tyagaraja expresses his longing to have the darsana of the limbs of Rama, from foot to head, giving in an epitome of the epic the exploits of each of these limbs.

'Rama kodanda Rama' in Bhairavi, yearns for a single glance of His and a word from Him. 'Sarvabhauma' in Raga Panjaram yearns to listen to Rama's charming words. "O King of Kings, Can you not heartily talk a few words to me? The charming words you spoke before had not reached my ears and I have been uneasy with an unfulfilled desire. Am I to keep on living, hoping to have that privilege on some future occasion?"

Sarvabhauma Saketa Rama Manasara  
balka rada, Devata-

\* \* \*

Muddu mudduga mataladi nadi  
Munduraga sada vedajentuchunu  
Kaddukaddanuchu chirakalamunu  
Karaku chunda valena Tyagarajanuta.

"Why is it, O Lord, you do not talk to me, though I have always danced to your tune? Why are you angry with me?"

Palukavemi na daivama, parulu  
Navvunadi nyayama?  
Aluka karanamemi ra Rama nee  
Vadinchinatu adina nato  
(Poornachandrika.)

*Nirveda* is a state of despondency which overtakes one when a longing is not ful-

filled or takes time to be gratified. There are quite a good number of instances of Tyagaraja crying in his despair, being not able to get his Rama. See here, Tyagaraja losing faith even in Bhajana, since whenever he tried, he failed to find Him.

Nee bhajana gana rasikulane  
Nendu ganara Rama

\* \* \*

Saguna nirgunamu nijamudabbaralanu  
Shanmata mula marma ashtasiddhula  
Vagalu joopa santasilla gantini  
Varanana Tyagaraja vinuta  
(Nayaki).

Hear his broken hearted wail—"To whom shall I unburden my agony? My constant Bhajana has not produced the desired result. The reverse has happened. Starting to shape a Ganesa idol, I have finished by making a monkey".

Evarti ne delpudu Rama  
Naloni jalini  
Kavagoni sada bhajanaseya  
Karyamulanni veraye  
Gananatha seya koraka  
Katu vanarudai deeraga  
(Manavati).

In four songs: 'Toline jesina' in Suddha Bangala, 'Tolinenu jesina' in Kokiladhvani, 'Toli janmamu' in Bilahari, and 'Prarabdha mittundaga' in Svaravali, he bemoans the absence of the Lord from him and attributes his failure to his own past Karma. He has broken down so much that he who elsewhere asked "What are the planets and their strength?"—"Grahabalame",—says in the 'Tolinenu' in Kokiladhvani, towards the end, that he has failed because of starting his Bhakti at an inauspicious time.

'Bhaktavesamu veyu vela varja kala  
memo'

He then runs himself down, in a number of kritis, as an undeserving man; piles, one upon another, his manifold disqualifications, to explain why the Lord does not show His grace to him. These take the character of confession. Tyagaraja certainly did none of these evil acts; such confessional verses are found in the hymns of the most distinguished Saints and Acharyas. Their real purpose is to serve as confessions for us, the reciters, who revel in these sins.

Hymnists like Parasara Bhatta, and Ayyaval, in their hymns on the Lord's Grace, tell us that the Lord's grace comes mostly to such sinners. For, what is there in the spotless for the Grace of the Lord to do? The sins are said to be the feed of the gluttonous Grace of the Lord, which goes about to appease her hunger. Of songs in this class, a full Pancharatna song gives a catalogue of the sins, i.e. 'Dudukugala' in Gaula, 'Etulabrotuvo' in Chakravaka, 'Ennallu dirikedi' in Malavasri, 'Nenendu vedakudura' in Karnataka Bihag, 'Ninnanavalasina' in Kalyani, 'Noremi' in Varali, and 'Gattiganu nannu' in Begada, illustrate this mood well. As an example, I shall cite only one song: "O Ekanta Rama, I do not really know how you are going to save me. Alas! Mine is a despicable record, detestable for the ear. Like a bull astray, I have been roaming about, anxious only for my food. I have flattered born misers to earn only my sustenance, doing wicked deeds in the company of wicked men".

Etula brotovo teliya Ekanta Ramayya  
Katakataka charitamu  
Karnakathoramayya

Pattigotti reeti bhakshinchi tirigiti  
Puttu lobhulanu pottakai tirigiti  
Dushtulato goodi dushkriyam salpi  
Rattu jesina Tyagarajuni dayato.

This self-depreciation would, from the point of view of Prapatti, come under Karpunya and Naichyanusandhana.

Another run-down state is that of dejection and meekness, *Dainya*, another important Sanchari Bhava. Tyagaraja's plaintive pleadings to Rama run to about seventy songs, amongst which are to be found some of our oft heard pieces. Some of these have a biographical interest, as they contain references to Tyagaraja's revilers, foes in friends guise, harassing kinsmen and critics. It is hardly possible even to read their Pallavis, not to mention their texts to any extent. Suffice it to observe that to have worked so many variations on the single mood speaks highly indeed of Tyagaraja as a poet. Just one song, I shall read, to bear this out.

A wonderful act of the Lord in His great love for His devotee, *a unique act of God*, *Devakriya*, is remembered by Tyagaraja in 'Nati mata marachitivo' in the appropriately named Raga, *Devakriya*. Tyagaraja reminds the Lord of it and asks whether He has forgotten those words of His. "Why are you frequently worrying yourself? All this prosperity of mine (i.e. of the Lord's) is yours, so you said, and have you forgotten those words? Do you not remember when you said those words? Your coronation was over; dancing girls had come in and you were witnessing their exquisite dance. Suddenly, your eye fell on me, in that gathering. I was at some corner, standing entranced at the darsana of your blessed feet. At once, you asked Bharata, who was waving the chowrie for you, to stop

lest it should hide your view of me. And then you told Bharata that you contemplated giving me some boons. All that, have you forgotten?"

Nati mata marachitivo O Rama chinna  
Mati matiki napai mannana cheyuchu  
Etiki yochana i bhagyamu needanu  
Tarunula bagu nartanamulu joochuvela  
Charanamulanu kanine 'karaguchu  
sevimpa  
Bharatuni kara chamaramunulipuchu  
Kurunanu Tyagaraja varadudani  
balkina.

*Vitarka* is the feeling of doubt and cogitation. In 'E Ramuni nammitivo' in Vakulabharana, he asks himself whether he has worshipped the correct Rama. And in 'Palintuvo palimpavo' in Kantamani, Tyagaraja says that he has, of course, followed his Gurn's teachings and worshipped accordingly, but he was not sure if Rama will protect him or not. In the Kalyani song, 'Rama nivadu', he says that he does not know whether Rama would come or not or what the effect of his worship of the Lord in the past was going to be.

*Amarsha* or anger is another leading Sanchari Bhava. Here again, as in Dainya, there are some seventy pieces, many of which are popularly sung. Here too, is to be appreciated the play of Tyagaraja's fancy. From gentle ventilation of grievance and remonstrance, these go up to anger and abuse. Again and again Tyagaraja asks Rama, if Rama could protect and help a mere monkey (and that, one who forgot his promise), a Rakshasa, a hunter Guha who could spread only leaves for bed, and a huntress, Sabari, who could only give her Uchishta, why could He not come to Tyagaraja's rescue. ('Mari mari ninne', 'Manamu leda', 'Yochana' and 'Paraku nikelara'.) See some of his other accusations:

"You have no love for the poor and the holy" (Nee dasanu dasuda)

"Is there none to question you?" (Ennallu yuraka)

"Who has bit your ears? Your mind has changed" (Neekevari bodhana)

"You are capable of saying one thing at one time and another at another time" (Atta Balukudu)

"What pleasure do you derive by speaking untruth to me?" (Tsala Kallaladu)

"Have you no self-respect? Have you no attachment?" (Manamu leda)

"When I approach you with familiarity, you get stuck up, like the king that you are". (Rama Rama Rama)

"Should you show enmity to me?" (Ramabhirama in Saveri)

"Why do you stint in blessing with your grace, as if you have to purchase it and dole it out?" (Koniade)

In 'Tanamidane' in Bhooshavali, Tyagaraja accepts that he has to lose temper and abuse the Lord.

Okavela Kopakinchu minu dooru  
chuntigani Rama Tyagarajanuta.

Finally, look at this in 'Rama Rama Rama Sita' in Huseni, where, after having said all this, Tyagaraja says: "Having affectionately sung your praises, should I in the end, have to say all these things?"

'Mati' is clarity of understanding born of proper learning and valuation of things and the reaching to correct solutions by deliberation. According to Abhinavagupta-charya, this is a very intimate accessory mood of Santa and, hence, of Bhakti Rasa too. The reflection of a clear cultured mind that has appreciated clearly the issues involved in this Bhakti Yoga is evident in the many songs that we considered under Sadhana sampat, showing Nitya-

nitya-vastu-viveka, Vairagya, Samadamadi, as also those that we considered under the Saint's Reformist Zeal. Here we shall particularly note some of the songs in which Tyagaraja tells the Lord about his own equipment and qualifications.

In 'Neeve nanneda jesite' in Saurashtra, Tyagaraja says that he has fully understood that he had taken to the right path, when he chose devotion to Rama and proposes to continue to court Satsanga and chant the Lord's Name. 'Rama ninnu vina' in Sankarabharana says that Tyagaraja has understood well the truth that Rama and His Sattvic Bhakti were the only means of crossing the Samsara. In 'Anandamanandamayenu' in Bhairavi, he gives quite a long list of his own qualifications: firm installation of the Lord's feet in his heart, prayer, abandoning bad company, resignation to God, fear of sins, subjugation of passions and sex, faith in Rama Nama, conquest of worries, discrimination of the real worth, or rather, the worthlessness of material wealth, meditation and so on. 'Manavini Vinuma' in Jayanarayani is another statement of Tyagaraja's spiritual equipment.

Allied to this is *Dhriti* or contentment and happiness born of realisation of object and the absence of sorrow, even when some are not realised. In 'Ninnu vina' in Navarasa kannada, Tyagaraja expresses a mood of satisfaction—that his ears are full of Rama's stories, his lips feel blessed in uttering His Name, whatever he sees, he sees as Rama and even distasteful things become relishable and verily he has secured his fruit in Rama.

Similarly in 'Nannu palimpa' in Monana, he expresses his gratification at the Lord coming walking all the way to bless him. His gratification (in 'Dasarathi ni rinamu,

Todi) at seeing his own songs of Rama popular in distant parts and his expression of gratitude to the Lord who thus spread his fame, is also a shade of this Sanchari bhava of Dhriti. More of this we shall see tomorrow, when we review the spiritual experience or Bhagavad Anubhava of Tyagaraja.

*Smriti*. While Mati is only an intimate accessory of Bhakti, Smriti, the Sanchari bhava of memory or remembering is one of the forms or of the very nature of the Bhakti-consciousness. This also we have illustrated under forms of Bhakti, Smarana, dealt with yesterday.

*Harsha* or delight goes with Dhriti, as soon as the object longed for in Autosukya is gained. The minor feeling of delight in accessory gains alone would constitute this accessory Sanchari bhava; for, the joy of attaining the main object itself would be of the form of the main Rasa. Thus, joy at meeting Sadhus and in doing the various acts of devotion such as Sravana, Kirtana, Padasevana, Archana,—in fact, in all the Anubhavas of Bhakti—would constitute this Harsha. Of these joys, we have already spoken. The joy on obtaining the vision of the Lord or on the Lord Himself coming is the Rasa of realisation itself, which we shall deal in the next article.

*Mada*: Elation on obtaining the Lord or anything pertaining to Him is the only kind of elation possible in Bhakti. This closely follows Dhriti and Harsha, the satisfaction and joy on obtaining the Lord's grace, vision etc. It often expresses itself in the words "Blessed am I" and similar forms of self-congratulation. For instance, in 'Sita manohara' in Rama manohari, we find Tyagaraja saying "I feel blessed to hear people say that I am your own. I have been supremely fortunate". These are all

Bhavas intimately related to realisation; we have to reserve fuller reviews of these to our final stage in the next article.

Other Sanchari Bhavas, like fatigue, suspicion, exhaustion, careworn-ness, sadness—these are found in many of the songs expressing Nirveda, Dainya and Amarsha. Sadness or Vishada is an under-current in all these complaints, mild or wild, uttered by Tyagaraja in his suffering. “How long am I to bear this? How long am I to suffer?” are expressions of sorrow that frequently occur in these songs. We shall see just one piece as a sample of this suffering and sorrow, ‘Pahi Rama ramana’ in Varali, which also shows Tyagaraja’s poetic gifts for similes: “How long am I to suffer and how long to bear it? Can a gentle delicate jasmine flower stand the hit of a rough stone? How can a cucumber fruit bear a tight iron belt? Should a parrot be assailed by Brahmastra? If parents abandon, where is the way for a son? Can butter stand the blow of a sword?”

Entani sairintune

Nemani vegintu Hare Rama

Cheti malle poovu kundradi korva bodu

Dosa pandu kettu Rama tosu ninupa  
gattu

Ahaha! chilukaku Brahmastramunaku  
taguna

Talli tandri brova kunte tanayuni  
kedova

Deva deva venna katti debba korchu  
konuchuna Hare Rama.

*Chapalata* is impatience in rushing to do a wrong thing, under the sway of emotion. This could be illustrated by ‘Aparadhamulanu’ in Varali, quoted by me in the last article in which Tyagaraja asks Rama to pardon him for his impatience and impertunity.

Aparadha mula norva samayamu  
Kripa joodumu ghanamayya na  
Chapala chittudai manaserugakana  
Jali pettu koni moralanidu

In fact much of what Tyagaraja said in anger, remonstrance and grievance, which we considered under Amarsha is caused by the sanchari bhava of chapalata.

In another series of songs, we find Tyagaraja taking some liberty with the Lord and jocularly expressing his praise of the Lord or his pleading with Him, or his venting his anger on Him. Some of these are like the well-known Ninda-stuti; for instance, this: ‘Sita Nayaka’ in Ritigaula: “O Lord of Sita! How you got up the mountain (like Tirupati), unable to stand the worrying by the Bhaktas! Have you run away to the island of Srirangam to sleep there and prevent devotees coming to you with appeals of distress? Have you yourself started begging Bali Chakravarti, foreseeing that you were likely to be troubled by devotees begging of you? Have you joined the monkeys to scare those who come to see you? Have you stolen the Saris of Gopis, seeing that Kuchela the ill-clad Bhakta, may come to you for being relieved of his poverty?”

The fancy pertaining to the stealing of the Gopis’ saris, in order to help a devotee later on, reminds us of an older Sanskrit verse, in which the poet says that the Lord collected the saris with the knowledge that later he would have to send them to Draupadi in her distress.

वासांसि ब्रजचारिवारिजदृशां हत्वा हठादुच्छकैः

यः प्राग् भूदहमास्त्रोह स पुमान् वक्ष्याणि बिस्तारयन् ।

व्रीडाभारमपाचकार सहसा पाञ्चालजायाः स्वयं

को जानाति जनो जनार्दनमनोदृष्टिः कदा कीदृशी ॥

In a Narma-Prarthana, Tyagaraja refers to Rama’s long wanderings in the forest

and asks him to lay himself down to rest in Tyagaraja’s heart.

Badilika deera pavvalinchave satalani  
duritamunu tegakosee  
Sarvabhauma Saketa Rama.

In ‘Ramachandra nidaya’ in Surati, he asks Rama why His grace does not flow towards Tyagaraja; “Is it because you are dispirited by the fatigue of forest life and its rigours, or because you are angry that you have been called a woman?” The last is a reference to Sita asking Rama whether he was a woman, to be so afraid of taking her along with him to the forest.

राम जामातरं प्राप्य स्त्रियं पुरुषविग्रहम् ।

In ‘Mamava Raghurama’ in Saranga, he asks Rama if his store of mercy had been washed away by the ocean, when Rama was lying there, whether his arrows had been broken in the battle, if his truthfulness had gone with the forest and if his divinity got lost when he took the human form. See this, another Ninda-stuti, ‘Adigi sukhamu’ in Madhyamavati, “Who has ever enjoyed happiness by asking you for it, O Lord!” Sita was attached to you and she went to

the forest, was taken away by Ravana and then you yourself sent her away. Surpanaka desired to marry you and lost her nose. Narada wanted to know your Maya and you made him a woman. Durvasas asked for food and lost his appetite. Devaki asked for a son and you gave him to Yasoda. To attain their Lord, Gopis had to give up their lords.”

Referring to the drama on earth played by the Lord as Ramavatar, in the company of Sita, of His brother, of Hanuman, etc., Tyagaraja asks the Great Actor “Why are you enacting this play? Did your wife ask of you diamond ornaments or did your brothers or parents want food? Or, have your devotees been inviting you for a long time to stage this Nataka of Yours?”

Etavuna nerchitavo Rama

Endu kinda gasi

Seeta Lakshmana Bharata Ripughna

Vatatmajulato nadu nataka

Alu vajrala sommulu adigiro

Anujulu talli tandrulu annamadigiro

Seelulaina varabhaktulu bilachiro

Chirakalumu Tyagaraja nuta nee.

(Yadukula kambhoji)

## VIVEKANANDA ON SPIRITUAL REALISATION

By ‘JIBENDRA’

Vivekananda in his Yoga aphorisms of Patanjali mentions several obstacles in the way of the spiritual seeker, such as, ill-health, lethargy, doubt, depression, lack of enthusiasm, non-attainment of concentration and falling away from the concentrated state of mind once attained etc. etc. This is almost a universal experience and may be

taken as a law of spiritual life; as such we must not allow ourselves to be disturbed or disheartened by them. He calls upon us to persevere because all progress proceeds by such rise and fall. Spiritual truths are not as easy of access, verification and attainment as moral, aesthetic and intellectual truths, objects and pursuits. They are not

only more exacting and difficult but tax infinitely more of patience and perseverance, having an altogether different method of attainment. That method is inner, introspective, psychological and not outer, objective, physical. 'Sharp as the blade of a razor, long, difficult and hard to cross'—that is how the Upanishad describes the way to freedom—freedom from ignorance, attachment, fear and slavery that constitute our present daily existence.

There is no smooth and unimpeded progress here, no cantering off to an easy goal—a goal that is the very consummation of human destiny and that lies at the summit of all human aspiration and effort. Vivekananda therefore laid great stress on the need of faith and confidence and exhorted us always to keep up a sunny and buoyant cheerfulness through all the vicissitudes of the journey. 'The first sign', says he, 'that you are becoming religious is that you are becoming cheerful. When a man is gloomy that may be dyspepsia, but it is not religion. A pleasurable feeling is the nature of Sattva. Everything is pleasurable to the Sattvika man, and when this comes, know that you are progressing in Yoga.' Bases of spiritual life such as purity, calm, peace, equality take long, often very long to establish themselves and they must be solid, strong and secure before any superstructure of massive and enduring spirituality can be built. Otherwise upon the basis of passing and fitful experiences only, often turbid and delusive on account of existing impurities, if we build, all our efforts may at any moment come to nought. This then accounts for the extreme tardiness of the growth and development of spiritual consciousness in the seeker. As in everything else, so here also there are laws and conditions that have to be scrupulously

observed and fulfilled before there can be any definitive achievement. Says Sri Aurobindo, 'There must be a total and sincere surrender; there must be an exclusive self-opening to the divine Power; there must be a constant and integral choice of the Truth that is descending, a constant and integral rejection of the falsehood.' Let us see what is Vivekananda's recipe in this matter:

Truth never comes where lust and fame  
and greed  
Of gain reside. No man who thinks  
of woman  
As his wife can ever perfect be;  
Nor he who owns the least of things,  
nor he  
Whom anger chains, can ever pass thro'  
Maya's gates.  
So, give these up, Sannyasin bold!  
Say— "Om tat sat Om".

Inspired words which should be written in letters of gold and inscribed in the heart of every spiritual seeker! This is the kernel of spiritual truth, the essence and core of all spirituality. Here is the *mantram* which we have only to work out and realise by a patient and persistent practice. The supreme call of the Eternal and Infinite upon us is, 'Give up'. 'Abandon everything and take refuge in Me alone,' says Sri Krishna in the Gita. A pertinent question to ask ourselves is, are we sincere? If so, we must be fully prepared to follow the path chalked out for us by these mighty giants of spirituality. 'For men everything in life is infected with fear,' quotes Vivekananda from the Upanishad, it is *vairagya* alone that constitutes fearlessness'. Again, 'Renunciation and renunciatoin alone is the real secret, the *mulamantram* of all Realisation.' But that demands strength, immense and formidable strength such as is

vouchsafed only to those who are absolutely pure, simple and sincere. The sages are one in declaring that this Self cannot be realised by the weak. Any weakness, any attachment, any desire other than the desire for the divine Truth will vitiate the spiritual endeavour.

Vivekananda therefore laid the greatest stress on Realisation. Realisation, he says, is religion: it is being and becoming, not hearing and acknowledging — it is the whole soul becoming changed into what it believes. Religion was not to him as to the vast majority of us mere intellectual assent. It was something concrete, tangible and intensely real. Only the man who has actually perceived God and Soul has religion. Others are talking machines. He therefore raised his stentorian voice against the prattler, the man of mere intellect who has no realisation of spiritual truths. 'What right has a man to say that he has a soul if he does not feel it, or that there is a God if he does not see Him? Or again in an oracular vein as in the Upanishads, "Things of subtler planes have to be realised. Will talking do that? So give up all vain talk. Read only those books which have been written by persons who have had realisation." He preferred the materialists to the so-called devotees because of their frank and sincere denial of God. They are much better than those religious atheists who are insincere, who talk and fight about religion, yet never want it, never try to understand and realise it. Who wants God, asks he in despair? We want everything but God—that is the melancholy truth that confronted him everywhere. A yogi, he held, must always practise. All his energies must be concentrated on the one supreme object of his life. He should have no other thought, no other aim, no other preoccupation. Each

thought, each impulse in us has to be constantly reminded in the language of the Upanishad that 'That is Brahman and not this that men here adore.' Life is short and time is fleeting. There is no room for distraction or dissipation of energy. Book-knowledge may be good for those who want only an illumined mental idealism but for an essential spiritual change of consciousness involving a change of life and nature, practice is necessary, steady, cheerful and constant practice on the lines laid down in the Shastras and in obedience to the command of the Guru. 'The one thing necessary,' he adds, 'is to be stripped of our vanities—the sense that we possess any spiritual wisdom, and to surrender ourselves completely to the guidance of the Guru. The Guru only knows what will lead us towards perfection. We are quite blind to it. We do not know anything. This sort of humility will open the door of our heart for spiritual truths. Truth will never come into our minds so long as there will remain the faintest shadow of Ahankar (egoism). All of you should try to root out this devil from your heart. Complete self-surrender is the only way to spiritual illumination.'

Ignorance, says Vivekananda, is the root cause of all our miseries and the greatest ignorance is to think that we, the free, immortal, pure and perfect Spirit, are little minds and little bodies. Ego is the form taken by this ignorance and is at the root of all the evils of life. 'As soon as I think that I am a little body, I want to preserve it, to protect it, to keep it nice, at the expense of other bodies; then you and I become separate. As soon as this idea of separation comes, it opens the door to all mischief and leads to all misery.' Again, 'It is superstition caused by ignorance that makes us feel heat and cold,

pain and pleasure. It is our business to rise above this superstition, and the Yogi shows us how we can do this. It has been demonstrated that under certain mental conditions, a man may be burned, yet he will feel no pain. The difficulty is that this sudden upheaval of the mind comes like a whirlwind one minute, and goes away the next. If however we gain it through yoga, we shall permanently attain to the separation of the Self from the body.' Our life in the ignorance is so constituted that the ego is the pivot round which the whole of our existence turns. We always sense, feel, think, act and react in terms of this separate I, Me and Mine.

The ego is not our true self but only a temporary formation on the surface to serve a certain line of development and action in the process of our spiritual evolution. 'For this reason,' says Sri Aurobindo, Nature invented the ego that the individual might disengage himself from the inconscience or subconsciousness of the mass and become an independent living mind, life-power, soul, spirit, co-ordinating himself with the world around him but not drowned in it and separately inexistent and ineffective...he has to find himself as the mental and vital ego before he can find himself as the soul or spirit.' Still to find his egoistic individuality is not to know himself; 'Therefore,' continues Sri Aurobindo, 'a time must come when man has to look below the obscure surface of his egoistic being and attempt to know himself; he must set out to find the real man; without that he would be stopping short at Nature's primary education and never go on to her deeper and larger teachings; however great his practical knowledge and efficiency, he would be only a little higher than the animals.' 'Without the knowledge of the Spirit,'

says Vivekananda, 'all material knowledge is only adding fuel to fire, only giving into the hands of selfish man one more instrument to take what belongs to others; to live upon the life of others, instead of giving up his life for them.' Spiritual life demands an entire liquidation of ego and personality, i.e., the small, ignorant, limited little persons what we now are so that we may become what Vivekananda terms universal individual, seeing through all eyes, working through all hands, feeling through all hearts, thinking through all minds, living in all beings. The central truth of spiritual life is to give ourselves wholly to the Divine "without demand, without condition, without reservation" so that everything in us shall belong to the Divine and nothing be left to the ego or given to any other power. "Ask nothing; want nothing in return. Give what you have to give; it will come back to you but do not think of that now. It will come back multiplied—a thousandfold—but the attention must not be on that now. You have the power to give. Give, and there it ends.' This is how Vivekananda teaches us the secret of unconditional self-giving and surrender which is the *sine qua non* of all spiritual existence.

Since the goal of all spiritual life is the realisation of Self and union with the Divine, this union can only be brought about by a progressive dissolution of our ego—the ego that separates us from God and all other things and beings and attaches an inordinately high and exaggerated importance to itself, its own life, works and activities. Therefore the first reckoning we have to mend is the relation that at present exists between ourselves and others who constitute the world. We live in the world, are a part of it and are dependent

upon it for the least of our thoughts and activities and yet this patent and glaring truth seems always to escape our view. The sharp separateness of our individual being to which we are so profoundly attached is only a fiction because the whole world is an interrelated and interdependent unit and whatever our individual strength, capacity, knowledge and efficiency, without the sympathy, support, help and co-operation, nay even without the clash, conflict, resistance and opposition offered by others, no single individual action in the cosmos is possible. But at present we keep a false account. We are infinitely important to the world but to us the world is negligible. We alone are important to ourselves (Sri Aurobindo). This self-importance, self-love and vanity, vanity of birth, wealth and learning and worst of all vanity of the worker in the spiritual seeker—these primary egoistic instincts, then, with their necessary accompaniments of anger, hatred, jealousy, contempt, condemnation, criticism and intolerance of others must be completely eradicated from our nature if we are ever to rise out of the limitation of our phenomenal being to the unity, freedom, vastness and truth of the Spirit. The gradual disappearance of the ego is the one sure and infallible sign of our progress towards the Truth.

'We must go the Reality. Renunciation will take us to it. Renunciation is the

very basis of our true life; every moment of goodness and real life that we enjoy, is when we do not think of ourselves. This little separate self must die. Then we shall find that we are in the Real, and that Reality is God, and He is our true nature, and He is always in us and with us. Let us live in Him and stand in Him. It is the only joyful state of existence. Life on the plane of the Spirit is the only life, and let us all try to attain to this realisation.' Again, 'It is only by giving up this world,' says he 'that the other comes; never through holding on to this one. Never yet was there a great soul who had not to reject sense pleasures and enjoyments to acquire his greatness.' As giving up the world might lead to all sorts of misunderstanding on the part of his countrymen due to the traditional association of the idea with the so-called and not real Sannyasa, viz. withdrawal from life and retirement into seclusion and inactivity, he has thus explained himself:— 'To give up the world is to forget the Ego, to know it not at all, living in the body but not of it. Until we give up the world manufactured by the ego, never can we enter the kingdom of heaven.' Again, 'When a man is under the control of his senses he is of the world. When he has controlled the senses, he has renounced.' As a consequence and corollary of all this, he simply but significantly exhorted, 'Forget yourself. This is the first lesson to learn.'

## WAS THE BUDDHA A SOCIAL REFORMER?

[REPRODUCED FROM THE 'BUDDHIST']

To see the Buddha merely as a social reformer is to miss the main emphasis of his life and gospel which was the recognition of the inherent unhappiness in life and its removal. It is very significant that Buddha in his own case first removed this suffering from his life by illumination and then started on world reform, by preaching the Way to it. Herein is a warning to social reformers that before they set out to reform the world they have to reform themselves; or in more precise words, self-reformation is the first and surest step towards world reformation. The following article which we have reproduced by kind courtesy of the 'Buddhist' brings out this truth about social reform and social reformers.

While we fully agree with the view of the 'Buddhist' that the ideal kind of social reform begins with oneself and that the ordinary social reformers impose themselves upon others due to a sense of incompleteness in themselves, we feel that we should give the status of spiritual *sādhana* to all social service done in a spirit of dedication. An unilluminated *sādhaka* certainly reaps the benefit of mental purification by doing social service as dedicated action. Not only that: if we lay down that social reform to be worth the name must emanate from self-illuminated souls, we would be giving an emphasis that is too qualitative. India cannot afford to make such a qualitative emphasis at the cost of quantity. India requires, and has accepted, social service both as a *Sādhana* and as a *Sādhyopaya*. India has room for the service of both the *Bodhisattvas* and average aspiring souls. —Ed.

In recent times the people of this country have been going through the spectacle of witnessing numerous Buddhist organisations taking to that type of work usually called 'social service'.

So much emphasis is being placed on work of this nature that many mushroom organisations (with the word "Buddhist" attached to them) have been springing up with social service as the sole objective. Not that social service (even though it is, after all essentially patchwork in a capitalist social order) should be wholly condemned; but, when it becomes almost a mania, as is now apparent with Buddhist organisations, one gets the eerie feeling that social service is only a facade by which certain

frustrated people try to conceal their inability to tackle their own individual problems. Many who seek to make social service the sole objective of Buddhist organisations argue that the Enlightened One was fundamentally a social reformer and thus try to vindicate their standpoint. What follows is an attempt to investigate into the correctness of calling the Buddha a 'social reformer'.

What is the usual connotation of the term 'social reformer'? This will have to be made clear first; for, it is in such a background that the aptness of the role assigned to the Buddha will have to be evaluated.

Let us examine the mental attitude of the typical social reformer. Is not his

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work essentially eye-wash? One common characteristic of almost all social reformers is that they mistake the symptom for the disease. For instance, a festering wound on one's leg is an index to the presence of bad blood inside one's body.

Now, however much one may treat the wound externally, the treatment would be of no avail unless the blood is purified. For, after all, the sore on the leg is only an outward manifestation of the rottenness of the blood inside. Hence the cure will be only momentary. Now social reform is of the nature of these momentary cures. And social reformers, as they are commonly understood, are those who attempt to do patchwork mistaking the symptom for the disease.

It is in the nature of their work to be defective, for if one understands rightly, the social maladjustments which social reformers try to rectify, are but the effects of mostly psychological causes, purely individual. Now, one individual cannot tackle another's psychological diseases. He can only tell another how he tackled his own problems. The other will have to solve his problems, which are purely his, on his own. That is to say, one cannot reform another. (*Dhammapada*: verse 160).

He who tries to reform, is under a delusion. Thus must all reformers ultimately fail. And it is because of the non-understanding of the real nature of the problems which they tackled that social reformers like Shaftesbury, Wilberforce and Abraham Lincoln, even in spite of their good work, left behind them a legacy of economic exploitation, slavery and racial prejudice.

The trouble is that almost all these so-called social reformers take society as an end in itself and try to treat it as a component self-existent unit, which it is not.

It is not society as such which has the disease, but the individuals who band themselves collectively into a society for purposes of exploiting and being exploited. The particular aspects of social maladjustments which reformers try to tackle are therefore only the various ways in which the ultimate disease of ignorance (*avidya*) manifests itself. In thus trying to departmentalize social maladjustments into various separate diseases, social reformers commit the initial and most colossal blunder.

Their rationalistic intellectualism compartmentalizes life into different faculties and, as a result, they treat the manifestation of the diseases and not the disease itself failing to view life as a process of becoming (*bhava*) always surging up anew. They fail to realise that 'it is the eternal buoyancy of youthful life, which finds in every new contact a new re-birth, which makes the heart beat in unison with the whole nature.'

In this context, therefore, let us view the Buddha's role. Was the Buddha a reformer who tried to deal with a particular aspect of social disorder such as economic exploitation, caste prejudice or racial discrimination or did he address himself to investigating as to why man was inherently unhappy? Did he concern himself with finding out as to why society as a whole was miserable or as to why man as an individual whether rich or poor, high or low was filled with sorrow? That he was concerned with the latter problem is clearly evident from the questions he asked Channa, the charioteer, on his royal visits round the city when his eyes fell on an old man, a leper, a dead body and finally on an ascetic.

These sights made him determined to understand correctly (*sammaditthi*) the real

nature of things. He was not worried about preparing a medicine to stop old age, disease, and death. He concerned himself with finding out why man felt sad when subject to growth and decay. It was this which brought him insight (vipassana) or enlightenment (buddhi). He discovered that man was unhappy because he viewed himself as a permanent being (sakkaya-ditthi) which thus made him see the impermanence of all things (sabbe sankara anicca) as misery (dukkha).

Thus did he preach that all exploitation and social maladjustment, whatever form it took, social, religious, or economic was produced by the non-understanding of the soulless (anatta) nature of all beings. Thus social harmony is brought not by patchwork miscalled social service, but by right living (sammajiva) based on the disappearance of the I-delusion. And this understanding of the soulless nature of all beings was to be attained by the wise each for himself.

Thus Buddha was not in the line of social reformers, as we commonly understand them to be. He never attempted to undertake the impossible by trying to reform another, much less society. He merely showed the way and left others to follow. Hence the uniqueness both of the man and of his Dhamma.

But this must not blind us to the immense work that the Buddha undertook (after enlightenment, of course) to stamp out the abominable social and economic conditions that existed in his own day. He thundered against vested interests, caste prejudices, racial antagonisms and worked for the brotherhood of man. Nevertheless he never made such ameliorative work an end in itself. It was merely a means to-

wards achieving a higher end, that is, to create the conditions that will facilitate man to understand his true nature. For economic, social and even religious exploitation only prevent man from exercising his intelligence. And this clouding of man's mental vision only gives him wrong values.

Thus the Buddha's creation of a monastic order, though it helped a great deal to institutionalise Buddhism—and it is a fetter in itself, must be viewed in the light of the arguments deduced above. That the Sangha has to-day become polluted and corrupt is not the Buddha's fault. It is in the nature of all organisations to become so with the passage of time; more so it is in the case of the Sangha whose origin dates back to nearly 2,500 years ago. To sum up, then: Buddhist organisations would do well to think twice before they embark on extensive social service work. The Buddha's role as a social reformer is of a unique nature. To quote him in order to vindicate our attempt to conceal our own problems by social work would be deliberate falsehood and deception. It will be escapism of the first degree; and this is directly contradictory to the very doctrine of the Buddha. Much of the work done to-day in the name of social service, reveals itself to be but an attempt, on the part of those who undertake such work to foist themselves on their fellow-beings due to a feeling of incompleteness on their own part. This is another type of exploitation. Pascal once wrote, 'most of the mischief in the world would never happen, if men would be content to sit still in their parlours.' This is something which Buddhist organisations should seriously consider before taking to social service.

## NOTES AND COMMENTS

### *A little of stock-taking*

We reproduce below extracts from a letter which Desabhakta Konda Venkata-ppayya of Andhradesa wrote to Mahatma Gandhi depicting the conditions prevailing there. Gandhiji read out these extracts at the prayer meeting to which he announced his decision to go on fast indefinitely.

"The one great problem, apart from many other political and economic issues of very complicated nature, is the moral degradation into which the men in Congress circles have fallen. I cannot say much about other Provinces but in my Province, the conditions are very deplorable. The taste of political power has turned their heads. Several of the M. L. A.s and M. L. C.s are following the policy of make-hay-while-the-sun-shines, making money by the use of influence, even to the extent of obstructing the administration of justice in the criminal courts presided over by Magistrates. Even the District Collectors and other Revenue Officials do not feel free in the discharge of their duties on account of the frequent interference by the M. L. A.s and M. L. C.s on behalf of their partisans. A strict and honest officer cannot hold his position, for, false reports are carried against him to the Ministers who easily lend their ears to these unprincipled self-seekers.

"Swaraj was the only all-absorbing passion which goaded men and women to follow your leadership. But now that the goal had been reached, all moral restrictions have lost their power on most of the fighters in the great struggle who are joining hands even with those who were sworn opponents of the national movement and who, now, for their personal ends enlist

themselves as Congress members. The situation is growing intolerable every day with the result that the Congress as well as the Congress Government have come into disrepute.

"The recent municipal elections in Andhra had proved how far and how fast the Congress is losing its hold upon the people. The Municipal elections in the town of Guntur were suddenly ordered to be stopped by an urgent message from the Minister for Local Bodies (Madras) after every preparation was made for carrying on elections. Only a nominated Council was in power for, I believe, the last ten years or more and for nearly a year now the Municipal administration has been in the hands of a Commissioner. Now the talk prevails that the Government would soon nominate councillors to take charge of the municipal affairs of this town.

"I, old, decrepit and with a broken leg, slowly limping on crutches within the walls of my house have no axe to grind. I no doubt entertain certain strong views against some of the leading Congressmen in the two parties into which the members of the Provincial and District Congress Committees now stand divided. And I have made no secret of my views.

"The factions in the Congress circles, the money-making activities of several of the M. L. As. and M. L. Cs. and the weakness of the Ministers have been creating a rebellious spirit amongst the people at large. The people have begun to say that the British Government was much better and they are even cursing the Congress."

"When freedom begins to stink we feel it had not come at all. Whether we deserve it or not freedom is ours to-day, but the

voice that used to chastise us for our failings and pitfalls is unfortunately not with us to-day. But India's voice can never be stilled: we hear that voice clear and unmistakable in Pandit Nehru's words when, addressing the air cadets he laid the Gandhian emphasis on character. Before he made India Asia-minded and ECARE minded from the tops of Ooty hills he made India's cadets character-minded.

'The nation is not built up on aircraft and ships of the sea and army' said he, addressing the air-cadets. 'It is built on something else. It must have firm foundation on character, faith and certain ability and competence. I am convinced in my mind' the Premier continued, 'that even if we had all the armies and air forces of the world, if we fail from the point of view of character we will fail ultimately. On the other hand if we had that essential quality, strength will come.' Is this not the voice of Gandhiji? Nehru then explains how the Gandhian gospel won for India her freedom in a way that is unknown in the world's history. 'Take our freedom struggle in the last 30 years. We began with not armies and navies but with what Mahatmaji had laid stress on, namely, character, fearlessness, frankness and the like. It was only on that basis we built our strength; not that we all became heroes, but it was amazing how the country reacted to that message. I am prepared to face the whole world in arms against us if we had the sense of unity and character in India, even without an army and air force, but I would doubt our success even if we had an army and air force if we had not unity and character'.

Continuing the Prime Minister said that the history of other countries and India also taught them that conquest came not merely

from superiority of greater strength but from the weakness of the country conquered. Therefore, they must build up a sense of character and build it in working for great causes. Working for a great cause was a great thing. It raised one's stature. If they would examine why some of their great men in public life had become great they would find that those men had great qualities, that they had been alive to great causes and great ideals. If they young men were also alive to those great ideals and built them up and stuck to them all difficulties that came would fade away.'

India, as Lord Mountbatten reminded us the other day, has a glorious store of natural wealth, her great rivers which can be harnessed for hydro-electric power, her vast stretches of land and more than all, the vast natural reservoir of the three hundred million people. But who are the people to develop these mines of power and energy and turn them to India's service? Indians. And if these millions have no moral moorings, have no targets of character where will they indent for the necessary stamina and purpose. India has great need to remind herself today that more than her vast natural wealth, which, of course, is waiting to be harnessed, it is her character—wealth that badly needs scrubbing and polishing. Her rivers and other potential would, instead of solving her problems, increase them if this aspect of her life is left unattended.

### 'Nothing like Christianity'

There are occasions when the 'Nothing-like-leather' philosophy invades minds other than the cobbler's. Recently when an English tourist-cum-author who had no other claims to speak on Buddhism than a

few month's stay in China, in a talk from the B. B. C. compared Buddhism with Christianity, it was painfully evident that he had slipped into that 'nothing-like christianity' mood! When once Mahatma Gandhi said, 'If to believe in and try to practise the ideals of the Sermon on the Mount is to be a Christian, then I am humbly proud to call myself one', a clergyman answered that the Sermon on the Mount was of very minor importance, being a mere ethical teaching, but the real significance of Christian belief and what distinguished it from all false religions was faith in salvation through Christ and Christ alone as the only begotten son of God. Herein lies the centre of that pernicious Christian self-sufficiency, the very centre of Christian intolerance which is fundamental to it and not the peculiarity of any individual interpretation.

The Buddhist editorially answered the shallow and annoying comparisons of the tourist-cum-author whose talk was on the air the other day. We reproduce below some relevant and interesting extracts from that article.

'The whole point of Christianity, to the Christian is that anyone who does not believe in its central dogma of salvation is a heathen and is damned.'

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'The whole of Christian orthodoxy was ranged on the side of the 'haves' against the 'have nots', despite the words attributed to the founder, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven.' That saying did nothing to prevent the worship of wealth and material prosperity that has brought Europe to the verge of destruction today. All that Christianity offered to the poor and downtrodden, the sinful, struggling men and women was the doubtful prospect of heaven in exchange for their

submission to the injustices and oppressions inflicted on them in this world by those whom God has placed over them. These are the defects that have been the greatest cause of the decay of religion in the West; it was such abuses that gave force and unfortunate truth to the Marxian dictum, 'Religion is the opiate of the masses.'

No parallel can be found in Buddhist or Hindu history for the religious wars and persecutions that have stained the records of Christianity with blood and caused them to reek the stench of burning flesh of heretics. The reason, again, is fundamental to the religion in question. Christianity preaches a narrow and exclusive plan of salvation; Buddhism holds out the prospect of ultimate Nirvana for all, whatsoever their present belief or unbelief. The heavens of Buddhism are attainable for all; depending, not on the magic password of any particular creed, but on the merit of a virtuous life.

Christianity may be too small to have any place for the Buddha and his followers, but Buddhism is big enough to contain a thousand such as Jesus and to give them their just share of honour as world teachers and Buddhas-to-be. The difference between Christianity and Buddhism is the difference between a petty tribal religion and a universal all embracing Truth.

The followers of the Buddha can therefore afford to be tolerant,—but tolerance must not be carried to the extreme of allowing untruth and vilification of the Master's Teachings to go unchallenged. Christianity has for too long held predominance over the minds of Western peoples. Because of the reaction against its primitive doctrines faith in spiritual values has been undermined, and materialism has taken the place of religion. Only Buddhism can save the world from this destructive process and reestablish the Kingdom of Righteousness in the four quarters of the earth.'

## REVIEWS AND NOTICES

FOR SEEKERS OF GOD: BY SWAMI SHIVANANDA. PUBLISHED BY THE ADVAITA ASRAM, MAYAVATI ALMORA, HIMALAYAS. PRICE Rs. 2-8-0. Pages 170.

'A Mahapurusha' that was how Swami Vivekananda used to refer to Swami Shivananda. And in the hearts of his disciples and admirers Swami Shivananda lives by the name Mahapurushaji. The one proof, when other proofs fail, for the existence of God is the presence of godly men on earth. In Swami Shivananda we had not only the power and authenticity of such proof, but the bliss of divine presence. For fifteen years of his spiritual ministry as second president of the Mission he fulfilled the Master's mission by canalising His grace to one and all as also by gathering unto himself those who sought the Master's grace through a life of renunciation and dedication to the Order.

Those who had the good fortune to live with him have witnessed in him the high spiritual moods of a jivanmukta alternating with moments of child-like simplicity and fun. He was accessible to all, and to everyone he had a word of advice, solace or encouragement according to need. From that sea of divine kindness and love, everyone filled his cup and returned enriched. It is this aspect of Mahapurushaji that stands out in every page of these Conversations, this anxiety to correct and help the aspirants in their spiritual life. Often the stern teacher in him would chastise the sadhakas for their inadvertence, for their slackness, for he was impatient with those who wasted their time having left hearth and home for a divine life.

The Conversations translated and compiled here by Swami Vividishananda cover a period of twelve years from 1920-1932. The place was Belurmath a place made holy by the life-incidents of Swami Vivekananda and other disciples of the Master. As one reads through the book one feels oneself in that enchantingly spiritual atmosphere of the Belurmath. Open any page and you are in the midst of a personal spiritual problem, receiving convincing spiritual counsel from a Mahapurusha. It is impossible not to be inspired and elevated by this book which deserves to be in the hands of

every aspirant. We eagerly look forward to the second volume of the book.

LIGHTS ON THE VEDA: BY T. V. KAPALI SASTRY. PUBLISHED BY SRI AUROBINDO LIBRARY, MADRAS. PAGES 89. PRICE Re. 1-4-0.

In the *Hymns to the Mystic Fire* where Sri Aurobindo explains the esoteric or mystic significance of the Riks, attention is drawn to the three-fold interpretation given to them by interpreters like Yaska. 'Yaska' he writes in the Introduction to the above book, 'himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate'. It is the light of this mystic-cum-spiritual interpretation that Sri Kapali Sastri sheds on the Veda. There are other interpreters like Sayana who interpret the Vedas only in the ritualist way. 'The ancient tradition of a three-fold interpretation has been thoroughly eclipsed' writes the author, and he addresses himself to the task of saving the Veda from this eclipse by steering clear of the ritualistic interpretation of Sayana (though he acknowledges much to Sayana) and by reading the Vedas and Vedic symbolism in the light of Sri Aurobindo's mystic interpretation.

The Rig Veda, says the author, constitutes the gospel of the Mystics, garbed in a symbolic vesture. The hymns that make the collection called Samhita are...words of inspiration that reveal the truth-perceptions of the *seer*, the Rishi. They are called Mantras: they have a double meaning: one is the inner, the true meaning of the Veda Mantra which is psychological and spiritual.....This secret is known to the Rishis, to their disciples, in fact, only to the initiates who have turned to build the inner life...The other meaning is external, meant for the common men of the times, useful for those who performed the outer sacrifice...The device of double meanings was a necessity for the preservation of the occult knowledge and spiritual wisdom.

Let us just have a sample of his deciphering the Vedic symbolism: The fruits of offering of which cows and horses (*go* and *ashwa*) are frequently mentioned and prayed for according to the exoteric interpretation are the results of the inner sacrifice, the occult and spiritual journey undertaken by the soul. *Go*, cow, is the symbol of light and illumination of the mind; *ashwa*, horse symbolises vital force and all life-energies. If the former represents the power of knowledge *Jnana sakti*, the latter the power of activity, the *Kriya-sakti* on the lower levels of existence'. (p. 29). Gods according to this interpretation are powers within man: Agni is the Divine child born to man, Varuna, the vast Purity destructive of all crookedness and sin; Mitra, luminous power of love, etc.

Mr. Sastri after Sri Aurobindo avers that this mystic tradition that interpreted the central truths of the Veda in their spiritual significance was in existence, but has since died out. The author takes upon himself to revive that valuable tradition.

The book has to its credit scholarship and newness of interpretation. There is much in it that stimulates thought and encourages a re-reading of the Vedas to unlock the neglected house of Vedic mysticism.

ORIGIN AND SPREAD OF THE TAMILS: BY V. R. RAMACHANDRA DIKSHITAR, PUBLISHED BY THE ADYAR LIBRARY. PRICE Rs. 3-8-0. Pages 110.

In this book, comprising the two lectures the author gave at the University of Madras, the author builds up his thesis that the Tamils, the inhabitants of South India are the Dravidians, who are the fathers of the oldest culture in the world. All evidences, Puranic, geologic, ethnic and anthropologic are marshalled with great ease to support this thesis. Writes the author 'So the term Dravidian, we can definitely say, originally stood for the Tamil language and its descendants...The peoples who lived in Dravida speaking country developed a complex but homogenous culture which we broadly call to-day South Indian culture, and in a restricted sense, Tamil culture. (p. 15). He challenges the theory of Dravidian-Mediterranean race by the fact that the ethnic type of Sumerians and of Indus valley people is of the South Indian type and concludes that the 'so-called Mediterranean race had its origin in Peninsular India, which

was a part of the original Dravidian home and which was in the submerged continent that connected South India with Africa, when the Indo-Gangetic Basin had not probably been formed. So the Dravidian element is not to be found in Indian culture alone but is largely traceable in Cretan, Aegean, Sumerian, Babylonian, Egyptian, Polynesian and other cultures of the ancient world.' (p. 39). In the second part the author dwells on the spread of this Tamil culture to China, Ceylon, Far East and to Mexico.

Mr. Dikshitar's thesis of the Tamilian-cum-Dravidian Motherhood of Indian culture has nothing new in it. But his challenge of the Mediterranean-Dravidian theory and his thesis of Peninsular India being the origin of the first culture is new enough to bewilder many scholars. All the strength of this thesis is that it cannot be easily contraverted. But that is not a strength for a thesis which must have positive grounds to stand on.

Nevertheless Mr. Dikshitar has done a bit of original research and has brought out some findings which will help to strengthen the much-discussed theory of the unsophisticated antiquity and self-sufficient glory of Tamil culture.

INDIA OF MY DREAMS: BY MAHATMA GANDHI. COMPILED BY R. K. PRABHU. HIND KITABS, PUBLISHERS, BOMBAY. Price Rs. 2. Pages 129.

Sri R. K. Prabhu is responsible for that excellent compilation from Mahatma Gandhi's writings and speeches, *The Mind of Mahatma Gandhi*. The present book brings before us the picture of India that Gandhiji wanted it to be. Gandhiji wanted India to be the Ramrajya, where Hindus and Muslims will be brothers, where the evils of untouchability, economic exploitation, drink, illiteracy will be absent, where the Nayi Talim and his constructive program will build up the villages into progressive republics. It is such an India that the book has built from the writings and utterances of the Father of the Nation. The Hind Kitabs must be congratulated for bringing out this very useful publication.

INDIA IN KALIDASA: BY B. S. UPADHYAYA. KITABISTAN, ALLAHABAD. Price Rs. 25/- Pages 385.

Though Kalidasa is acknowledged as one of the world's greatest poets, India the land of his birth

has done very little towards making available good editions of his works or encouraging solid research on his works. The present work is an earnest attempt in that direction and brings together the numerous references to India's art, philosophy, social customs and manners which are scattered in Kalidasa's works.

What we get in Kalidasa's works is not India of a particular period but India through the ages, the India that is in the Puranas and other legends. Still there is much in Kalidasa that points to the India of his time. But the author has not added to the extant theory about Kalidasa's date that he belonged to the Gupta period.

There is in evidence much solid work and the author deserves all congratulations for that. But many inaccurate statements and wide generalisations have crept in which reflect on the author's vision and scholarship. For instance, on page 227, we read: The following musical instruments were in use and have been frequently mentioned by the poet: Vina, Vamsa Kritya (incidentally referring to the flute)! Now Vamsa Kritya is the function of the flute and not a musical instrument. Again on page 229, 'Raga, ordinarily, is a musical note, harmony, melody. Laya is the perfect harmonious combination.....a dvilaya is a double such.'

There is an exhaustive index which is very helpful. All lovers of Kalidasas' poetry must be thankful to Sri Upadhyaya for his work and to the Kitabistan for bringing out this book in excellent form.

EDUCATION NUMBER: THE VISVA-BHARATI QUARTERLY: EDITED BY KSRITIS ROY. SANTINIKETAN, BENGAL.

The Santiniketan is known for literary productions of quality and supreme elegance. This Education Number which is a special issue of the Visva-Bharati Quarterly is a quality-production that brings together over twenty-five articles of educational interest from outstanding men and women. There are three articles from the pen of Tagore, Thoughts on Education, Education for Rural India, and the Place of Music in Education and Culture. Basic Education, the Montessori System, Religious education, these are modern problems in education on which the Number has bestowed special attention. The contributions

from Nandalal Bose, Stella Kramrisch, Margaret Barr, Alex Aronson, Prof. P. S. Naidu and Anathanath Basu increase the value of the Number. It must be said to the credit of the Number that it has been successful in focussing public attention on some of the important problems in education.

GOD AND DIVINE INCARNATIONS AND THE ANCIENT QUEST BY SWAMI RAMAKRISHNANANDA, PUBLISHED BY SRI RAMAKRISHNA MATH, MYLAPORE, MADRAS. PRICES RS. 2-4-0 AND RS. 1-8-0 RESPECTIVELY.

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## NEWS AND REPORTS

### THE RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM-HOSPITAL AN APPEAL

"There are about 25 lakhs Tuberculosis patients in an infective stage in India and about 5 lakhs people die from this disease, every year. As against the 25 lakhs of infective patients who require institutional treatment, there are only a total of 6000 beds in the country to provide facilities for their isolation, and the number of doctors with sufficient experience of Tuberculosis work to qualify them for posts in Tuberculosis institutions, does not exceed 70 or 80."

In this appalling condition of our public health the need and importance of a Tuberculosis Sanatorium is keenly felt by the medical profession and the public. Though the collapse therapy has admittedly been a great advance in the treatment, yet the additional factor of fine climate is the one which cannot be brushed aside so lightly. Consensus of expert opinion is that the sanatorium line of treatment forms the basic foundation on which other lines of treatment may be supplemented, e.g., collapse therapy, drug and surgical interference etc. It is not only for the climatic benefit that the sanatorium is valuable but also for the disciplinary life which is so naturally imbued in the patient that is of permanent educational value.

Rest is another important factor in the arrest and cure of this fell disease. But to attain this objective of REST, a complete change in the outlook and habits of the patient is required and this is easily attained in the environment of a sanatorium.

Next step of graduated exercise under careful and controlled medical care is also easy to obtain in a sanatorium. Even a short stay in a sanatorium impresses on the patients the importance of regular hours of meals, rest and exercise which are of

tremendous value to him in the future guidance of life. This education of the patients as also their relatives and friends about the nature and treatment is of special value in the ultimate eradication of this disease.

The problem has long been engaging our attention. All that we have been able to do so far is the opening of a Tuberculosis Clinic at Delhi. But mere multiplication of Clinics and propaganda are not sufficient to tackle this colossal problem without a provision for effective treatment.

Our scheme to start this sanatorium-hospital had to be postponed for nearly nine years due to World War II as the Allied Forces had often used our land for military purposes and as also it was wellnigh impossible to procure building materials during the past few difficult years.

Our plot consists of 240 acres of land about 8 miles away from Ranchi Railway Station. Ranchi being easily accessible to five provinces, viz., Bihar, Orissa, U.P., C.P., and Bengal and its climate being dry, cool and bracing patients from different parts of the country can take advantage of it. In fact, Tuberculosis experts regard it as an ideal place for a sanatorium-hospital.

The site is within a mile of the Ranchi-Chaibassa Road, and on account of its slight elevation above the surrounding region, commands a fine view of its natural scenery. The sources of water supply are abundant, as the site has small rivulets on two of its sides and a lake in its compound. The soil is dry and the drainage easy, and there are no swamps or sources of noise, odour or dust. Medical specialists are within easy reach.

The modern tendency of the construction of sanatoria is towards the hospital type of buildings. This is in keeping with the present ideas of infection, diagnosis and treatment of Tuberculosis. To start with, it is proposed to have two general wards

of 20 beds each for different sexes, in addition to some cottages. Semi-privacy will be secured by arranging the beds horizontally and by constructing cubicles in the wards. In future, if funds permit, we shall provide private wards (single rooms) for patients who prefer to be alone and every attempt will be made to maintain the efficiency of nursing. So a start will be made with about 60 patients. The Hospital will be equipped with the latest instruments for proper diagnosis and adequate modern treatment.

To start a modern Tuberculosis Sanatorium-Hospital, it requires a large sum of money, at least 5 lakhs. This is necessary, as there are certain essential items of expenditure which cannot be curtailed. First of such essentials is a Generator-plant for electricity and X-Ray unit. Secondly, the necessity of pucca buildings for Operation Theatre and the X-Ray plant. Thirdly, the laboratory equipment and thoracic instruments.

We had collected about Rs. 1,00,000/- half of which has been already spent in purchasing 240 acres of land and some building materials and also in the construction of two buildings which work has already begun. Rs. 12,300/- are earmarked for cottages. But the institution requires money for the essential items noted above.

We hope this sum will soon be forthcoming from the generous public. We are confident that our appeal for such an urgent and important cause will meet with a ready response from one and all.

Contributions, however small, either in cash or kind, will be thankfully received and acknowledged by:

- (1) The General Secretary, Ramakrishna Mission, P. O. Behr Math, Dt. Howrah.

- (2) The Secretary, Ramakrishna Mission Tuberculosis Sanatorium, Ramakrishna Nagar, Hatia P. O., Ranchi.  
(Sd.) SWAMI MADHAVANANDA,  
General Secretary,  
RAMAKRISHNA MISSION.

The 12th March, 1948.

#### SWAMI NISREYASANANDA IN MAURITIUS

Swami Nisreyasananda who was for many years in the editorial staff of the Vedanta Kesari and who by his untiring pioneering work in the Andhradesa has made a good beginning for a centre at Vizagapatam, has taken charge of the Mission's work in Mauritius after the departure of Swami Ghanananda. We are sure that Swami Nisreyasananda with his vast scholarship and original interpretations of Indian wisdom and spirituality—and to this the readers of his writing in Vedanta Kesari under his favourite *non de plume*, S. N. Suta, will amply testify—will carry the banner of Hindu culture from success to success in the Island and gather round it increasing numbers to serve its high ideals in all possible ways.

We are glad to announce that Sjt. Mohanprasad Rambaran of St. Julian H'Hotman has donated a total sum of Rs. 20,000 being the cost of the Headquarters main building and the shrine of the Ramakrishna Mission in Mauritius. While congratulating the donor for his munificence and wishing him a long career of useful service, we hope his noble example will be emulated by others. The Anathalaya at Vacoas about 10 miles away from Port Louis stands in the name of Mr. Desai, the various branches of which family are important merchants in the island and the main donors of that institution.

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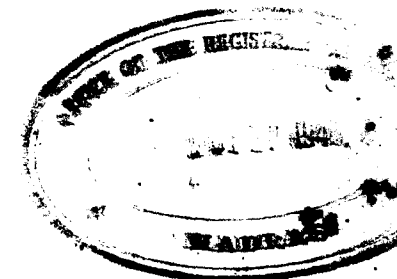
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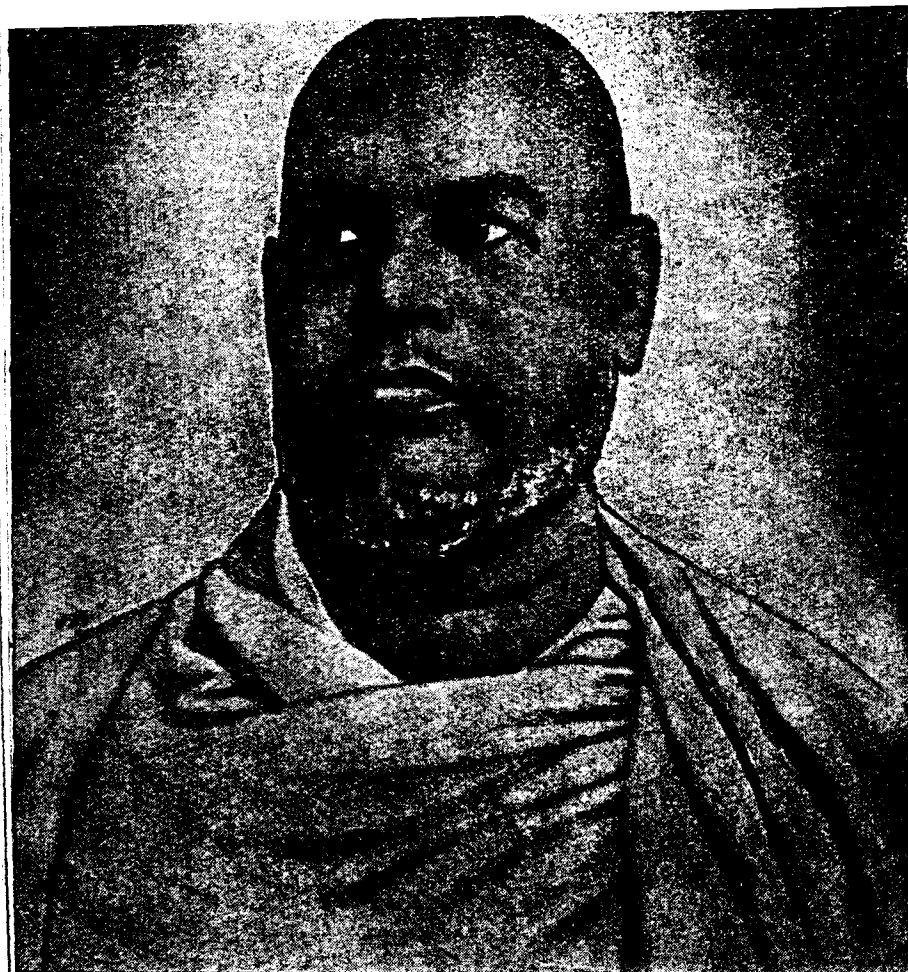
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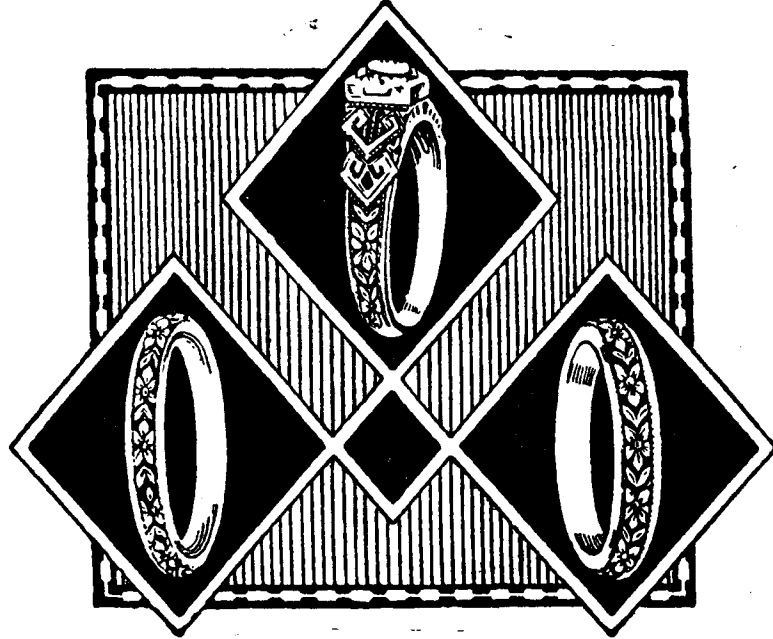
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## The Vedanta Kesari

VOLUME XXXV



NUMBER 4

AUGUST, 1948

### FREEDOM'S TARGETS

[ The month of August brings the first anniversary of the birth of our Freedom. Freedom's targets cannot change with years ; if they were truth, moral order, spiritual knowledge, peace and plenty in the time of the Atharva Veda, they must be all the more so to-day.]

सत्यं बृहदतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति  
सा नो भूतस्य भव्यस्य पत्नी उरुं लोकं पृथिवी नः कृणोतु

यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम्  
सा नो मधुप्रियं दुहाम् अथो उक्षतु वर्चसा

ता नः प्रजाः सं दुहतां समग्रा  
वाचो मधु पृथिवि धेहि मह्यम्

निधिं विभ्रति बहुधा गृहा वसु  
सृणि हिरण्यं पृथिवी ददातु मे  
वसूनि नो वसुदा रासमाना  
देवी दधातु सुमनस्यमाना ॥

ATHARVAVEDA XIII. 1

Great truth, formidable moral order, vow, penance, spiritual knowledge, sacrifice, these sustain the earth. May that Earth, the mistress of our past as well as of our future, make for us a wide world of activity.

The wide earth whom the Gods sieepless and with care, guard at all times—may She yield us the things sweet and loveable and then, let her sprinkle us with lustre.

Let all our people make you yield fruits in *mutual amity* ; give me, O Earth, *sweet speech*.

May the earth who bears in secret places manifold treasures, give me wealth, gems and gold ; she that gives wealth liberally, may that Goddess bestow riches on us with a kindly mind.



## THE 'NEW' IN RELIGION

The golden age never leaves the world; it exists still, and shall exist, till love, health and poetry are no more—but only for the young.

—BULWER.

Unknowingly has the modern youth done a service to religion by throwing out the challenge: We want something 'new'; as we find nothing 'new' in religion we are compelled to throw it overboard. To render service in such threatening terms is perhaps a modern ingenuity which the youth only can devise. Religion sees through this ingenuity and with its characteristic optimism has found in this challenge an opportunity to render service not only to itself but to the youth. If religion is to meet this challenge it must come out of the ruts, it must jettison its old superstitions and dogmatism and must be born anew. That is a service to the youth for the 'new religion' will help them to get genuine ideas about true religion and to renew themselves thereby. Nothing is more urgent to day than a new birth in religion, a new power benign that will combat and consume the mounting crescendo of anti-religious forces.

Has religion got in its quiver anything 'new'? Its weapons, if weapons they can be called—are the same old ones, love, non-violence, self-restraint, balance, peaceableness and so on. There is something awfully oldish in religion's talk; it talks of the same old things as God, soul, salvation which are perhaps more ancient than the world. It says that our inner essence is divine and that it is the *same* in everyone, things so difficult to learn and so easy to forget. It exhorts us to restrain our impulses and desires and to practise equanimity, which are the most irritating things to attempt and perhaps impossible to achieve. How

can we wade through these difficulties and coax 'newness' out of religion?

If the youth brings the charge of oldishness against religion, we have to remind them that the same charge comes back on them like a boomerang. Are not sex and allied thrills as old as the world, as old as Adam? Where is the novelty in them? These thrills bring old age nearer, and not novelty.

In the humdrum routine of life we mark a day off from the rest on which we have felt, learnt, or done something 'new'. When we think a new idea or do something 'new', we 'create' something new in us as also outside. This newness lives in us. Why is it that many of our modern youths often feel bored? For them one day is just like the other. No new idea or act marks one day off from the rest. They have ceased to be 'creative.' Here we use the word creative in the sense of creating a value. Beauty, for instance, is a value. A painter creates the value of beauty when he paints a beautiful picture. We incarnate the value of goodness when we do a noble and unselfish action for the good of others.

Whenever a noble deed is wrought

Whenever is spoken a noble thought

Our hearts to higher levels rise—

In the context of the incarnation of a value, not only the artist, but the art enjoyer also rises to a 'new' peak of his being. In a sense they are born anew. Aesthetic experience is the affirmation of the value of beauty and hence the occasion

for the birth of 'newness' which is undimmed by time but which manifests new phases of newness with the passage of time. The youth must ask himself whether his thrills or sensations affirm any value, whether he can compare them to aesthetic experience. He will have to admit that he cannot. It is a matter of experience that aesthetic experience never weakens one but rejuvenates. But thrills and pleasures make one old and grey.

If aesthetic experience through the incarnation of the value of beauty brings to birth 'newness,' then religion is newness *en bloc*, as it affirms the three values of truth, goodness and beauty. Religion is the faith in the conservation and affirmation of values and the lives of saints and mystics have exemplified this in ample measure. The coming up of spiritual personalities in history has been followed by waves of artistic renaissance and social upheavals. These men brought a new life in society which touched and transformed men and women and brought out the noblest, and most beautiful in them. In India for instance, all revivals came in the wake of a religious revival. In the hands of these men religion produced a new power and vitality that not only brought the whole country together, but started a new era of all-round achievements.

How could these religious men arouse the new forces in religion? They opened in themselves the fountain of all newness, the source and sustenance of all novelty, the Divinity in them. It is by virtue of this Divinity that we are able to 'create' values and enjoy them. There is within us the arche-

type of truth, goodness and beauty, the Atman who is, as Acharya Sankara describes, ever fresh and new even in olden days (पुरा नव इति पुराण). It is ever old, yet ever-new. He always sets up new values. Truth in the midst of untruth, beauty in the midst of ugliness, Satya in the midst of Mithya, immortality in the midst of mortality and so on. It is only the religious experience that can bring into being these new values and rejuvenate society and individuals.

We wish the youth would read the history of religious experience and analyse its texture before it pronounces its verdict of 'oldness' on religion. How can this imposing power of religion to incarnate new values and renew life thereby escape the attention of the youth? It behoves them to affirm in their lives these values and help religion to produce the 'new power'. Is all health, love and poetry extinct in them that they are incapable of manifesting these values, of truth, goodness and beauty? None but the youth possesses in ample measure the treasures of health, love, poetry, tolerance and idealism and hence, none but the youth can bring into being the values of truth, goodness and beauty which are so conspicuous by their absence. It is our earnest hope and prayer as also the hope and prayer of this distraught age that the youth of this age instead of reviling religion will realise the power of religion to bring into this world mutual love, tolerance and amity, and would practise the values of religion. That way they would fulfil their *dharma* to this age and would usher in a new era of understanding, amity and peace.

## THE LIMITS OF HUMAN INTELLIGENCE AS SEEN IN EUROPEAN THOUGHT

By Prof. P. S. NAIDU, ALLAHABAD UNIVERSITY

Many serious minded thinkers today are blaming the mystical tendencies in human nature for all the ills man is heir to at the present day. I am not referring to the charge, just or unjust, that is being laid at the doors of religion for the sufferings of humanity. What I have in mind is the accusation levelled at mysticism and intuition as the strongholds for totalitarianism and dictatorships that have ravished fair Europe. It is said that after the first world war reason was forced into hiding and intuition was enthroned in its place. The masses were cajoled into taking on trust what the leader or dictator intuited as good for them, and as the dictator is divine his intuition must be infallible. What a Hitler or a Stalin says is true or good must be universally true and good. Liberalism based on the free exercise of human intelligence has been wiped out, and blind faith has been forced down men's throats. And lo! evil has taken firm hold of the world—such is the line of argument followed by some thinkers. We are constrained to ask, Has reason been always blameless? Has it not betrayed man? Have not the sciences, the creations of human intelligence been as much to blame as mysticism and blind faith for misleading man? I propose to develop the implications of human intelligence and draw pointed attention to its limitations so that we may not be caught in the traps laid for the unwary by the clever propagandists in the intellectual realm.

It was Plato who laid the foundations for a belief in the superiority of reason,

and he was followed by his ungrateful disciple Aristotle. We are familiar with the simile of the chariot with its five restive horses kept in check by the charioteer. This figure occurs in our philosophic thinking too, but while our philosophers distinguish between reason and intelligence, and admit the effective functioning of intuition in the former, western thinkers confuse reason with intelligence and argue as though insight had no place in intellectual life. Let us get back to Plato and see what the great father of intelligence and its supremacy has done. Plato conceived of the soul as immaterial, yet he cut it up into three parts, placing, one part each in the bowels, the heart and the brain. His disciple Aristotle went one better, and defined the soul as the *form* of the body. Then arises the question as to what happened to the soul when the body dies. It is in answering this question that Aristotle accepted the position of his master and declared that reason alone survives while the remaining parts of the soul die out. The whole position is confusing, and right at the start of the Western Movement for enthroning reason as the undisputed sovereign over human affairs, we find the minds of the leaders shrouded in confusion.

The development of European thought cannot be conceived as having taken place in a straight line, long and unbroken. A wave-like course has been followed by western speculation from the time of Thales, the father of European philosophy, down to the present moment, and it is interesting to note the respective places accorded to in-

telligence and intuition in this long development of thought. Usually the great constructive and speculative systems, supposed to be the creations of intellect, are placed at the crests of the wave-like development, while the troughs or depressions are filled by critical and humanistic systems wherein intuition plays an important part. Thales, Parmenides, Democritus and Anaxagoras are placed on the higher slopes of the first wave, nay on the first crest itself, while the sophists are cast into the trough adjoining. Plato and Aristotle occupy the second crest while Plotinus is thrown into the next trough. Then comes the vast and deep slough of Mediaeval Scholasticism. In the modern period too we notice the same alternation between rationalistic, speculative construction and humanistic critical analysis in European thought. The continental rationalists are followed by the British empiricists, and then appear Kant and Hegel on the high crests towering over the others. These are again followed by a period of depression, and on goes European thought rising in crests and falling in troughs. The contemporary scene is believed to represent the end of the 'Great Depression', and many are looking eagerly for the rise of the next great constructive period.

Incidentally it is to be noted that in the so-called periods of depression knowledge filters down to the masses and becomes truly democratic. Now, the questions are—(1) Are the great constructive periods completely outside the pale of intuition? (2) And are the periods of depression devoid of value to human progress? No; the answer is an emphatic No to both questions. Taking Plato, the great rationalist, we find that recent researches have shown that his picture of the super-sensuous world is the outcome of mystic intuition. The im-

pressive poetic element in his later dialogues indicate that there are aspects of his thought which he could only communicate through metaphor and simile because of their intuitive nature. About Socrates we know that he was in constant communion with his 'Daemon'. It was in a moment of rare intuitive insight that Descartes, the great rationalist, discovered the fundamental principle of his philosophy. In Kant, we know that the really sound and lasting element is the Practical philosophy, and here Kant himself admits the supra-rational postulative nature of God, Soul and Immortality. Finally in spite of all the malicious criticism aimed at him, Bergson has penetrated deep into the European Mind and he is the philosopher, *par excellence*, of intuition. An impartial study of the history of European thought demonstrates that large portions of its constructive parts are laid thickly over with the spirit of intuition.

When we look into the troughs or depressions we find therein Pythagoras, Heraclitus, Plotinus, Protagoras, and the great Mediaevalists of the type of St. Augustine. Who dare deny the contribution which these thinkers have made to the progress of thought. And they are all votaries of intuition!

While the history of thought shows the power which supra-rational intuition has exercised over its development, modern psychology shows up the utter futility of our reliance on intelligence. Contemporary psychology dispels the illusion that we have been hugging to our bosoms. The titles of chapters in psychological treatises such as, attention, perception, memory, and intelligence are not nouns in fact, but either verbs or adverbs. In other words, there is no 'stuff' of 'substance' corres-

ponding to these words, but only activity and characteristics of such activity. Memory, for example, should be correctly rendered as 'remembering'. And intelligence is not even a verb, but only an adverb. Intelligence is a characteristic of certain types of human and animal activity. We should, therefore, understand the pseudo-noun 'intelligence' as a short hand symbol for an 'intelligent way of behaving under certain conditions'. So intelligence is an attribute of action, and action has been shown by contemporary psychology to depend on the non-rational and instinctual elements of the human mind. McDougall, the leader of the Hormie School says, '...intelligence operates only and always in the service of the instinctive impulses to action'. Reason which rests on intelligence then becomes a slave to intuition. Contemporary psychology has demonstrated beyond doubt that reason and rationality are but feeble and fragile tools for probing into the heart of reality.

Intelligence has given a very poor account of herself in the very fields where she was expected to achieve striking results. The intensive experimental study of the nucleus of matter has given rise to the well-known principle of uncertainty or indeterminism. Heisenberg has proved that this uncertainty is due, not to imperfections in experimental technique, but to something much deeper, namely, to the fundamental assumptions underlying the very methodology of science. Science is the finest flower of reason, and the blame for her failures must be laid certainly at the doors of reason. Just at the very point where, and at the very moment when, reason was to have helped the scientist, she deserted him leaving him to his own devices. The real implication of this situation, signifying as it does a

shattering of faith in causality, is that something which is beyond and above reason, some supra-rational faculty in man should be invoked to comprehend the mysteries of nature. So we find that votaries of science, which chose to cut herself away from philosophy, are now turning to philosophy for light, and are themselves becoming philosophers.

If the champions of reason will take the trouble to analyse the goddess they worship they will discover that she is made up of elements which are Aristotelian and Baconian in origin. The deductive or ratiocinationistic logic of Aristotle and the inductive logic of Bacon have both been brought down a few steps from the high pedestal on which they were enthroned. The very limited range of the usefulness of deduction and induction have been set forth strikingly in two recent publications - *Search for Truth* by E. T. Bell and *Science and Sanity* by A. Korzybski. The growth of non-Aristotelian systems of thought, of non-Euclidean geometries, of non-Newtonian mechanics, and of multi-valued logics has completely discredited our belief in the Universality of the type of reason that has been boosted up during all these centuries. Recent revolutions in mathematics, logic and logistics have, by what they explicitly prove and by what they implicitly suggest, a two-fold significance for us. Explicitly they have destroyed the omnipotence of Aristotelianism, and implicitly they point to the existence of capacities other than rational, hidden in the human mind.

It is not suggested here that our good old friend 'reason' is completely impotent. We are familiar with the coloured band of the visible spectrum. The band does not exhaust the whole range of radiation, since we know of the existence of ultra-violet and

infra-red rays. Yet the eye reveals to us only the limited range seen in the spectrum. Similarly reason is operative within a very limited range of experience yielding knowledge of very restricted validity. We must transcend reason, if we are to get at the higher values of existence. As Plotinus says, reason can lead us but to the outermost gates of real knowledge. Another guide of a temper far removed from that of reason will take charge of you at the gate and conduct you safe to the *sanctum sanctorum*.

The laws of thought are much more fundamental than anything else to all human reasoning. Yet these laws are being rudely shaken to their very roots. The first law, the law of identity,—'Everything is what it is'—is not taken seriously by anyone. It is meaningless tautology. The third law which says that a thing must belong to a given class or the contradictory class, is, we are told 'definitely unreasonable in vast regions of modern mathematics where its use, if attempted, produces flagrant contradictions.' So, we can get along quite comfortably without the third law. The second law which says that a thing cannot both be itself and its contradictory, has held its ground for a long time. But it was finally blown up in 1930 by Tarski and Lucowiz. 'The famous three laws no longer enjoy the unique status which they maintained for 2,300 years as the necessary rules for

all consistent fruitful thinking. Since 1930 scores of such alternative sets of rules have been constructed.'

In the realm of induction too the situation is equally disconcerting. Lord Rayleigh says, 'In his heart he (the scientist) knows that underneath the theories that he constructs there lie contradictions which he cannot reconcile.' Prof. Bell says, 'A blind belief in the absolute superhuman truth of results reached by so-called cold reason has bred and continues to breed, superstitions as pernicious as any that ever cursed our credulous race. These statements have to be read aright. They are the natural consequences of an unqualified dependence on reason which western science has enthroned over the other faculties of the human mind. What then, is the remedy? The remedy is there in our scriptures and has been time and again expounded by our sages and seers. The fault of the intellect is its irrepressible tendency to flow out and seek truth outside in sense objects. Discursive analysis is its tool and such a tool can only deal with the outer crust of reality. Transcending the intellect and reason is the inward looking intuition. Meditation is the tool of intuition. It is this meditation properly guided and directed that will lead to truth. And it is this meditation that Indian philosophy prescribes as the tool with which the limitations imposed on the human mind by the intellect may be overcome.

---

He who runs from God in the morning will scarcely find Him the rest of the day.

—BUNYAN.

## THE LIFE OF SERVICE OR THE LIFE OF CONTEMPLATION

By ANAGARIKA DHARMAPRIYA

Modern man is an incurably restless creature. He is unable to remain satisfied with anything for long, be it a style of dress, a system of philosophy or the most recent scientific hypothesis. His physical body, his emotions and his thoughts are all in a state of perpetual agitation. An undivine discontent seems to be the outstanding characteristic of what the Twentieth Century is pleased to call its civilization. The centrifugal tendency dominates the age. There is no central point whence our ideals issue and into which our activities return. Consequently, all that we do, however far its effects may be protracted into space far distant and time yet to come, is essentially devoid of meaning, purpose and value. We think, we feel, we act; but we know not why. A dark and inscrutable force seems to be sweeping our frailty before it as the wind drives the dead leaves along the ground. Whether it be a cosmic force outside us or a psychic force inside us it matter little at the moment to determine. We have succeeded in acquiring from science some knowledge of the 'how' of existence; but we have not yet been able to learn from any system of philosophy or religion the 'why' of existence. Although our technical efficiency in innumerable directions is truly amazing, there is no all-activating urge of inspiration within us or all-attracting fascination of an ideal without us which alone can introduce into the inchoate mass and intricate complexity of our strivings that organic unity and uniform tendency without which the individual and collective achievements of man are

but written in sand or limned on the ever changing ocean waves.

Instances of this obscurity of purpose and consequent meaninglessness of activity are to be found on both sides of the disputed frontier which divides the realm of sacred things from the realm of things profane. Are even we who call ourselves religious clearly aware of the nature and direction of the goal we are struggling to reach? The Christian attends church on Sunday, sings hymns and drops a few coins in the collection box. The Muslim repeats the prescribed pattern of prayer and prostration five times a day. The orthodox Brahmin repeats the age-old Gayatri Mantra at morning, noon and eve. On Full Moon days the Buddhist upasaka circumambulates the sacred stupa wherein repose relics of the Buddha or one or more of His disciples. But of how many of them can it be truly said that they are accomplishing in full consciousness a purpose which they have defined clearly and to which they progressively approximate? A few may in fact admit that they follow the tradition into which they were born without understanding or perhaps even without believing it. Others may perform the prescribed duties of their religion simply to avoid the censure of society or to win a reputation for respectability. The majority of ostensibly religious people are merely dominated by the gregarious instinct, which squeezes or crushes out of existence the nascent sense of individual freedom and responsibility whence alone can issue that higher flight of spirituality which eventually leaves even

secure and safe when he does what the herd does. Loneliness is the atmosphere in which greatness lives. Conformity with the lowest common denominator of human thought and action is the atmosphere wherein greatness dies. The common man must conform or perish. So he naturally conforms. He is, in brief, religious not because of the individual urge from within, but because of the collective pressure from without. Since, therefore, religion is essentially a self-determined activity, he may be described as conventionally or reflectingly religious only, which means that in the true sense of the term he is not religious at all.

But if we exclude such cases from our purview and confine our attention to clearly defined and progressively approximated ideals of the spiritual life, we shall find that almost without exception they fall into one of two categories—those in which the element of self-reference predominates and those in which the element of other-reference predominates, that is, the categories of egoistic and altruistic. The former strives in solitude for personal perfection. The latter is the 'guide, philosopher and friend' of all mankind. One forsakes, the other arrives to redeem the wickedness of the world. One deliberately severs the tie of domestic affection and renounces the responsibilities of civil and national life by retiring into the loneliness of the desert, the solitude of impenetrable jungles or into the sublime aloofness of some mountain cave. The mists of morn and eve and the music which streams make as they fall in cascades from rock to rock, or else the barren burning sand around and the sky intensely blue above, are the sole companions of his solitude. On wings of ardently-aspiring prayer or self-forgotten meditation he strives to soar beyond the myriad sins and

the individual far behind it. A man feels mischiefs of this mortal world. But the follower of the other or altruistic ideal of spiritual life seeks to light the lamp of divine reality in the midst of the shadows of this unreal world; or rather, he sees the unreal as a mode, a manifestation of the real, as itself an obscure beam of the great Father of Lights, and therefore sees in the temporal the clue to the eternal, so that rather than forsake the world he would follow it up to its source and there experience the bliss of seeing the One in the midst of the many and the many in the midst of the One.

The major religions of the world contain some characteristic examples of these extreme ideals. In Hinduism there is on one hand the ideal of the world-renouncing Jnana-Yogi, whose eagle vision has pierced through the veil of unreality and whom the subtle witcheries of Maya can no more entangle in the net of mundane affairs; and on the other hand the Karmayogi, who, standing in the chariot of Arjuna, sees that the Kurukshetra is the true Dharmakshetra, and hears the voice of the Divine Charioteer urging him to do his duty and fight. The *New Testament* vividly portrays the same ideals in the persons of the two sisters of Lazarus, in whom mediaeval theologians recognized the prototypes of the active life of service in the world and the retired life of contemplation in the cloister.

The originally sectless and homogeneous faith of Ancient China seems in fact actually to have divided itself on this issue into the twin religions of Taoism, with its emphasis on the futility of interfering in the affairs of the world, on the one hand, and Confucianism, with its equally strong emphasis on the duty of exerting oneself for the benefit of humanity at large, on the

other. Yet it is in Buddhism that we see most clearly how centuries of sectarian emphasis on merely one aspect of what originally was, and in reality still is, a wonderfully balanced and integral ideal of spiritual life, eventually resulted in the bifurcation of the whole body of the Faith into two mutually unaccommodating and almost hostile halves. The Mahayanist looks down with a smile of superior pity on the efforts which the Hinayanist makes to attain individual liberation, while the Hinayanist regards the lofty altruistic aspirations of the Mahayanist as the extravagant sentiment of an improperly disciplined mind.

To illustrate the Hinayanist ideal of the solitary attainment of individual perfection the following passage may be quoted from the Pali Scriptures:

Live alone and do no evil, live alone with scanty needs,  
Lonely, as the mighty tusker in the forest lonely feeds.

— Woodward's *Dhammapada*, 330.

The Pali Scriptures also contain numerous beautiful exhortations to practise universal altruism; but what exists therein as a sentiment merely integral to the wholeness of a perfectly balanced ideal of spiritual life becomes, in some of the later Sanskrit scriptures of the Mahayanist schools, a flaming passion which consumes all other aspects of the life divine. The following quotations from the *Bodhicharyāvatāra* will illustrate this point. 'Nirvana lies in the surrender of all things and my mind is inclined to do so; therefore, if I must surrender all, it is better to give it to all beings. I yield myself to them, let them do with me whatever they like.....They may get any work they like done by me to their own

satisfaction. May there never be any evil to anyone from me..... May I be a help to the helpless, a guide to the travellers, a boat, or a dyke, or a bridge for those who want to go to the other side..... Let whatever suffering the world has, come to me and may the merits of the Bodhisattva make it happy.' These citations from Pali and Sanskrit Buddhist Scriptures perfectly illustrate the supposedly antithetical ideals of the Hinayana and Mahayana schools respectively. Since the resolution of this antinomy within one religion will assist the resolution of it within all, the whole problem will be discussed with special reference to its bearing on Buddhism. Moreover, since an absolute distinction has been sought to be made between what are sometimes called the 'Southern' and 'Northern' schools of Buddhism on the ground of their alleged adherence to the Arahant and Bodhisattva ideals respectively, it becomes necessary to demonstrate that such difference—is, if it is admitted to exist at all, merely a difference of emphasis, and that both schools in fact acknowledge the existence of a Higher Third wherein the self-referring and other-referring ideals of spiritual life are co-ordinated in one ideal and wherein the whole problem is solved by being raised to a higher level of spiritual experience.

Now that crisis of the religious life which in Christian literature on the subject receives the appellation of "conversion" is, in Buddhist books, depicted as the point of transition from the ignoble quest (*anariya-pariyesana*) of the wordling (*Puthujjana*) to the noble quest (*Ariya-pariyesana*) of the spiritual aspirant (*Sekha*); and the progressive maintenance of this transition through ever higher and higher levels of spiritual experience may be viewed either, negatively

as the cessation of pain, cosmos, the five psycho-physical aggregates of sentient existence (*Dukkha-nirodha*, *loka-nirodha*, *Khandha-nirodha*), as the total extinction (*Khāya*) of the "intoxicants" (*Asavas*) desire, becoming, speculative opinion and ignorance (*Kama*, *Bhava*, *Ditthi* and *avijjā*) and the breaking of the ten fetters that bind men to the wheel of Becoming etc. or, in a word, as the gradual waning out of the Samsaric order of existence; or it may be viewed, positively, as the arising, the cultivation, the development of the fourfold establishing of mindfulness (*Satipatthana*), of the five ethical faculties (*indriyas*) faith, energy, mindfulness, concentration and transcendental wisdom (*Saddha*, *viriya*, *sati*, *samadhi*, *panna*) etc. or, in a word, as the waxing in of the increasing peace and insight of the Nibbanic order of existence. Figuratively, this process may be described as the treading by man of the Ariyan Eightfold Path of the Theravada and as his ascent through the ten stages (*dasabhumī*) of the Bodhisattva preached by Mahayana Buddhism. It may furthermore be described volitionally (and the exercise of volition or will is central in Buddhism as a religion) as the deliberately willed stoppage of the process of becoming or mere passively suffered cyclic change and the initiation of an actively enjoyed and infinitely progressive making to become.

Buddhism views existence as a single grand Becoming, or, perhaps more correctly, as a congeries of interrelated becoming. In fact in Pali the very word for "existence" is becoming (*bhavana*). This psycho-physical or psycho-cosmic process of becoming is not fortuitous, nor is the rhythm of its periodicity to be explained by the hypothesis of an extra-cosmic

originator and sustainer; but evolution and involution within the Samsaric order of becoming (to choose a more Buddhistic word than 'existence') and what may be called supravolution within the Nibbanic order of becoming, alike proceed in accordance with the inexorable and inescapable operation of the law of cause and effect, which in Buddhist books is thus formulated: "That being present, this becomes; from the arising of that, this arises. That being absent, this does not become; from the cessation of that, this ceases (*Majjhima-Nikaya, Sutta 79*)". This wholly natural law of cause and effect is not something merely adjectival to the process of becoming, but in fact substantive to it; not something superimposed on it from without, but arising from, indeed coextensive with and constituting, the very deepest nature of things. The central position occupied in Buddhist philosophy and religion by the law of causation is significantly reflected in the tradition that the first utterance of the Founder after His enlightenment related to just this fact. It is to making explicit the implications contained in the recognition of existence as becoming and the law of cause and effect by which this becoming is governed that a large portion of Buddhist philosophy is devoted.

One of the most important postulates logically involved in the view that the universe without man and the universe within him is naught else but a grand congeries of becomings is the fact that all dhammas (things or becomings) are *anatta*. This is a basic word in Buddhism. To translate it as 'soul-less' or even 'self-less', as so many have done and still do, is to court the risk of it being immediately misunderstood by persons to whom the words 'soul' and 'self' are philosophically or

spiritually meaningful or perhaps even occupy central positions in their religion. Let us, therefore, elucidate in as few words as possible the positive content of this term rather than excite animosity by emphasizing the negative form in which its meaning is expressed.

To begin with, it must be borne carefully in mind that the dual process of coming-to-be and passing away and the law of causation by which it is governed is absolutely universal in scope and omnipresent in operation. This universe of mind and matter is not so much subject to that law as an expression of it. Not only does the Buddhist regard the external world of somatic happenings as an expression of the law of cause and effect but he also regards the internal world of psychic events as being similarly such an expression. Consequently there exists neither externally nor internally any material or mental element which does not arise in accordance with this law and then in accordance with it cease. It is one of the fundamental postulates of Buddhist thought that even as in the external world of what is called matter there is no ultimate unchanging material unit, so is there, in the internal world of what is called mind, no ultimate unchanging mental, psychic, cognitive or even spiritual unit or central nucleus of experience which persists unmodified through the multitudinous changes of our life or lives past, present and to come. That things exist is one extreme; that they do not exist another. The Middle Way preached by the Buddha proclaims that all things are becoming. Their identity consists not in the persistence of any unchanging continuity of *their becoming*. Did such an unchanging element in fact lie at the heart and core of man's becoming, the possibility of real change, which is to say progress, or a

radical transformation in the character and trend of the whole of his becoming, would be automatically precluded. Progress would be then merely superficial, peripheral; that is, it would not be progress at all. Spiritual life would be robbed of the greater part of its interest, richness and significance. The doctrine of Anatta is, therefore, to be viewed as absolutely basic to the very possibility of becoming in general and in particular to that highly specialised form of becoming to which is generally given the name of religion or spiritual life. It is the ultimate philosophical foundation of the belief that the destiny of man is essentially undetermined by anything other than his own will. It opens wide the door to the Ambrosial Abode (*Amatampadam*). Small wonder, then, that Buddhists throughout the ages, both of the Northern and of the Southern schools, have regarded it, do now regard it, and must in future regard it if Buddhism is to survive and be of value to mankind, as the very plinth and foundation of the edifice of their Faith.

In the Pali Scriptures occur two striking passages which vividly illustrate the fact that spiritual progress is essentially a pure becoming; that there persists through its successive stages no unchanging entity in relation to which the whole gamut of experience is merely adjectival; and that in consequence there is no perduring subject of which all such experiences may logically be predicated. Both passages are quoted in a condensed form by Mrs. Rhys Davids in *Buddhism: A study of the Norm* (pp. 215-16). 'Serene, pure, radiant is your person, Sariputta; where have you been today?' asks one great apostle of another. 'I have been alone, in first Jhana, brother,' is the reply, 'and to me never came the thought: I am attaining it; I have emerged

from it. And thus, 'is the comment, "individualising and egoistical tendencies have been well ejected for a long while from Sariputta"!!' (*Samyutta-Nikaya*, iii. 235) The second passage illustrates the same kind of experience in the following words. 'Two disciples thus attaining (to Nibbana) are related to have waited on the Buddha, "Lord, he who is Arahant, who has destroyed the intoxicants (*asavas* of illusion), who has lived the life, who has done that which was to be done, has laid aside the burden, has won his own salvation, has utterly destroyed the fetters of becoming, is by perfect knowledge emancipated, to him it does not occur: "There is who is better than I, equal to me, inferior to me". So saying, they made obeisance and went out. And the Master said, 'Even so do men of true breed declare the gnosis they have one; they tell of their gain (*attha*), but they do not bring in the ego (*atta*)' (*Anguttara - Nikaya*)'.

The *Vajracchedika - prajnaparamita Sutra* (known in English as the Diamond Sutra) is one of the profoundest and most popular religio-philosophical texts of Mahayana Buddhism. From one viewpoint it is an attempt to elucidate the content of a Bodhisattva's consciousness (see article *Prajna and Upaya* in *Vedanta Kesari*, October, 1947). In this celebrated discourse the Lord Buddha is represented as repeatedly asking Sariputra the question: 'when the Bodhisattva has emancipated all sentient beings does he think that he has emancipated anybody?' to which Sariputra invariably replies: "No, Lord; he does not so think". The whole text reiterates and amplifies this lofty theme with truly fugal magnificence. In the ultimate sense there exists no separate personality or individuality which may emancipate or be

emancipated. Since the illusion of 'thou' and 'I' is not present in that moment of supravolution which we personalize as a Bodhisattva we conclude that he is incapable of self-referring or other-referring activities. He is a supra-personal cosmic force making toward Enlightenment. He is one aspect of the Way of Making to Become.

Thus do we see how substantial is the agreement on this supremely important point between the two great sister-schools of Hinayana and Mahayana Buddhism. The elucidation of the postulates logically involved in the fact that all things are anatta of Nairatmya is their common philosophical basis. Supravolution in a state of making to Become wherein the dualism of subject and object vanishes is the common goal of all their teaching. The total absence (save in the case of popular discussions in popular language) of reference of any experience or series of experiences to any persisting subject and the emphatic assertion that such reference is not present in that supra-sensuous continuum of pure becoming which we anthropomorphize as the Bodhisattva (because therein those illusory points of reference designated subject and object never exist) is the common characteristic of their analysis of higher spiritual experience or supravolutional Making to Become. The same truth that was discovered and promulgated in the jungles and cloisters of Buddhist India was later echoed to the Western world from the deserts of Egypt and later still to contemporary India from Arunachala or the Mountain of Light. One thousand and seven hundred years ago St. Anthony the Great said: 'Prayer is not perfect when the monk is aware of himself and of praying'. Today Sri Ramana Maharshi says in reply to a question: 'There is nothing as *my* realizations or *your*

realizations. What is *real* in me is real in you also and so my realizations are equally yours. Are the spiritual realizations of mystics like Sri Ramakrishna their personal property? They belong to the world and no individual has any special claim on it'.

This discussion and the quotations where, with it has been illustrated will enable the reader to see in correct perspective the relative merits of what may be briefly described as the life of service and the life of contemplation. It should now be plain that the antithesis is based on an illusion. To make the stream of our spiritual life flow toward either or even both of these ideals would be to commit a very serious mistake; since we would be assuming the reality of the two points of reference known respectively as subject and object. What, then are we to do? It is above all things necessary that we should cultivate a viewpoint which it may be permissible to designate as non-essential. Engaged in service, we

should not think that we benefit anybody; plunged in contemplation, we should not think that we improve ourselves. This does not mean that service should be neglected or contemplation ignored; but it means that service must not be referred to as 'thou' whom it is imagined to benefit and that contemplation must not be referred to as 'I' which it is believed to improve. The spiritual aspirant must slough off the outworn skin of 'thou' and 'I'. Progress is impossible otherwise. Remove the thorn of self-reference with the thorn of service and then pluck out the thorn of other-reference with the thorn of contemplation. Surely the heart of truth beats behind the riddling words of the old paradox: 'There is a Deed, but no doer; there is a way, but no wayfarer'. If there is one word which can sum up the essentials of spiritual life and at the same time resolve the antithesis which is the subject of this article, it is that word, Impersonality.

## THE BODHISATTVA'S PRAYER

By DHARMAPRIYA

The dim sun sinks to rest  
In a West of watery gold.  
The young stars climb the sky  
And there like flowers unfold,  
In the forest vast of night,  
Petals of purest light.

So may my heart unfold,  
When the suns of the world have set,  
In the forest vast of the Void,  
Wisdom with merey met  
In that tranquil, silent hour,  
Like a flower and the scent of a flower.

## SAGES' INTEREST IN HUMAN WELFARE

By DR. M. HAFIZ SYED, PH. D., D. LITT.

In all ages and in all countries God has manifested himself in human form. The universal divine spirit cannot reveal itself to the fleshy eyes of human beings. Some physical medium of expression is necessary to communicate to fellow human beings who are bound by the limitations of time, space and physical forms.

What were the purposes the invisible Divine Mind might have had in creating or manifesting this solid-seeming world, no one can possibly know distinctly and accurately. All that we can surmise or make guesses at Truth is that God in His infinite wisdom and glory would never manifest anything without a definite plan and meaning.

When we look at this changing world calmly and dispassionately we find that the innumerable human races, nations and tribes are growing and evolving in search of a higher destiny. God's plan for human progression and perfection may be summed up in one word evolution. Evolution is a fact in nature and its proof may be discerned in the different types of people that we come across with varying tastes and tendencies, inhabiting this world. Humanity as a whole is not yet perfect. Human beings in every age and country had been known to have various defects which they have outgrown and got rid of in the light of their experiences in various departments of life. In the light of this observation it is but reasonable to assume that God in His infinite mercy sends divine men to guide and inspire the erring humanity and to improve its lot morally and spiritually. The greatest mission of every teacher of humanity has been to improve the moral condition

of his less fortunate brethren who are still groping in darkness and understanding at the lower rung of the ladder of evolution. From the spiritual point of view, there is only one reality which is ever existent, all pervasive, ancient and eternal, but this eternal divine principle manifests itself slowly through human form.

The ancient Hindus insisted on interpreting the nature of God on the analogy of human personality, which is a complex of cognitions, affections and desires. They spoke of God as a personal being, Purusha, with qualities of thought and power. All things struggle continuously to get rid of their imperfections that they might conform to their eternal archetypes, i.e., realise God's purpose for them. Of all objects of God's creation only man can manifest fully the character of his origin and reveal the truth of things. God, when he created man, presented to him the ideal which he should elect, the law which he should obey, if he is to realise his destiny. The *Bhagavadgita* says (III--10) Brahma created man along with the law of sacrifice. The law is the means by which we can realise God's ideal for us and grow into His likeness. But we forget our origin, forget our place in the plan of God, forget the law of sacrifice, and lose ourselves in selfish pursuits. It is then that the need for God's redemptive power arises. The All-great Brahma is the All-loving Vishnu too. Vishnu, the all pervading activity helps every human soul to fight against every sin and stupidity. He is God, the redeemer and is the testimony that the world is progressing towards the good. But does not act against His Will. His redemptive activity takes

place according to the order created by Brahma.

Though Vishnu is ever ready to help us, our sin and stupidity constitute barriers against the operation of His grace. In the light of this fundamental principle of Divine revelation it is but natural for us to pray to the highest manifestation of the supreme divinity known to us in the present age and in our present environment in the form of Maharshi to guide our steps aright and lead us on to the inner light, ever burning in the innermost core of life, but clouded and covered by our ignorance.

The first step in the march of evolution that we have to acquire is the perfection of the human quality in us. It is for this reason that divine men set before us an example in their own daily life as to how we should also try to tread in their footsteps and learn to conduct ourselves in the right manner befitting human beings. Spirituality and humanity should go together. The more a person is spiritual the more human he should become. He should have the fullest thought and feelings for his fellow-beings. He should be ever ready to serve them unselfishly and must learn step by step to progress in their footsteps.

The liberated beings popularly called *jivanmuktas* have nothing to gain from this world. They live in our midst in order to guide us aright and set us an example of perfect humanity. If we closely and carefully observe the daily life of Sri Bhagavan we would realise how very particular and punctilious he is in the discharge of his daily duties. The first lesson that we learn from him is that of punctuality. He does everything at his own time. His affection and detachment is visible in his every day life. Although he is adored by a large number of admirers and devotees, yet his humility

is so marked in his every day life that one who may run may read it. He is most compassionate to all helpless beings such as birds, animals and children to whom he pays his special attention and never misses an occasion to greet and bless them. Living in his own philosophy of the oneness of life in his own way he invariably treats all alike, rich or poor, high or low, peasant or prince. He has no likes or dislikes for a particular being and has no favourites. He is accessible to all types of men, sinner or saint, brahmin or non-brahmin. He is a perfect gentleman in the true sense of the word. He has regard for the thoughts and feelings of others. He pays as much attention to a sinner as much to a saint. His will is so strong that when he resolves to give up a thing he does it once for all and never looks at it. Once upon a time he used to take beetle leaves and coffee. He resolved to give them up and since then he never touched them. When he left his hearth and home at the age of seventeen and came in search of his Father in the holy precincts of Arunachal, in spite of the persuasion of his mother and his other relatives, he would not budge an inch but would stick to his resolve. In the words of John Stuart Mill character is a completely fashioned will. We should take a leaf out of the life of Maharshi and learn to fashion our will so that when once we resolve to do or not to do a thing we must not waver or hesitate in carrying it through. This process of developing our volition or will power alone gives us the strength to develop what is popularly called the character. Maharshi, as we all know has freed himself completely from all earthly desires; he has no need to live in this world for his own sake. He is here not to attain anything for himself but to be of service to his fellow beings. He

invisibly serves us all without any recognition. So we should also learn to serve our fellow men without any reward.

We rejoice at his Birthday, because he is living in our midst for our sake and setting an example of self-sacrifice for the good of

humanity. I beg you all present here, young and old, men and women to pray to Him fervently to give us strength to improve our moral stature and to become better human beings in order to serve the cause of common humanity.

## THE BEHAVIOUR AND DESTINY OF IMPULSE

By INDRA SEN

### II

Our personality is indeed a loose sort of organisation of a number of other more or less loose organisations, sentiments and dispositions. We have no intention of going into the details of these lesser organisations. But at the root of them all is impulse, which is an individual conation or drive working by itself and for its own satisfaction. As life evolves, external and internal necessities and stresses compel the impulses to adjustments of various kinds—domination, submission, mutual inhibition, modification and elimination. That is how in man, the most complex organism, a vast structure of personality with numerous sub-systems of impulses has shaped itself out. But in all this systematisation of impulses it is primarily adjustment and compromise that seem to have operated. A real modification in the sense of a transformation of the impulse so that it gives up its own self-assertion and self-seekingness and identifies itself with the purpose of the system into which it enters has rarely been achieved. Yet the direction of evolution as being towards a wholeness and integration of life is sufficiently indicated. If that is true, then it is possible to say that the impulse is really the problem of evolution and above all of man, when really the final solution becomes possible.

Compromise has to be the principle of relation where self-assertions of two agents are insistent, and yet they have to come together. But where the individual self-assertions of the agents have to be changed into a relation of intimate harmony and not merely into one of compromise, then a higher order, a divine order, which unites them under a higher synthesis, is necessary. This higher synthesis is the rule of the wholeness in which naturally each part will acquire its true and legitimate place.

How to raise the self-seeking impulse to the plane and level of harmonised wholeness? That is the practical issue of yoga. With the same is connected the technique and process of transformation. But we cannot go into them here. However it is necessary to indicate that as the growing and widening self-consciousness, that inner watching consciousness, starts exploring the inner world of personality, it identifies and recognises each individual impulse in its conscious and sub-conscious operations and seeks to dissociate itself from the self-seeking impulse and tries to assimilate it into a sense and feeling of wholeness. This activity, in course of time, becomes a constant silent activity which paves the way for an increasing conversion and transformation of impulse. The watching

consciousness as it explores more widely and deeply, progressively objectifies the various impulses, from the more superficial and freshly acquired to the more deeply laid ones, reaches a core of experience which is qualitatively a different phenomena. It is, as it were, the central consciousness of personality essentially possessed of the quality of that higher synthesis of 'divine order' competent to transform the self-seeking of impulses into the harmonious wholeness of a total personality.

But that central consciousness is a far cry for the average man, though its supreme importance for the problem of impulse and of human life is obvious. A fuller characterisation of it is not possible in this article. But it is essentially the spiritual consciousness full of an established sense of integrated wholeness as different from the moral consciousness of a divided loyalty between duty and inclination. In the absence of this harmonious and harmonising consciousness it is no wonder that the divided moral consciousness of man should be rendered absolute and the very highest. But that obviously makes conflict irresolvable and calls the unstable equilibrium of moral consciousness the only stability possible. That however involves an unnecessary delaying of the evolutionary progression.

To be able to better appreciate the final stages of transformation, the destiny of impulse, it is really necessary us to understand more fully the earlier stages in the behaviour of the impulse.

We have said before that as life advances evolutionally, impulses undergo a greater complexity and organisation, until at the stage of higher animals we get a large number of instincts, which, aided by a measure of intelligence, entirely govern and regulate the life of the animals. These

instincts, according to McDougall, are fourteen in number. The following table presents at a glance all the instincts and their accompanying emotional feelings:

*Names of Instincts*

1. Instinct of escape (of self-preservation, of avoidance, danger instinct)
2. Instinct of combat (aggression, pugnacity)
3. Repulsion (repugnance)
4. Parental (protective)
5. Appeal
6. Pairing (mating, reproduction, sexual)
7. Curiosity (inquiry, discovery, investigation)
8. Submission (self-abasement)
9. Assertion (self-display)
10. Social or gregarious instinct
11. Food-seeking (hunting)
12. Acquisition (hoarding instinct)
13. Construction
14. Laughter

*Accompanying emotional feelings*

1. Fear (terror, fright, alarm, trepidation)
2. Anger (rage, fury, annoyance, irritation, displeasure)
3. Disgust (nausea, loathing, repugnance).
4. Tender emotion (love, tenderness, tender feeling).
5. Distress (feeling of helplessness).
6. Lust (sexual emotion or excitement, sometimes called love - an unfortunate and confusing usage)
7. Curiosity (feeling of mystery, of strangeness, of the unknown, wonder).
8. Feeling of subjection (of inferiority, of devotion, of humility, of attachment, of submission, negative self-feeling)
9. Elation (feeling of superiority, of masterfulness, of pride, of domination, positive self-feeling).
10. Feeling of loneliness, of isolation, nostalgia.

11. Appetite or craving in narrower sense (gusto)
12. Feeling of ownership, of possession (protective feeling).
13. Feeling of creativeness, of making, of productivity.
14. Amusement (jollity, carelessness, relaxation).

There is however, no agreement among psychologists regarding the number of instincts nor regarding their relative importance in the make-up and growth of human nature. Freud makes sex the all-inclusive instinct. Adler gives to self-assertion the same role. Jung talks of the total psychic energy and does not much care to identify the various concrete instinctive channels it flows into. Practically, it is well worth relying on McDougall's list of instincts and to seek to detect and identify their operation in one's nature, whether it is conscious or subconscious. What is further important is to know the situations with which each one of these instincts is connected and which act as provocatives to it and the mode of expression of each instinct when it is provoked. A study of instincts is a very good preparation for learning to understand oneself and in this connection observation of the behaviour of animals and children is more instructive, since one meets with a purer behaviour of instincts in them than in the adult man.

In man the development of desire in the course of mental evolution greatly modifies his instinctive behaviour. Instincts are all concerned with immediately given situations. Their character is perceptual. But desire is "an impulse directed towards a remote object". It is "an impulse working on the plane of imagination". Further in the words of the same author it "may spring

from any one of the instinctive dispositions, and its relation to emotional excitement is essentially the same as that of impulse; for desire is impulse working on the more intellectual plane on which the goal of endeavour is explicitly thought of as distinct from the present circumstances".\* The appearance of desire makes a lot of difference to the instinctive urges. They can be reinforced in their degree of insistence as also weakened according as individual's general attitude regarding an instinct is of the appetitive or aversive kind. By dwelling too longingly on an instinctive satisfaction the force and impetuosity of the instinct increases. On the other hand an aversive feeling in regard to an instinctive indulgence leads to a weakening of the instinct.

A desire is, we said, an impulse at the plane of thinking. That means that a desire is a self-seeking conation, insisting on its own particular satisfaction. Now man under the influence and suggestion of social tradition and life builds up any number of desires or sentiments, which possess different degrees of strength. They constitute a man's seekings, whether for general objectives or particular things. Thinking, which gives rise to both desiring and the various larger goals of moral and intellectual ideals, shows that desiring and these ideals are intimately connected. Virtually these ideals are desires which are capable of accommodating and systematising other desires. However since the essential nature of desire continues to be the same as impulse, its systematisations cannot but be, as they were in the case of impulses, of the nature of mutual adjustment and compromise. There is no doubt that on the plane of desire where the self -

\* McDougall, Outline, p. 313.

identification with the desire in not too great, and to the extent that it is not so, an individual is able to consider and weigh one desire with one or more other desires and choose one of them. Now it is a question to consider whether even in the case of the most deliberately reached decision the contrary pull of the rejected desires does really cease to exercise itself. As a consequence from the nature of impulse it is obvious that so long as a desire continues to be a desire with a person, whether it is a conscious or a sub-conscious fact, it must exercise its self-seeking pull. It is only where the self-identification is broken with it, that is, when the individual comes to reject it, that its pull and weight ceases to be exercised on the individual. It is, therefore, interesting to observe that the highest reaches of thought and volition, that man ordinarily attains to do not carry him beyond the operations of the self-seeking impulses. All that he achieves is a relatively greater ordering in them, an ordering in which the impulses do not accept a willing and hearty submission to the good of the whole, but rather submission as though to external necessity involving an acceptance of compromise or partial satisfaction as the solution. Thinking and not-thinking do not constitute the real difference between man and animal, but, in view of the predominantly conative nature of consciousness it will be more correct to represent the difference between them as that of impulse and desire. And that is one of degree and no more, the desire being in essential nature an impulse. Therefore the human problem is *par excellence* the problem of impulse.

The Gita recognises this problem with the most clear-eyed perception. The man with

desires cannot but be a man of *Ayavasya-gatmika Buddhi*, a divided consciousness pulled in different directions by his desires. He can neither have the inner peace nor a steady perception of the true and the right. The pullings of the desires will always more or less consciously or subconsciously deflect him from the true poise necessary for right perception. To this condition, necessarily belong all the actions and reactions, the pushes and pulls, the polarities discovered by psycho-analysis, the '*Dwandwas*' of our ordinary experience. There must always be some regret, the voice of the suppressed and frustrated desire, when the dominant desire has had its eager satisfaction and the suppressed one is able to raise its head. But our desires grow wantonly, perhaps that is a consequence of the nature of impulse from which it arises, and we have as Dr. G. Bose argues a contrary desire to every desire.\* The working of such a mental make-up can be easily imagined.

The action-reaction type of working of mind, the contrary and varied pullings of the desires, the Gita clearly affirms is the problem of human life.

What is the solution? A complete surrender of the too many self-seeking desires to the 'whole' of the divine within us. The individual desires seeking particular goals exclusively must all be rejected. We must dissociate ourselves from them, dissolve all identifications with them. Positively, we must seek to act out of a whole integral consciousness, not out of an individual impulse, and act for the whole integral consciousness and not for any particular goals. That is the status of desirelessness of the whole harmonised life of thought feeling and action. Accordingly the idea

\* Dr. Bose's term for desire is wish and the theory of opposite wishes elaborated by him is most interesting hypothesis.

of निष्काम कर्म, desireless action, becomes the most efficient means. And the teacher of the Gita, therefore, advises :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुर्व्व मदर्पणम् ॥ २७ ॥

Whatsoever thou dost, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou dost of austerity, O Kaunteya, do thou that as an offering unto Me.

Each particular desire is to be offered to the divine, to be given up, to be dissociated from. A desireless action is not easy to understand, since ordinarily our so-called disinterested actions also proceed from desires. The desireless action, on the other hand, proceeds from a new type of conation, which is marked by the felt quality of an integral wholeness and not the individual separative impulsiveness of a desire. A desireless action, so to say, is the action determined by the total psychic energy of the individual.

The final solution of the problem of impulse is very well stated above. It consists, to say it again, in an inner act of consciousness by which the individual 'stands behind,' as it were, and dissociates himself from the impulse. He offers each particular impulse, and its self-assertion to the 'whole' calling upon and seeking the 'whole' to guide and control him. We have indicated above that as the individual explores his mental life and proceeds to dissociate himself from successive layers of evolutionary growth of life, he starts occasionally getting into a poise of consciousness, which is unique in possessing the characteristic of a harmonised and a harmonising consciousness. As this consciousness gets more and more into the fore the general consciousness starts getting a new form—the form of wholeness.

The act of self-dissociation, referred to above, is likely to appear as virtually a process of undoing what has been laboriously acquired through evolution. That is really not so, since the practical effect of it is that the individual is able to exercise the impulse and its energy more effectively. The process of dissociation, therefore, creates the distance between the individual and the impulse necessary for a correct perception and effective control.

But this dissociation or detachment from impulse cannot be achieved easily. Where the identification is keen and intimate, dissociation is virtually impossible and, therefore, it is no good as a means. There can, however, be a violent suppression and this happens not infrequently. The social and moral prohibitions are too imperative and the result is that the impetuous impulses have to hide themselves away in the sub-conscious from where they continue to seek their individual satisfactions in numerous indirect ways in the waking consciousness and through symbolism in the dream. When a powerful impulse has been too roughly handled it may form a serious repression and in course of time may upset the economic balance of the personality as a whole. Freud's psychoanalysis is a clinical demonstration of the evil consequences following from the suppression and repression of impulses. Readers of Freud, therefore, usually carry a deep impression that the one thing necessary for mental health is to avoid repression. But in his 'New Introductory Lectures' Freud has clearly said that it is not really possible to avoid repression in life. Civilised social living necessarily involves a suppression and repression of impetuous self-seeking impulses. But one should do that with discretion. One should know

really how much to suppress and when to suppress. By doing so one would be able to avoid serious and violent repressions by making wise compromises with the impulses. This is really the highest word of wisdom which he offers to a humanity deeply suffering from inner conflict and division. The exact context of his observations in this connection is education of children. But they possess a wide applicability. Says he, "The child has to learn to control its instincts. To grant it complete freedom, so that it obeys all its impulses without any restriction, is impossible..... Education has therefore to steer its way between the Scylla of giving the instincts freedom and the Charybdis of frustrating them."

Here evidently no real solution of the problem of impulse is presented. What we are offered is a discreet and diplomatic handling of impulse through life's journey. Further, according to Freud, the moral control and impulse present a polarity ultimate to life. The *Superego* and *Id* will ever be at conflict; the former demands obedience, the latter rebels, disobeys, evades and grumbles. If morality represents our destiny then surely inner conflict is final to us and Freud is right. But the teacher of the Gita and the general spiritual tradition of India and the world recognises morality as a stage in human evolution. It is a stage within the operation of desire. The spiritual solution of life recognises the true character of impulse and affirms that the real solution can only consist in a state of consciousness which is capable of acting as an integral whole, beyond the partial separate conative pullings of individual self-seeking impulses.

† Freud: New Introductory Lectures, pp. 192.

‡ Sri Aurobindo, The Ideal of The Karmayogin, Ch. The Process of Evolution.

But we need a scientific systematisation of the principles regarding the behaviour of impulse at the earliest stage of its history when the individual's identification with it is keen and intimate, then at the stage of morality when it can be suppressed and inhibited, discreetly or otherwise and, lastly, at the stage when it is ripe for a spiritual disposal. We undoubtedly find it confusing to learn that repression leads to mental disease and yet to learn that the method of free indulgence is no remedy. It is a wise word that an individual should restrain his passions as a rider does his steed. But still the Gita warns निग्रह किं करिष्यति, suppression avails not.

Sri Aurobindo gives a most illuminating account of this important subject in a rather popular writing† of his. The scientific value of it is very great. Says he, that an impulse "has first to be exhausted by *bhoga* or enjoyment, afterwards to be dominated and weakened by *nigraha* or control and, finally when it is weak to be got rid of by *sanyama*, rejection or self-dissociation." When the impulse is new and strong and the individual's identification with it keen indulgence alone has to be the course, which, however may be in degrees modified and controlled. Indulgence produces its own reactions of satiety and disgust and it is a vivid perception and remembrance of those reactions that prepare the way for *nigraha*, or control by a violent struggle. Thus suppression has a legitimate place but we should know that it will give us an unsteady control over the impulse. The reason is that the *samskara* of the impulse is yet alive and given opportunities it can again appear. That really explains the

cases of persons who after long enjoyment of the highest self-mastery were suddenly surprised by a violent uprising of an impulse they thought had long since left them. We can thus easily see that free indulgence is no sovereign rule nor suppression a universal remedy. There is a method in the behaviour of the impulse and it is with reference to its stage of growth that it has to be handled.

However, either of these two methods of *bhoga* and *nigraha* are preparatory. What finally disposes of the impulse and carries the human impulse to the status of 'whole living' is the process of the *sanyama*, of self-dissociation. This process too develops through marked stages of its own. Firstly, *sanyama* can be applied to an impulse, which has already been sufficiently weakened by *bhoga* and *nigraha* and where a relative detachment has been achieved. Next, under *sanyama* the impulse is "envisaged

as a dead or dying force, its occasional return marked with disgust, then with impatience, finally with indifference." This growth of attitude and feelings is a fact of verifiable experience. Lastly, with the growth of indifference the impulse tends to fall off. But it belongs to the behaviour of impulse that having dropped off, it tends to return again and again for a certain length of time; as though from something still lingering on in us of its individual will and energy. But the time comes when the individual will and energy of the impulse become completely assimilated into the evolving wholeness of the spiritual personality. However, according to Sri Aurobindo, whose principal aim in his yogic effort has been to evolve and perfect the technique and method of transformation, the final conversion of impulse is sealed by a descent, the emergence in man of the 'whole' consciousness of the Divine.

(Concluded)

Sin is to be overcome, not so much by direct opposition to it as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied there will be less need of the hoe.

—A. FULLER.

Ceremonies in themselves are not sin; but whosoever supposes that he can attain to life either by baptism or by partaking of bread is still in superstition.

## SAINT TYAGARAJA—IX: DEVOTIONAL ECSTASY

By DR V. RAGHAVAN

Of the forms of Bhakti dealt with in the eighth article three were left over for treatment later as they formed the higher stages of devotion. They are later, the inability to endure separation from the Lord, (Aviraha), the love as that of the beloved, (Kantasakti) and Tanmayatva, mentioned by Narada in his Bhakti Sutras. The emotion of Love has two main phases, separation and union, Vipralambha and Sambhoga. Separation is, indeed, the true touchstone of all attachment and according to the theory and practice of Sanskrit Alankarikas and poets, there is no nourishment of the sentiment of Love without the portrayal of separation, Vipralambha.

न विना विप्रलम्भेन संभोगः पुष्टिमश्नुते ।

Poets love to dwell on the presentation of love in separation, showing the lovers yearning and pining and struggling to obtain each other, rather than on Love in union, Sambhoga. It is a well-known device adopted by Sanskrit dramatists to separate the first-met lovers, submit them to a process of separation and suffering, smelt their hearts, as it were, in the furnace of this separation, purge their hearts of all carnal moorings, spiritualise their love and re-unite them finally in an inseparable union.

“तस्मै तत्समयसा घटनाय योग्यम्”

as Kalidasa says. It is well-known how, in the Bhagavata, the Lord, seeing the pride of the Gopis, suddenly disappears, to rid their hearts of dross,

प्रशामाय प्रसादाय तस्मैवान्तरधीयत ।

and after they had all wept themselves out

\* This series concludes with this article.

in the Gopika Gita, He presented Himself before them again and began His Rasalila.

तन्मनस्काः तदालापाः तद्विचित्रास्तदामिकाः ।

तद्गुणानेव गायन्त्यः नात्मागाराणि सस्मरुः ।

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्तधा ।

रुदुः सुस्वरं राजन् कृष्णदर्शनलालसाः ।

तासामाविरभूच्छौरिः स्मयमानमुखान्बुजः ।

पीताम्बरधरः सग्री साक्षान्मन्मथमन्मथः ॥

A separation from the Lord is also mentioned as having occurred as part of the life-incidents of Tyagaraja. The idol of Rama which he was daily worshipping is said to have been taken forcibly by his irate brother and thrown into the Cauvery. Various songs are said to have been sung by Tyagaraja during this time of poignant suffering caused by the separation from his beloved Rama-idol. In the stories of Nada-Bhakti-Yoga in the Linga Purana and the Adbhuta Ramayana, mentioned by me already, we are given incidents answering exactly to this incident in the life of Tyagaraja: When the materially minded king wants the singer-saint to sing of his own royal splendour and this is refused, the idols of the singer-saint's worship are confiscated by the king. Some of the songs which we reviewed in the last article under 'plaintive pleading' show Tyagaraja in search of his Ishta-Devata. While they might have as well been sung while Tyagaraja was searching for his lost idol, there is nothing to prevent us to consider them as songs by the devotee, who had the vision of the Lord, suddenly lost it and is crying out in agony to re-capture the vision.

In whatever manner we take them, these songs depict well the form of Bhakti called Aviraha, by Narada, -poignant suffering when one is separated from his God. In 'Sasivadana' in Chandrajyoti, where the Pallavi-address and Raga-name echo each other, Tyagaraja asks if he could bear this separation.

Sasivadana bhakta janavana  
Sankara ne tala galana

“What a sinner have I become that the Lord whom I used to worship with ecstatic love is not with me now !

(Gaul-pantu)

What shall I do? How can I bear? Having once had Darsana of Sri Hari the dispeller of all sorrows, can anyone bear separation from Him? Having treated me with affection before, is He now set with a deceitful mind? Was it ordered by Brahma that I should undergo suffering, abandoning my hopes? I do not find my beloved Lord. I have been regarding service to Him as my life's sustenance. My fate has come to this.”

Entapapinaiti nemiseyutu na  
Yelagu taluduno-O Rama  
Anta Duhkha mulanu  
deerchu harinijoochi  
Yentavarainanu baya  
sahinture etc.

(Gaulipantu)

In 'Andundakano' in Pantuvarali, Tyagaraja is not exactly separated, but tells the Lord whom he sees, not to leave him to the pangs of separation. “O Raghava, swear to me in the presence of the sea, that you will promptly come to me-whenever needed. If you should forget me in the company of your chosen, what could I do? If you do not come when I want your Darsana, tears will flow down my cheek in streams, my

whole house will look empty and every minute will appear a yuga.”

Kanavale nanu vela  
legunte Kanneeru  
Kalu vaga barunc

“When I get bewildered at your not responding to my prayers, I shall only be the laughing stock of others.”

The Sattvika bhava of tears, Asru, occurs here. In 'Neevada negana,' he asks, “Since I am your own, can I bear even a moment's separation from you?”

'Sri Rama Jayarama' in Madhyamavati, is another song in Vipralambha. Vyadhi or failure of normal health and causing emaciation etc is a Sanchari Bhava which occurs in Separation and we can see it here.

“O Rama of captivating beauty! Why do you not take note of my suffering? When will you be pleased to talk to me? When will be that blessed day when you will make me happy? I cannot bear any more delay. Is your hesitancy due to my forcing my affection on you? Can anybody have this happiness and blessedness anywhere else? Can he have the vision of this beauty elsewhere? It is my faulty Japa or Tapas or have I given you offence?

“You are my tilaka. For whom is my beauty? Separation from you even for a minute makes life useless. My mind has turned away from worldly comforts. By separation from you, my body has been reduced to half. Sit by me, remove my troubles and protect me. I beg of you. I am in your hands.”

Sri Rama Jaya Rama  
Sringara Rama

\*

Pankajanayana  
na kumkuma neeve

Avanijadhipa  
na sogasevaride Rama  
nnevu nimishamu leni  
bhavuka mele

\* \* \*  
Payaga memu  
saga mayano Rama  
\* \* \*

Till now we have been dealing with the phase of seeking of and separation from the Lord, in which the play of emotions is of Sanchari Bhavas like Autsukya (longing), Nirveda, (despondency), Dainya (dejection), Amarsha (anger). When seeking and separation end and the devotee is transported to joy on union with the Lord, another series of Sanchari Bhavas overtake him, elation-Mada, Dhriti-gratification, Harsha-delight, and in the excess of this over-powering joy when one's whole being is, inside and out, filled with the Lord, tears of joy roll down his cheeks, voice gets choked, he breaks down or laughs, sings and dances. This is the state of God-intoxication, which is the highest state one reaches. Of what use is any Bhakti in which your voice does not break, eyes do not moisten, hair does not horripilate and you are not able to proceed? If once could go about in this divine madness, now weeping, now laughing, now without any shame, sing and dance, verily such a Bhakti will sanctify the whole world.

कथं विना रोमहर्षं द्रवता चेतसा विना ।  
विना नन्दाश्रुकलया शुद्धयेन्न कस्या विनाशयः॥  
वाग्गदगदा द्रवते यस्य चित्तं  
रुदयभीक्षणं हसति कचिच्च ।  
विलज्ज उद्रायति नृत्यते च  
मद्वक्तियुक्तो भुवनं पुनाति ॥

(Bhagavata)

Here is Bhakti in the ecstatic state, and here is the realm of Sattvika Bhavas, of

horripilation, tears of joy, choking of voice, perspiration etc.

Besides the realisation of darsana of Rama at the end of his Sadhana by Nama-japa, Tyagaraja refers to his having seen the Lord, in many songs. We have already seen in the first discourse, on Life, how in 'Paritapamu' and 'Giripai', Tyagaraja had the vision of the Lord. The songs referring to his sakshatkara depict all the Sanchari Bhavas of joy and elation and the Sattvika Bhavas. See Tyagaraja's great delight on getting Rama and the series of poetic similes he uses to bring out his great delight.

"I have found you just as a diver dives deep into the sea and holding his breath fast, secures the pearl. I feel now as if I have come under the shade of a Kalpaka tree, from the unbearable heat of the sun. I have come by you, as a man who digs the earth finds pure gold buried deep. It is like the break of a hailstorm in the midst of hot summer", in the beautiful Ritigaula song, 'Nannu vidachi'.

The Sankarabharana song, 'Nannu brokavanu', similarly expresses the great joy of Tyagaraja on getting the Lord:

"O Rama, I will not leave hold of you unless and until you protect me. I have secured you to rid myself of impurity, just as a man searching for a lost coin of trifling value comes by a precious gem, just as one expecting ragi-gruel comes by nectar, just as an exhausted swimmer finds a float for his hold and rest, just as a pilgrim starting for a Tirtha finds it at his feet, just as a woman about to lose her modesty comes by a cloth."

When this vision comes, the devotee knows not what to do. The bliss overpowers him and he loses control of himself. He cannot do anything.

"Is it an unpardonable offence on my part, O Prop of my life, if I forgot myself for a while? The effulgence of your blessed feet dazzled me and I was at a loss to know whether I should hug them to my bosom or press them to my eyes." This, in 'Nerama Rama Rama' is the Sattvika Bhava of Stambha or stupefaction.

Korikori needu koluva jeyavela  
saramaina pada sarasamulapong  
gara joochi yuramuna numchudamo  
kanula nettudamo yani  
koorimini brahmananda mandu chunu  
konta meyi marachiyuntini gani  
Tarakadhipanana pavana  
Sita nayaka sri Tyagarajanipai

(Saurashtra)

'Giripai' records the Sattvikas of Asru, Svarabhanga, Romancha and Stambha: "Unerringly I have seen Rama on the hill. He promised me salvation in five days. My body was thrilled and tears of joy rolled down my cheeks, I merely mumbled and I could hardly speak out my thought".

Pulakankitudai anandasrula  
nimpuchu matalada valelani  
kaluvarinchakani

"When I think of you, my whole body becomes thrilled. When I have your Darsana, tears of joy roll down from my eyes. When I embrace your feet, I forget my body."

"Talachite menella  
pulakarinchenu  
Kanukonan anandamai  
Kanniru nindenu  
charanakaualivela  
jelagimai marachenu"

in 'Dayarani', appropriately in Mohana, the state of God-trance.

When such a realisation comes, things around look trivial. "When your Love

comes over, the universe looks trivial, as a blade of grass.

Asinchu vela jagamanda  
Trinamayyenu

(ibid)

"When the Lord's Sakshatkara comes, the entire universe becomes a mere speck of dust; all the encircling waters, a little drop; the fires, a tiny spark; the wind, a whiff of breath; the skies, a pin-hole," as Kulasekhara says.

पृथ्वी रेणुरणुः पयांसि कणिका फल्गुः स्फुलिङ्गो लघुः  
तेजो निःश्वसनं मरुत्तनुतरं रन्ध्रं सुसूक्ष्मं नभः ।

One of the rare feelings of the great devotee is found in his divine experience also being a complete gratification, comprehending within it the realm of the senses too. This rare idea gets expressed in some moods of Tyagaraja, when he feels his whole spiritual, mental and physical being completely transported with God-bliss. 'Ninnubasi' in Balahamsa, expresses this rare idea that the vision of the Lord gratifies all the senses, including the mind.

Kanulaku chaluva chevulak amri  
tamu  
vinu rasanaku ruchi manasuka  
sukhamu  
tanuvuku yanandamunu kalga jeyu

The song significantly has its final address to the Lord as 'Poorna kama'; as the image of God is stationed in his heart, (Tyagaraja hridhdama) Tyagaraja too, becomes in this manner, a Purna kama, with all his pleasures fulfilled simultaneously, by the single object of attachment.

In two other songs, Tyagaraja gives in a different form, this sublime all-round sense-gratification from the Lord. In 'Nammina varani marachedi' in Bhairavi and 'Rama nee pai' in Kedara, Tyagaraja says: "Even

when enjoying material pleasures, my mind was anchored only in you."

bhogamu landu vela  
buddhi nee yedanunchi

and "Even when I enjoy material pleasures, my mind is only on you."

bhoganubhavamulandu  
baguga buddhi neeyandu

We have previously illustrated the Bhava of Autsukya, longing, in the pre-union and pre-realisation state. Having got his beloved Lord, Tyagaraja gets into a different kind of longing now. He desires to enjoy and serve the Lord in His Ekanta. This delicate and delicious desire of the devotee can be seen in some of the pieces. In 'Vinanasa koni' in Pratapavarali, see this longing, which takes the form of a curiosity to feast his ears with the sweet and loving chat that takes place private between the Lord and Sita, while playing together. And mentioning Anjaneya and Bharata as having had that privilege, Tyagaraja presses his claim too.

Vinan asakoni yunnanura  
visva roopudane  
manasaraga veenula vinduga  
madhuramaina palukula  
Sitaramanito Omanagunta ladigelchuta  
Cheta nokari kokari joochi a bhava  
merigi  
Saketadhipa nijamagu premato  
palgukonna mucchata  
Vatatmaja Bharatulu vinnatula  
Tyagaraja sannuta

A similar yearning of his is seen in 'Ramabhirama' in Dhanyasi. Here Tyagaraja longs that when Rama and Sita are in private, sitting on the golden bed, Rama should order Tyagaraja to come in and sing to Him some music.

Ramabhirama manasu ranjilla  
o . . o halkarada  
bangaru meti panpupai bhamamani  
Janaki  
Sringarinchukoni cheluvonta ninnukani  
Ponguchu malle virula poojinchuvela  
sangitamu padumani Swami Tyagaraja  
unito

We have thus far dealt with the Aviraka-asakti mentioned by Narada. We first reviewed the state of separation and then spoke also of the state of union with the Lord. And, while on the latter, we also saw the heights of ecstasy Tyagaraja reached on obtaining the Sakshatkara of the Lord.

Now, to the Kantasakti, mentioned by Narada. Like Vatsalya, this form of Bhakti too, pertains pre-eminently, to the Krishnavatara, where the cowherd damsels attained Mukti through their Kama or Love for the Lord.

गोप्यः कामाद् भयात्कंसः द्वेषाच्चैषादयो नृपाः ।  
संबन्धादृण्यः स्नेहायुग्मं भक्त्या वयं विभो ॥

In its essence, the emotion of devotion of a devotee towards the Lord is feminine in nature. The love of a woman for a man has occurred to the sages and saints of all climes and ages, as the best image of the love which the individual soul should have for the Supreme Soul. To the Supreme soul, the sole Purusha, the entire creation, masculine as well as feminine, is like a woman.

स्त्रीप्रायमितरज्ज्वात् ।

The Gopis are, in fact, not women; mythologically, they are incarnations of Rishis; esoterically, they are the individual souls drawn by the magnetic Supreme Soul, to itself. This is made plain by the Bhagavata itself at the end of the famous Rasalila, by

three similes employed by Sri Suka. When the Lord reappeared, they who had drooped down, rose up, like bodies at the arrival of Life. And, the Lord, surrounded by them, shone like Purusha Himself, with his Sakti. And, the Lord sported with the Gopis, even as a child would sport with its own image.

उत्तस्थुर्युगपत्सर्वाः तन्वः प्राणमिवागतम् ।  
व्यरोचत वृत्तस्तभिः पुरुषः शक्तिर्मयथा ।  
रेमे रमेशो वज्रसुन्दरीभिः  
यथार्भकः स्वप्रतिबिम्बविभ्रमः ।

The imagery of man-woman love was employed by Christian mystics too. St. Bernard's sermons and the writings of Coventry Patmore speak of the Church as the Bride and of Christ as the Bridegroom. In our country, it is in the field of Krishna Bhakti, that this form of devotion has been developed to a great extent and under the name Madhura Rasa, this has received detailed treatment at the hands of Chaitanya's followers. In the field of music, the padas of Kshetragna are all based on this imagery, called popularly Nayaka-Nayika Bhava.

In the writings of other devotees, devoted to Siva or Rama, this form of devotion is but rarely met with. But, as I have said at the outset, the very feeling of Bhakti partakes of the character of a woman's love in its finer essence and we may see the emotion taking such a turn in some of the songs of Tyagaraja. Saubhagya is the blessed state of a woman when all her beauty and endowments have their fulfilment in her own lord's love,

प्रियेषु सौभाग्यफला हि चास्ता

says Kalidasa.

"O Rama, Sringara Rama, You are my Saubhagya, the supreme Tilaka on my

forehead, marking my Mangalya. For whom else is all my beauty? Even a moment's separation from you makes life useless" says Tyagaraja, in Sri Rama Jayarama ' in Madhyamavati.

Pankajanayana na kumkuma neeve  
Avanijadhipa na sogasu evari te Rama  
Neevu nimishamuleni bhavuga mele

"O Rama! What a life is this! Why did I have it? How long am I to bear it? If one does not have the frequent Darsana of the Lord of peerless beauty, have the chat and enjoy to heart's content the embrace of the Lord, who knows the Ingita and delights in music, the heart becomes parched up and life becomes useless."

Etijanmiti ha O Rama-entugu galigenu  
entani sairintu ha O Rama. 160-51  
satileni marakoti lavamyunt  
matimatiki joochi mataladani  
saregu mutzala hara yuramu palu  
garu momunu gannulara joodani  
ingita merigina sangita loluni  
ponguchu danivara Kaukalinchani  
sagara sayanuni Tyagaraja nutuni  
vegama joodaga vegini hridayamu

(Varali)

In a few songs, Tyagaraja refers to God having clasped his hand, panigrahana, so to say, at a very early age and appeals to Him not to give him up suddenly or asks him why He has forsaken him abruptly.

"You took me by the hand at an early age, made me serve and promised protection. I cannot understand why you should, at a time like this, waver whether to hold me up or give me up. Pray, do save my honour."

Chinna nade na cheyi batti tive  
ennarani yoodigamu gaikoni  
ento ninnu palanamu setunani  
ittivela vidanadudamano

48-35-3-5

elukondamani yenchinavo teliya  
guttu brovave sugunavarinidhi  
goppa daivama Tyagarajanuta

(Kalanidhi)

“Oh, my beloved Lord has forsaken me, alas! How can I live? How can I endure it? Is it fair to forsake me after treating me so long with fondling affection, embracing me often and cheering me up? The sweet words you said to me, the way you took my hand, and rid me of my troubles, had filled my heart so much that I had considered myself unequalled”

Emani vegintune  
entani sairintu  
na muddu Devudu  
nanu basanayyayyo  
palinchi lalinchi  
palumaru gaugilinch  
telinchi nanu padesi cheyadocheno  
adina mucchatanad antarangamuninda  
needuledani yunti nindaka sarivarilo  
edabayaka Tyagaraju nelu Sri Harini  
tolli

badaligalarchi na cheyi battinadi talu-  
chuchu  
(Husen:)

See this in Ghanta. “O Ramachandra! what else is there for me to aspire to, when you have taken my hand and cast your benign look on me? When my look and your look come together properly, who can know the happiness that I then derive? If you do not take my hand, I shall have to suffer like an unmarried virgin.”

Rama Rama Ramachandra  
gallu gallu nee karamubatti ki  
kannulakante munnadi taramu  
na joopu nee joopu sarigajesite seyu  
na sukhamu yevariki yeruka

\* \* \*

chetta battani naboti Rama  
bottu gattani kanyaka recti

\* \* \*

Of the Sringara Nayikas, classified in great detail by the Alankarikas and writers on Rasa, which have been taken up by the Pada-composer Kshetrajna, it is in the realm of Parakiya Nayika that the Love-form of Bhakti, Kantasakti or Madhura Bhava, has been most prominently dealt with. From the Bhagavata downwards, the philosophy of Kantasakti has always been based on the greater possibilities of devotion in the symbology of Parakiya Sringara or clandestine love.

योषा जरमिव स्त्रियम् ।

But Tyagaraja's Madhura Bhava gives us a fancy in the class of Sviya Nayika. See this in a Ritigaula piece. Tyagaraja says “Just as an orphaned girl married to a man has no other house to turn to and clings to her husband, I entirely rely on you and implore you. How is it that you do not come?”

Chera ravademira Ramayya  
mera gadura ika Mahameru dhira

Srikara  
Talli tandri leni bala tana nadu Koru  
riti

Palumaru vedu konte palincha rada

In fact, in one elaborate song in Yadukula Kambhoji, Tyagaraja longs to be Rama's beloved spouse Sita, even, as in other songs, he longs to be a servant like Lakshmana and Hanuman; and he sets forth his longing to enjoy the joy that Sita enjoyed at the several stages of her Svayamvara and marriage. “Vouchsafe to me, O Merciful One! Your grace and a little of that joy which the eager Sita had when she was assured that Rama would come to that Svayamvara-assemblage of unwanted

kings; the happiness that Sita had, when Rama himself came, drew himself up to his full stature, and thus drove away Sita's anxiety about his ability to bend Siva's bow; the happiness that Sita had, when Ramatied the Mangalya sutra and took her hand.”

Daya cheyavayya Sadaya Rama-  
chandra

\* \* \*  
dalachu chunna Sita sukhamu

If even after these, one should have any doubts about the Madhura bhava in Tyagaraja's songs, or has any doubts on the real meaning of this Bhava itself, he may listen to Ramabhirama in Durbar, where Tyagaraja says: “The maid, my mind, is in deep love with you, but you do not seem to respond and take her hand.”

Manasu cheli neeke marulu konnadigani  
chanuvuna cheyi batti mamula  
rakshimpavu

To this again, in Harikambhoji, where the mind is made the Duti, to bring the lover, Rama, to Tyagaraja, the beloved. “O! Maid of my mind! Go and bring quick my Lord. Seek him eagerly and lead him to me with due respect. I want to enjoy happiness for a long time with him”.

Chanitodi teve O manasa!  
kanikaramuto gani Karamidi  
chirakalamu sukham anubhavimpa  
vegama

Thus, in manifold manner, Tyagaraja conceived and enjoyed the surpassing beauty of his Rama. Poet Magha defined beauty as that which appears new every time you see it.

क्षणे क्षणे यस्मिन्वस्तुतेति तदेव रूपं रमणीयतायाः ।

The wonderful form of the blue cloud of Rama assumed manifold shapes and

every time Tyagaraja saw it, he found it fresh and entrancing:

Manasu nitya nootanutaina chakkani'  
tanamuna Kanukontini O Rama,

Meghasyama  
(Rama pahi, Kapi)

The Lord says in the Gita: “Four kinds of men adore me, the afflicted, the curious, one desirous of material gain, and a man of knowledge, jnani. Of these, the jnani who is always fixed on me and is of single-minded devotion, is the best. I am dear to him very much and he is dear to me. All these are noble, no doubt, but the jnani is verily my own self”.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥  
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।  
प्रियो हि ज्ञानिनोऽत्यर्थमेहं स च मम प्रियः ॥  
उद्धाराः सर्वे एवैते ज्ञानी त्वास्मै मे मतम् ॥

The Bhagavata endorses this view when the Lord says therein to Uddava, in almost identical words:

“ज्ञानिनस्त्वहमेवेष्टः । ज्ञानी प्रियतमोऽस्तौ मे”

It is as such a jnani that Tyagaraja adored the Lord. In ‘Siggumali navali’ in Kedaragaula, he is sorry he has not realised in his heart that ‘Thou art myself’

Ullamunanu Kani neevu nekaiyunta  
teliyaledu

In ‘Nike dayaraka’ in Nilambari, he asks: “Will one who has still to realise the identity of ‘I’ and ‘Thou’, attain happiness?”

Ekopinchaka nenu neevanu  
Jnanikelagu  
sukhamicchune O Raghava.

In ‘Entuku peddala’ in Sankarabharana he asks for knowledge in the non-differentiating, monistic Vedanta.

Bhedarahita vedantamunu telisi—  
entuku peddalavale buddhi yiyavu.

In 'Gnanamosakarada', he prays for  
knowledge on Paramatma and Jivatma.

Paramatmudu jeevatmudu jnana-  
mosakarada

In his Saveri song, 'Inta kanna delpa  
tarama' he says that the Rajayoga of seeing  
everything as God, is his Raja bhoga,  
supreme happiness.

Nee Karune Rajayogamu maku  
Nee mayame Rajabhogamu.

This 'Neemayame' is the Tanmayatva  
Bhakti, taught by Tyagaraja's Guru,  
Narada.

In 'Rama Sitarama' in Balahamsa,  
Tyagaraja says: "Just as a chaste wife  
delights in serving her Lord, just as a  
creeper twines round the Kalpaka tree,  
my mind is inseparably attached to you. I  
will not leave you even for ages, in my  
advaitic realisation"

Sat Satipati sevajeyu  
chandamuna na manasu

kalpa bhoojamuna teega  
kattureeti manasu  
kalpamu lennaina

vidichi Kadaladu Sri Rama  
Advaita samrajyamulu  
abbinattu Rama

Here is embodied in part a series of  
similes employed in a verse in Sankara's  
Sivanandalahari, to show the gradual stages  
of Bhakti towards the final goal of becoming  
merged in the Lord :

Like the chaste wife adoring her lord,  
Like the creeper clinging to the tree,  
Like the river becoming one with the sea.

अङ्गोऽलं निजवीजसन्ततिरयस्कान्तोपलं सूचिका  
साध्वी नैजपति लता क्षितिर्हं सिन्धुः सरिद्वलभम्

When this is obtained, what greater bliss  
can there be? "To realise that 'I am That'  
is best. To realise that You are the whole  
universe is the greatest happiness"

So'hamainade tsalu—

I jagamulu neevai  
rajillunaya—

Inta kannayananda memi

One who has this realisation that all this  
is He is a true Mahatma. And Tyagaraja  
was one of these rare Mahatmas.

वासुदेवस्त्वमिति स महात्मा सुदुर्लभः ।

There is no more potent antidote to low sensuality than the  
adoration of beauty — All the higher arts of design are essentially  
chaste. They purify the thoughts, as tragedy, according to Aristotle,  
purifies the passions.

—SCHLEGEL.

## EXISTENTIALISM\*

By DR T. M. P. MAHADEVAN, M. A., PH. D., (MADRAS UNIVERSITY)

Existentialism or *Existenzphilosophie* is  
not, as its name misleadingly suggests, a  
philosophy of existence. One of the exis-  
tentialists, Karl Jaspers, holds that existen-  
tialism, as a general theory is the death of  
the philosophy of existence. It is true that  
others of the school like Heidegger regard  
their investigation of the human existence  
as the first step to a general theory of being  
as such. But the main tendency among  
the leaders of existentialism is to stress the  
personal and the human aspects of being  
more than the cosmic and the ontological.

Although it cannot be said that existen-  
tialism was a by-product of the first world  
war, for Gabriel Marcel, the catholic exis-  
tentialist, was writing long before the war  
began, there is no doubt that the conditions  
created by the war, and especially the fall  
and subsequent liberation of France, provi-  
ded a fertile field for the popularization of  
this new philosophy. Apart from the  
physical destruction it brings about in terms  
of men and material, a large-scale war  
makes for the distrust of values and the  
demolition of law and rule. And so, any  
non-conformist or revolutionary view is  
bound to thrive in the desolation caused by  
a world war. It was in this sense that the  
first world war and the years that followed  
it served to make existentialism popular.  
As the world did not enjoy any real peace  
even after the Treaty of Versailles and as  
it has had to pass through another global  
war, far more ghastly and wide-spread than  
the first, the vogue of movements like ex-  
istentialism is on the rise today. Men are

seen to follow them not only as fads, but to  
hold on to them with inordinate faith.

A study of existentialism presents an ini-  
tial difficulty because it is not a single system  
of philosophic thought. Just as idealists or  
realists differ among themselves on a great  
many number of points, so also existenti-  
alists differ in their opinions regarding seve-  
ral fundamental concepts. The idealism of  
Hegel is not the same as the idealism of  
Berkeley. Similarly the philosophy of Jean-  
Paul Sartre is not the same as the philosophy  
of Merce. Yet the two thinkers are classed  
as existentialists. When philosophers like  
Kierkegaard, Jaspers, Heidegger, Sartre,  
Camus and Marcel are grouped together as  
existentialists, it must be rather hard to  
settle what the essentials of existentialism  
are. A particular existentialist may claim  
for a certain doctrine an all-important place  
in existentialism; but it may turn out that  
there are others of his own tribe who do not  
grant his claim. For example, according to  
Sartre 'existentialism' is nothing else but  
an attempt to draw all the consequences  
from a consistent atheist position. But  
Marcel who is an existentialist is not an athei-  
st. There are, of course, certain beliefs held  
in common by all existentialists. But many  
of them may not serve to distinguish existen-  
tialism from non-existentialist philosophy.  
It may be stated, for instance, that 'existen-  
tialism is the doctrine that man is free and  
that what he makes of himself depends on  
himself, on his free choices.' This is doubt-  
less a doctrine subscribed to by all existen-  
tialists. But there are also others who hold

\* A. I. R. talk in the series 'Fad or Faith' on 16-6-48.

that view. According to Sartre, the pivotal doctrine of existentialism is that existence precedes essence. If this means, as it ought to, that man is free to make what he likes of himself, that he has no given character which determines his actions, then it is not a doctrine which is peculiar to existentialism; for there are other philosophies which also reject determinism.

The essence of existentialism is to be discovered in a unique mood rather than in a unique philosophy. Almost the first feature that strikes one who studies the existentialist writings is what may be called the anti-totalitarian attitude of their authors. Any form of Absolutism is anathema to the existentialist. For him, the individual is the central datum of experience—the individual as the free, self-transcending subject. Kierkegaard who had been brought up in the Hegelian system later broke away from it and resisted every attempt to exalt the Absolute at the expense of the individual. The primary fact is the individual; and it cannot be dissolved in an impersonal Idea or universal Reason. Thought is not objective and impersonal; on the contrary it is intimately personal; and its value lies in its clarification of choice and its appeal to choose. And as Kierkegaard is not an atheist, he maintains that the ultimate object of choice is the self in its relation to God, the Transcendent. Similarly according to Jaspers, the function of philosophy is not to teach a *weltanschauung*, but to reveal to the individual the possibilities of choice and what authentic choice is. Sometimes, especially when he is confronted by over-awing phenomena like death, man recognises the enveloping presence of the Transcendent. But even then the deciphering of its nature depends on an act of choice. Heidegger too, who sets out to

construct an ontology, makes man, in actual fact, the centre of his study. Like the other existentialists he stresses the importance of authentic choice, though this choice for him is the choice of the self as the being doomed to death, *das-Sien-zum-Tode*. Sartre's one theme which runs through all his writings is the emphasis on man as *projet*, as the being which creates itself by free choice, as the possibility of its own transcendence. The subjectivity of the individual, he declares, is his starting-point; the autonomy of the individual is the first and basic truth. Thus, the existentialists take man as the central theme of philosophy, and by man they mean the free, self-creating, self-transcending subject. They would not endorse any system of thought which whittles down the importance of man, reduces him to an item in the physical cosmos and ignores his inner life and destiny. Like pragmatism and personalism, existentialism is antiabsolutistic. It has no use for the impersonal Whole, for the *eaches* do matter and are all important.

The existentialist emphasis on the importance of the subject, however, does not mean advocacy of a subjectivist thesis. The datum for Heidegger and Sartre is not the self-enclosed consciousness, but the self in the world. Thus the Cartesian gulf between the ego's self-consciousness and its consciousness of the world and of other selves is avoided. The starting-point of existentialism is therefore, a realist starting-point. There can be no bare knowledge or consciousness. Knowledge always implies knowledge of something. Consciousness is always consciousness of something. Neither knowledge nor consciousness creates its object. The being of phenomena cannot be reduced to *percipi*. Thus, in so far as they recognise the independence of the

being of phenomena, Heidegger and Sartre are realists. But their realism, it should be noted, is a post-Kantian realism in that they assign the primary role to the subject in the constitution of the world of experience. According to Heidegger, it is the interests or the preoccupations of the subject that determine the organisation of the world into a system of relations. The objects have their value only as tools. Each subject organises his own world with the help of these tools; and the nature of the organisation depends on the interest or preoccupation of the subject. Heidegger should not be understood as teaching that the brute existence of things is constituted by the ego. What he seeks to maintain is that the intelligible being of things, their organisation in an intelligible system, is the result of the ego's interests and preoccupations. Sartre holds the same view. 'Consciousness (*le pour soi*) does not create being as such, unconscious being (*l'en-soi*), but it organises it into a system, making off, as it were, individual objects, and determining their mutual relations in terms of its own interests'. \* Unconscious being in itself is opaque, gratuitous, unintelligible; it owns its differentiations and its intelligibility to consciousness. Thus it would appear that in the philosophies of Heidegger and Sartre there is a strong vein of idealism. But this is not all; for there is also an element of materialism. The original being for Sartre is non-conscious; it is opaque, self-identical, neither passive nor active. All that we can say of it is that it is and that it is what it is. It simply is there, gratuitous, *de trop*. To the question how consciousness arises from non-conscious

being, Sartre answers, taking refuge in the Hegelian dialectic, that it is through the power of negation that consciousness comes into being. The 'fissure' or negation is introduced into being by consciousness itself; and so in this sense consciousness is its own foundation. In other words, being-in-itself which is non-conscious and gratuitous, aspires—if such an expression could be used—to found itself; and this it can accomplish only through the emergence of consciousness which alone can become its own adequate foundation. But this aspiration is bound to meet with frustration, because man is unable to escape from his original contingency. From the gratuitous he came, and to the gratuitous he must return. As he began by birth, so must he end by death. 'Dust thou art, to dust thou returnest' was strictly spoken of the soul.

It is against the background of such a theory of consciousness that the problem of conduct as treated by existentialists like Sartre and Camus should be viewed. Since consciousness comes out of and returns to the original non-conscious being, it is but a passing epi-phenomenon. Human life is rounded off in vanity; and there is no antecedently given meaning and purpose for the world. There are no objective, universal and absolute values. Man is absolutely free, and has to create values. The *pour-soi* or conscious subject does not simply possess liberty, but is its liberty. A character in *Les Mouches*, one of Sartre's plays, says 'I am my liberty'. Liberty then is the foundation of all values; and Sartre goes to the extent of saying that man is 'condemned' to be free.

A characteristic which is common to the

\* See The Rev. F. C. Copleston's article on 'Existentialism' in *Philosophy*, vol. XXIII, No. 84, Jan. 1948.

existentialists is the use they make of the phenomenological method. Husserl meant by this method the objective analytic description of phenomena of any given type. For instance, by this method the essence of 'being conscious of' may be analytically studied without the presupposition of any particular ontology or metaphysic. The existentialists apply the phenomenological method for analysing concepts like time, faith, love, hope and so on. But they do not stop there. They make an ontological use of such analyses. It is by this device, e. g., that Sartre assumes often in his writings a particular subjective experience to have objective reference.

Another feature which is worthy of note regarding the writings of Sartre, Camus and Marcel, is that the literary forms of the drama and the novel are employed to convey philosophical ideas. Probably, not a little of the popularity of existentialism is due to the mode in which it happens to be taught. But it should be noted that the authors of these dramas and novels are to be regarded primarily as philosophers, for they write with a mission, and not merely to please. For instance, the characters in *Huis Clos*, one of Sartre's plays, are, in the words of a French reviewer, pure consciences minus their bodies.

It is not possible to attempt, in the course of a short talk, anything like a close examination of existentialism. We may straightaway recognise the value of existentialism in so far as it insists on the importance of the subject as a free self-creative individual. This is to be particularly welcomed in the modern mechanistic age because the tendency to resolve man into a few equations or a number of functions is too great. The individual is regarded as a collection of vocations such as tax-payer, voter, worker, communist, clerk, citizen, etc. And what is even worse, man is often

identified with the machine he has himself created. It has been reported that a factory worker, when asked for his identification, said, 'I am nut number 39'. As a counter-balance against such a mechanistic view of man, the existentialist doctrine of the free subject is a salutary doctrine. But in their zeal for non-conformism, many of the existentialists do not realise the full implications of their own concepts and they make also unwarranted assumptions. It is true, for instance, that an analysis of conduct reveals an element of freedom. But there is also a feeling of constraint. Unless this is satisfactorily explained, the problem of freedom cannot be finally solved. And again, existentialists like Sartre seek to derive consciousness from non-conscious being, which is wholly an unwarranted procedure. It is this which makes them characterise human life and the world as vain and absurd. Kierkegaard and Marcel do not favour atheism; and in their scheme they assign a place to God. But unfortunately the implications of their theism are not completely worked out. Consciousness of limitation and finitude is unintelligible without a reference to the Infinite; and this Infinite cannot certainly be one of the *eaches*. In their hasty rejection of Absolutism, the existentialists have failed to appreciate the spiritual nature of man. But, as I have already said, the one great contribution which existentialism has made to contemporary thought is to make man the central theme in metaphysics. Marcel observes, 'It is doubtless true to say that there is no other metaphysical problem than the problem 'what am I?' for it is to this that all the other problems are reducible'.

This is true in a far deeper sense than of what Marcel and other existentialists are aware. If only the quest after 'what am I?' is pursued to its end, the goal of metaphysics would have been reached.

## REVIEWS AND NOTICES

THE WORLD AS IDEA, EMOTION AND WILL: BY SRI C. JINARAJADASA. THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR. PAGES: 85. PRICE: RS. 2/12/-.

The book brings together seven lectures Sri Jinarajadasa gave to Theosophical audiences in India and outside. The author here presents the World as Idea, as Divine Emotion and Divine Will, a view happily opposed to the familiar mechanical view, which describes Nature as a pure product of chance and of which no ideal patterns such as of Truth, Goodness or Beauty can be predicated. Our attention is here drawn to the Schopenhauerian protest against this dead and mechanical view of Nature enshrined in his monumental work *The World as Will and Idea*: To Schopenhauer the universe is the gradual unfoldment of the Cosmic Will, which by itself has no purpose of design in the process. This clearly marks off the philosophy of Schopenhauer from all other world-views rooted in religion. To them the world has a meaning and a purpose, though the final drama of creation is only dimly perceived, in the beginning.

In the first two lectures Sri Jinarajadasa urges that a blind Cosmic Will cannot account for the definite purposiveness we observe in all natural phenomena and that behind the Cosmic Will and Controlling it must be the Divine Idea, seeking to express itself in the lower planes. But this does not exhaust the essence of the universe, which is also an expression of Divine Emotion. Every inch of Nature is surcharged with the quality of Love and Bliss. In the third lecture this point of view is taken up and the role of Emotion in determining our views on life is analysed. It is a cock-eyed vision, the author says, that looks at Nature solely from the point of view of Idea and Will, discarding the major accent of our personality-Emotion. This emotion, variously called Love, Bhakti Compassion and worship of Nature is to be linked to the Cosmic Emotion and thus a channel is to be established for its flow into the very core of our being.

In the IV and V lectures, we are given a simple and direct approach to the Cosmic Will, not the ruthless Will of Schopenhauer, but a Will

that sacrifices itself, that undergoes periodic dismemberment and restoration for the creation and sustenance of the World. We are to *know* this Will and become one with it, to attain to the full status of our being. Thus the World Will becomes our redemptive factor, and where we perceived a conflict of creation and destruction, we find a harmony and central unity of purpose.

It is for us to incorporate this harmony into our lives, as much as we can, and to attain to that detachment of vision that confers on us clarity of perspective and reasoning and finally links us to the essence of Existence. We are to co-operate with the supreme Purusha in this his great Yajna of the World-Creation and thus partake of His vast impersonality.

Thus, what is given in this book is not a mere theory, nor an academic defence of the world as Idea, Emotion and Will, but an outline of an attitude to life, very essential to us in the present day, an attitude, which, in the words of the author, is firstly 'to see the World as Divine Idea; secondly to feel the World as Divine Emotion and thirdly to realise the World as the Divine Will.' It must be said to the credit of the author that he has made the book rich with an array of apt and stimulating quotations from scriptures.

It is an attractive book on the whole, both in its contents which has the ring of sincerity throughout and in its neat getup and printing.

TEACHINGS OF SWAMI VIVEKANANDA: ADVAITA ASRAMA, MAYAVATI, ALMORA, HIMALAYAS. PRICE RS. 3. PAGES 240. CASTE, CULTURE, SOCIALISM: BY SWAMI VIVEKANANDA. PRICE RS. 1/4. INDIA: BY SWAMI VIVEKANANDA. RS. 1/12.

Swami Vivekananda was one of the few towering personalities who whipped up India to a consciousness of her greatness and mission. No impartial student of history can deny him a place in the front rank of men responsible for the modern renaissance. He thought intensely on India's problems and made distinctive contributions to Indian life and thought. His words spoken and written, were charged not only with prophetic wisdom but with that power and charm which survives years and yet influences hundreds of lives. No problem of

importance, whether social, religious or cultural was left untouched by him and he did it all with a thoroughness and sincerity characteristically his own. These three books have recaptured an appreciable quanta of that fire, sincerity and fervour that was Vivekananda.

In *caste, culture and socialism* Swamiji envisages a society of culture springing out of the ashes of a society of caste, quite in line with the modern socialistic upsurge. In the Teachings, the latest of the three, daintily got-up and beautifully bound—we have Swamiji holding himself out on numerous topics both of current and perennial interest. It must be said to the credit of the book that with in the compass of these quotations it gives a vivid picture of the great and many-sided genius of Vivekananda. To those who have neither the time nor the means to gain an access to his complete works this indeed is a blessing. It makes a glorious presentation volume to every Indian, from every Indian.

SRI AUROBINDO CIRCLE: FOURTH NUMBER PUBLISHED BY SRI AUROBINDO CIRCLE 32, RAMPART ROW, FORT, BOMBAY 1. PAGES 165. PRICE RS. 6/-

This Special Number brings together verses and prose writings of persons who are the devotees of Sri Aurobindo and his philosophy. The volume opens with three poems from the pen of Sri Aurobindo: Man, The Enigma, The Infinitesimal Infinite and the Cosmic Dance. Nolini Kanta Gupta, Arjava, Nirodbaran, Sethna, Dilip Roy and Tehni are among the other contributors in verse.

The prose articles present in broad outline the essentials of Aurobindo's philosophy. The exposition of the Integral Yoga and the usual tirade against Sankara's Mayavada are there as special features. The letters from Sri Aurobindo, his article on Ascending Unity and New Lights from Kapali Sastry are notable among the other items.

FREEDOM COME (A POEM): BY HARINDRANATH CHATTOPADHYAYA. PUBLISHED ON 15TH AUGUST 1947 BY NALANDA PUBLICATIONS, SIR, P. M. ROAD, BOMBAY, 1. PAGES 15, PRICE AS 12.

This delightful and stimulating poem from the pen of Harin Chattopadhyaya was inspired by the dawn of Indian Independence on August 15th 47. The author briefly narrates India's freedom

struggle and pleads for doing honour in a silent, unostentatious way to those whose blood was spilt in the cause of freedom.

The poet in Chattopadhyaya earnestly hopes that India will be one again—'The nightmare shall be over, and that Mother's Discovered body shall be whole again.' In the line, 'But we shall rise and re-unite the Mother,' is expressed this rosy hope of reunion. The sketch at the end of the book of a mother fondling two children in her lap is highly suggestive of the *rapprochement* between Hindu and Muslims.

I WRITE AS I FEEL BY AHMED ABAS. PUBLISHED BY HIND KITAABS, BOMBAY. PRICE RS. 4/8.

Ahmed Abbas has endeared himself to the enlightened reading public of India by his brilliant and patriotic chronicling of important events in India. This book strings together such pithy and humorous chronicles that appeared in the Bombay Chronicle Weekly over a period of seven years. In a sense, this is a history of our times from June 1941 to 15th August 1947 rendered very interesting. His account of India's Capital celebrating the Freedom Day is specially noteworthy.

INDIA THROUGH THE AGES (TEN SHORT PLAYS): BY SWAMI AVYAKTANANDA. PUBLISHED BY THE SOCIETY FOR CULTURAL FELLOWSHIP WITH INDIA, 52, LANCASTER GATE, LONDON, W. 2. PRICE SIX SHILLINGS AND SIX PENCE. INDIAN EDITION—PUBLISHED BY MODEL PUBLISHING HOUSE, CALCUTTA. PRICE, NOT MENTIONED.

In these ten short and interesting plays Swami Avyaktananda depicts some important aspects and personalities of Indian culture and suggests what role Indian Culture will play in the future. The author has roughly kept to the historical development of Indian culture, and rounds off by picturing in the last play Indian youths' acceptance of Non-violent communism as their ideal.

Although this treatment of Indian culture is scrappy—and it is bound to be so in view of the vastness of the theme and the shortness of the compass of ten plays—there is a touch of originality about this attempt of presenting a culture through plays. To the western readers as also to readers in the East who want a simple presentation, this book will have its appeal. We specially welcome the

Indian Edition which has an attractive get-up and neat and nice printing to its credit.

B. S. MATHUR.

THE ROYAL JESTER OR TENALI RAMA AND THE STORY OF MANIMEKALAI: BY A. S. PANCHAPAKESA AYYAR, M. A., I. C. S. PUBLISHERS: K. V. PRESS BOOK DEPOT, VELLORE. PRICE, RS. 1-0-0 AND 0-10-0 RESPECTIVELY.

Tenali Rama the great Indian Falstaff was the redoubtable royal jester of the court of Krishna Deva Raya, the great King of the Vijayanagar Empire. There was method and purpose in the jokes, practical jokes and conicalities of this jester whose memory remains immortal in the people of the Andhradesa. Mr. Ayyar has done justice to

the character of Tenali Rama by his humorous rendering.

The Manimekalai is a historical novel rendered from the great Tamil classic of the same name. Manimekalai, the heroine, was a woman of light and leading of Madura who became a Buddhist nun in her later life.

The classic definitely shows the strength and extent of the spreading Buddhist influence in South India in the second century A. D. and it often inculcates the principles of Buddhism. That Manimekalai became a nun amply shows the freedom women enjoyed in those days. Mr. Ayyar has done a service to Tamil literature and to the readers by popularising this great classic by presenting this in story form.

B. S. MATHUR.

## NEWS AND REPORTS

### SWAMI GHANANANDA'S ACTIVITIES IN SOUTH AFRICA

Swami Ghanananda who had been deputed in 1939 by the Headquarters of the Ramakrishna Mission to work in Mauritius and was the president and Minister-in-charge of the Ramakrishna Mission in Mauritius till 1947, sailed by the SS. Scythia and arrived at Durban in S. Africa on the 1st January, 1947, in response to a long-standing invitation to preach in S. Africa from Mr. N. Ramaswamy Padayachee who had been for some time the President of the Hindu Veda Sabha at Stanger, Natal.

The Swami was given a rousing reception at Stanger by the Sabha there and by the Hindu Mahasabha at Durban, in January. He was accorded also warm receptions at Pietermaritzburg, Johannesburg and Pretoria by the Reception committee, Tamil Temple Society, the Tamil League and the Hindu Seva Samaj at these places respectively, as well as by thirty other Societies and Associations in other places.

Besides speaking at the Hindu Societies, the Swami spoke also at the International Club of Durban, gave six lectures to exclusively European audiences at the Branches of the Theosophical

Society at Pretoria, Durban and Johannesburg, and addressed a meeting of 1600 boys of the European High School at Pretoria. He also spoke on 'The need of a spiritual outlook in the world to-day' and 'The necessity of preserving Indian culture' at the city parliament and the Indian Parliament at Pietermaritzburg. He was the first Indian to be invited after Sir. S. Radhakrishnan to give a Radio Talk from the S. African Broadcasting corporation at Durban.

On the 15th August, at the invitation of the organisers of the Tamil league and the Hindu Seva Samaj at Pretoria, he hoisted India's national flag before a crowded meeting of 2500 Indians and a few hundred Europeans, and addressed the gathering at 9 a. m. He fulfilled a number of engagements in connection with the Independence day celebrations at Johannesburg.

As both Indians and Europeans evinced a keen interest in the ideals and activities of the Ramakrishna Movement, a Ramakrishna-Vivekananda Society for S. Africa with its Headquarters at Durban was formed on the birthday of Sri Ramakrishna in 1947. Under its auspices the Swami delivered a comprehensive series of eight lectures on Hindu Religion and Philosophy, and also

conducted the celebrations of the birthday. Under the auspices of the newly formed Society he held also 10 classes on the Teachings of Sri Ramakrishna. Stanger and Pietermaritzburg, 45 and 50 miles respectively from Durban, bid fair to become centres of the Society in the near future.

At Pietermaritzburg a Ramakrishna-Vivekananda Study Circle was formed. It has a membership of over 650 on its rolls at present.

The swami sojourned nearly nine months in S. Africa, aiming more at intensity of work than extensiveness. In August he had an interview with Field Marshal J. C. Smuts and the Rt. Hon. J. H. Hoffmeyr, who both expressed sympathy with the ideals and work of the Mission. In reply to the Swami's question whether the Government would not help the work of the Ramakrishna Mission if a Branch were to be established, the Rt. Hon. Hoffmeyr, Finance Member of the Government of S. Africa and Deputy Premier, replied that it would receive help in no smaller measure than that given to the Christian missions. The Swami flew from Johannesburg to New York, arriving in the U. S. A. on the 24th September. Since then he has been visiting the cities of the country and preaching mostly at the centres of the Ramakrishna Order established therein.

J'burg

N. M. PADAYACHEE  
J. K. DESAI

#### RAMAKRISHNA MISSION, SINGAPORE REPORT FOR THE YEAR 1947.

The report of the Ramakrishna Mission, Singapore, for the year 1947 shows a commendable record of social service and cultural activity.

Swami Bhaskarananda who was the President for 14 years and to whose devoted labours the present position of the centre owes its existence left for India and Swami Vamadevananda assumed charge as president and Resident Minister. He is assisted by Swami Somananda. Among the events of the year special mention must be made of the transfer of the Girls' Home to Penang and the reopening of the Saradamani Girls' school at Norris Road. A tailoring section was started at the Boys' Home, 179 Bartley Road. Among the distinguished visitors to the Centre were Mr. John A. Thivy, Representative of the Government of India and Ven. Lokamath, the Italian Buddhist Missionary.

The Bhagavad Gita classes and the Tirukkural classes continued to be well-attended. Swami Vamadevananda attended the Birthday celebrations at Kuala Lumpur and Penang and addressed gatherings. Swami Somananda gave four radio-talks which were much appreciated. There is an increasing demand for studies and expositions of Tamil classics.

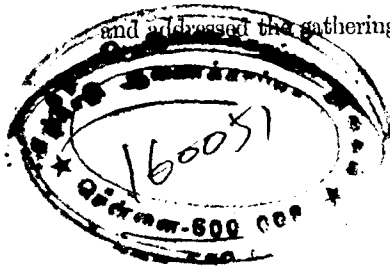
*Orphanages.* The strength of the Boys' Home was 66. The young children receive tuition at the Home and the others attend the day school run by the Mission and English schools. In September the foundation stone for workshop was laid by Mr. John Thivy.

The Vivekananda Boys' Tamil School with a strength of 135 boys and the Saradamani Girls' school with 136 girls, and the Night classes continued to work with full vigour.

The immediate needs of the centre seem to be a permanent building for the boys school costing S. 65,000 and a dormitory for boys.

#### PANDIT NEHRU'S VISIT TO VIVEKANANDA COLLEGE

The Vivekananda College had the proud privilege of welcoming Pandit Jawaharlal Nehru on Monday, the 26th of July. Panditji unveiled a life-size painting of Mahatmaji and addressed the gathering that had assembled to receive him.



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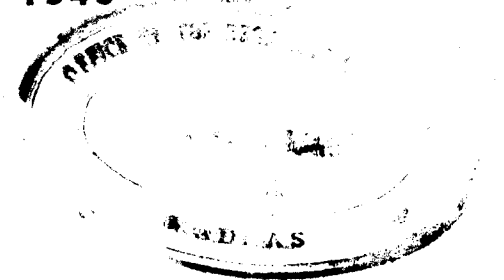
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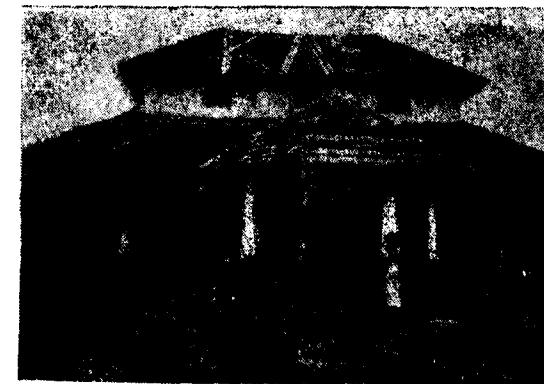
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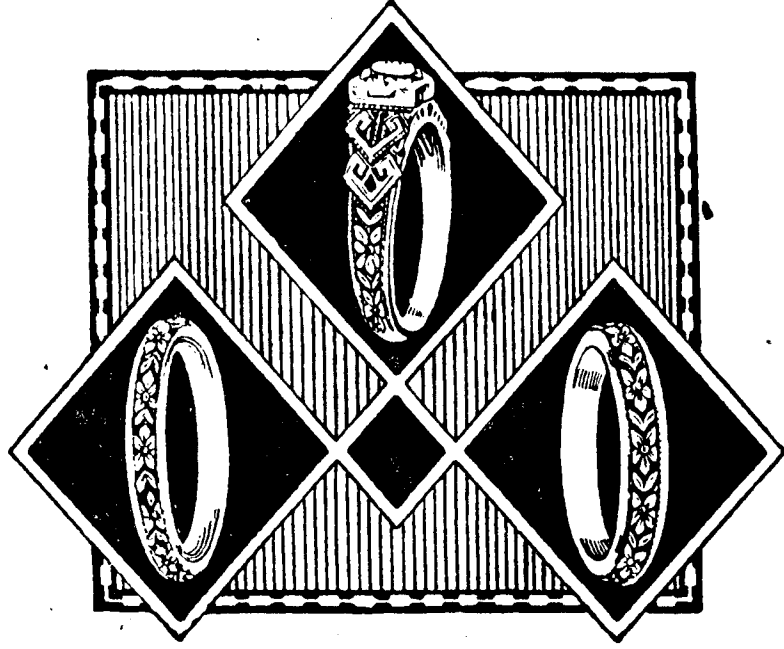
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## The Vedanta Kesari

VOLUME XXXV



NUMBER 5

SEPTEMBER, 1948

### HYMN - FLOWERS\*

यद्यपि त्वं गुणातीतो वाक्पतेरप्यगोचरः ।  
तथाप्या हृदयास्तोतुमुद्यता वाक् सदा मम ॥  
अतिभक्तिरसावेशविचारा विश्वतोमुख ।  
त्वत्प्रेरिता यतो नाथ नापराधोऽस्ति मे कश्चित् ॥  
त्वत्पादाब्जरजःपूतचिताभूतिविभूषितात् ।  
गृहाण मत्तः श्रीकण्ठ भावपूजामकृत्रिमाम् ॥  
हृत्पुष्कराख्ये स्नात्वान्तस्तीर्थे योगिनिषेविते ।  
सम्बोधधौतवसनः श्यामकण्ठं यजाम्यहम् ॥  
तुरीयोद्यानविकसत्संवित्सौरभनिर्भरैः ।  
गिरीश तिमृभिर्वाग्भिः स्तुतिपुष्पैः प्रपूज्यसे ॥  
भवद्भावरसोवेशात्ताण्डवाडम्बरोद्धतः ।  
मन्त्राध्वनि नदाम्यन्तः किमु वाह्यार्थभावनैः ॥  
भोग्यभोक्तृविभेदोत्थवासनेन्धनसञ्चयम् ।  
अद्वैताग्नौ जुहोम्यन्तः शांकरे श्रेयसां निधौ ॥  
मोक्षलक्ष्मीकराम्भोजपात्रे विन्यस्य संस्कृताम् ।  
निवेदयामि भगवन् प्राणसर्वस्वदक्षिणाम् ॥

Though You transcend all qualities and though You are beyond the grasp of even the Lord of speech, I am not to be blamed in any respect if my Voice rises ever and anon from the very depths of my Being, to praise you, for, O Omnipresent Lord! herself being completely lost in the bliss of Your exceeding devotion, this Voice is prompted only by You.

O Lord with shining neck! please accept from me, adorned with the Ash of supreme knowledge, secured from the holy cremation of the variegated objective world unfolding from you, like a lotus this ideal worship freed of all artificial accessories.

Bathing in the internal *Tirtha*, the lake of my own inner Being, resorted to by the *Yogins*, and wearing the clean garment of knowledge, I worship the Lord of blue neck.

O Lord of Speech! I worship you with the hymn-flowers of the threefold Speech, laden with the fragrance of consciousness and blooming in the garden of the transcendent state.

Overcome by the bliss of becoming Yourself, and wild with the display of dance, I am roaring in the realm of esoteric meditation. Wherefore should I think of extraneous objects?

The faggots of impressions accumulating from the distinction of the enjoyed and the enjoyer, I offer as oblation in the non-dual fire of Sankara, inside, the abode of Welfare.

Placing in the vessel of the lotus-palm of the Goddess of Release the finely prepared life of mine as the supreme gift, I offer it to you, O Lord!

—CHAKRAPANINATHA'S BHAVOPAHARA

STOTRA: 4, 5, 6, 7, 21, 33, 40, 43.

## OUR YOUTHS' ROLE IN THE NEW EDUCATION

Of quality and quantity which is the God the youth worships? We must be sure of this before we can try to know what role the youth will play in the new education. The youth is known for his all-out devotion to quality-life, quality-things, quality-education. He is also known for his power of amassing things in immense quantities. So then, can we say that the youth worships at both shrines? He may worship at the two shrines but he cannot have the blessings of both. None gets anything without losing something. The gains in one plane are earned at the cost of jewels of another plane. What we gain in quality we lose in quantity and *vice versa*. And the youth cannot claim that it is exempt from this law of quantity and quality working in inverse ratio.

The youth cannot also claim that it is immune from the quantity-emphasis that is so eloquent in modern civilization. The values of modern civilization are quantitative and material. How much is he worth? means how much money has he got? The idea of progress that is rooted in modern minds as the idea of change has substantially fattened this faith in quantitative values. The fatal result on young minds of this quantitative emphasis has been the loss of intensity on all planes. The youth is woefully bankrupt in intensity whether it is on the intellectual or physical plane. Even in the capacity for enjoyment which the modern says he has cultivated and perfected, the modern falls low when asked to stand beside his forebears. Those were wise words that said that the modern enjoys by proxy. He is anxious to witness manly sports, to see movies and other perform-

ances. In all these there is something passive about his enjoyment. It has become a kind of dope with him and as in the case of the opium-eater who is denied his quota in time he becomes a broken reed. If there is active participation on the part of the youth, that is, if the youth can be 'creative' and creates values from the aesthetic opportunities he gets, then these enjoyments will not lead him to barren satiety which is exactly what happens to-day. Even those things to which he takes to with a new gusto begins to bore him soon and he turns away from them with a frustration and a barren satiety.

The passivity which is at the root of this frustration and which has become a habit with us has long ago become the *la mode* in the sphere of education. The child and the youth are spoon-fed and they swallow things lying down. Witness for instance, the short-cuts and examination-pills that have invaded the markets as Examiners and Notes. The student is 'prepared' for the examination in a short time by these pick-ups. If the modern education has turned out only average individuals and not creative geniuses, the reason is to be found in the passive methods of instruction that are in vogue today. Education worth the name must unravel in us the springs of creativity. In other words education must help the youth to build himself anew in all planes, mental, intellectual and physical.

The conviction is gaining strength today in the thinking men of India and the West that the one way of disengaging the youth from this passivity and of accentuating creativity is by affording opportunities for

\* This feature will be maintained in coming months by Dr. V. Raghavan.



manual and productive work. Productive work not only engages the hands, but moulds the personality. In the India of today thinking men have come to realise increasingly the educational value and personality-building power of productive work and craft. The emphasis these receive in the Wardha Scheme and in the Basic Scheme is mainly the result of this timely realization.

Gandhiji as the true embodiment of Indian culture insisted on productive labour, manual work and craft being assigned an important place in the curricula. He was definitely of the view that without education having a manual emphasis the students will be crippled. The present generation of students will be doing a signal service to themselves and to the country by shaking off their dislike of manual work and taking to some craft or fruitful manual labour.

How manual work aids a great development of capacity and culture is brilliantly told by Ernest Wood whose beautiful words we make no excuse in quoting at length: 'The new education requires a great development of capacity by practical and manual work, not only for the stimulation of trades, industries and manufactures, but also for the culture of the people. The culture of an individual can never be complete without some capacity for productive work, for nature has endowed us to this end, and given us work as our chief joy and inspiration.'

'Productive work has this great educational value, that it induces an inner motive force which may almost be taken as an index to a man to show whether he is on the true path of culture. It is free from the burden of satiety which passive occupations inevitably bring. The true scientist, the

literary man, the musician, the craftsman—all become the vehicle of inspiration which leads them on and on in creative work into all its purposes, duties, efforts and enjoyments, of which they never tire. This honest capacity and enjoyment of work prepares the mind for the nobler forms of enjoyment embodied in arts and crafts and the right use of leisure.' Here is something for the modern student to understand, appreciate and practise.

The emphasis on manual work and productive labour is for taming the 'physical man' and harmonising him to the rhythm of the inner man. But then how to tame the inner man?

In addition to the currents and complexes that disrupt the personality of the youth, there is the utter lack of intensity and integrity of purpose in him which in fact is the supreme obstacle. We have already said that the besetting sin of the youth's life is want of intensity. From where can he indent it? Not from the physical, intellectual or mental reserves of his being. These exhaust themselves easily. These depend on deeper layers of our being. These are also corruptible.

There is a deeper, rather deepest core of youth's being which the youth has seldom tried to know or negotiate. Behind the physical, and mental reserves, even behind the intellectual is the source of all reserves and intensity. It is the Divine Self in us, the incorruptible, inexhaustible source of strength and sustenance; it is the inner living intensity of our lives.

How to get at this core? By the denial of the other layers of our being. Normally we live on the physical, intellectual or mental planes and do not seek entry into the spiritual plane. We must recognise the higher reality of the spiritual plane as the

source and sustenance of our intensity on other planes of existence and affirm that value. This is renunciation. Renunciation is not a kill-joy life, is not to be morose and to pull long faces. It is the affirmation of the spiritual self in us, it is the vindication of the inner living intensity. Which means the denial of our lower selves. Renunciation is the affirmation of a spiritual value. The youth should look at renunciation in this light. With that affirmation he will be indenting for the strength and intensity which distinguished our leaders and Masters.

The first step in the understanding of true religion is to know renunciation in the above light and to affirm it as such.

Love for research, a generosity of heart, integrity of intellect and wide sympathy are qualities of youth which the youth must necessarily bring to the tasks of his education. No Government, however concerned it may be with the people's welfare, can look to the development of the youth along these lines. The youth has to uplift himself by himself. Eternal vigilance is the price of achievement.

## A FEW THOUGHTS ON THE BIRTH OF THE DIVINE CHILD

By SWAMI NIRVIKALPANANDA

*We have great pleasure in introducing Swami Nirvikalpananda to our readers. He was till recently the editor of the Ramakrishna Prabha, our Telugu monthly. He is also the author of two books in Telugu, and his Gita is widely read and appreciated.—Ed.*

A strange child stepped into the mundane world on the eighth night of the dark fortnight of the moon. Quite contrary to the habit of new-born babes, it spoke instead of crying. It commanded its father to take it to the other shore of the river Jumna. Escaping the vigilant eyes of the jailors, who were overpowered by torpidity, they emerged out. The child Krishna reached Brindavan safely.

It may be unchristian to say so, but this incident certainly recalls the birth of Jesus in a manner almost similar. Krishna was born at midnight, when the night

was the darkest. The darkness was nothing but the 'dark night of the soul', through which the child's parents as also the righteous people of the world were passing. As soon as it was born it had to be hidden and taken to a place of safety, perhaps signifying thereby that spiritual values are not to be thrown open to the public who hardly understands their true worth.

King Kamsa and his servants were anxious to do away with the child as soon as it touched the earth. They feared their own death through the instrumentality of this babe. But one cannot hoodwink death, though he can hoodwink life. Kamsa's predecessor, Hiranya proved it once for all. He did not desire for immortality; he wanted non-death. That was the boon he asked for. But, alas! circumventing all the safeguards he took, death tore him into bits! It was neither day nor night, but *sandhya* time.

It was neither angel nor demon nor man, but it was man-lion. No weapons were used but nails. This time Kamsa wanted to put to death, the cause of death itself.

A man can live but he cannot control or command death. This great fact has been once again brought home to us in the death of Kamsa. However wide open you may keep your eyes, when death makes its appearance, your eyes get automatically closed. Sleep is a proof on a miniature scale of death, a daily remembrance of the last phase of life.

But the Divine child that stepped into Brindavan was immortal. Centuries have elapsed after his birth, but yet he lives and will live on for ever.

Meera, the Rajput queen of Chithor saw him. Sur Das, the blind singer of Gujrat, saw this naughty child nodding his head to every line of his musical composition.

An old widow of Kamarhati, who was a contemporary of Sri Ramakrishna had a strange vision of this child. One day suddenly he confronted her and asked for a

good and hearty meal. But when the widow went into the kitchen to bring some food, he disappeared. But this was only a ruse to get more from her: for afterwards the boy never left her.

Again, we do not know to how many fortunate and simple souls, he is going to give his *darshan*, stretching his hand for eatables, on his new birthday! This habit of asking for eatables never left him even in later life. When poverty-stricken Kuchela appeared in his court for some sort of material benefit, the same request was repeated. The poor man was forced to part with the small quantity of fried rice he had!

So, never ask him for material help. You will be deprived of what little you have. You can only ask for his grace. Then, he will not demand anything from you.

Whoever it may be, if one claps one's hands and calls him repeatedly and with heart-felt devotion, he will certainly stand by his side and bestow all grace. This is the only way to see him!

## THE NECESSITY OF DOUBT\*

By LAWRENCE HOUSMAN

In my conception of a possible unity of life in a future world, separable from physical phenomena, memory becomes a difficulty. Must not memory (deposited in the material brain and therefore dependent on that physical connection) be less conceivable as having a disembodied existence than the life-principle? The "conservation of energy" may be only another term for

the conservation of life; but if energy is life, then life (though not in its individual setting) is indestructible. But is memory? And without memory, can individuality be said to survive?

There are certain things which, without attempting to understand the how or the why of them, I am inclined to accept, and my inclination to accept them comes more

readily when they are vouched for by the prejudice; but where I find the scientist so much more trustworthy than the theologian is that he is so much more decently modest in his claims, so much more experimental and tentative in his conclusions, and so much more ready to accept new discoveries, disconcerting or even destructive to his previous conclusions, than is the theologian.

My distrust of theology is that it has so persistently pretended to be quite sure about things which are in their nature unknowable, or which can never have that approximate certainty at which, in certain matters, science has been able to arrive. What is called "divine revelation" may be absolutely convincing to its recipient, but all the conviction in the world, even of thousands who have come to similar convictions, does not make a single proof. Absolute conviction has characterized the followers of every exploded religion in the world till now; and there have been minds just as great as the minds through which "divine revelation" was passed on to the Christian world, which in the acceptance of divine revelations of a different order in other religions, were equally convinced of their truth.

Some of the fundamental doctrines of the Christian religion, (less fundamental perhaps, in the mind of the modernist, than they used to be), are in their nature impossible to prove. The Virgin Birth, for instance; how is that to be proved? It may be said, of course, that the Mother of God was incapable of telling a lie; but what evidence have we that she ever told anybody? The doctrine of the Virgin Birth is a theological assumption, due largely, it would seem, to the idea that the operation of gestation could be set in

process and carried through by a woman, without the entry into it of anything so related to sin as what is called "the lust of the flesh"; but that the male principle for the setting-going of that process could not be so predicated; that if Christ was "very God of very God," begotten without sin, then to the rather manicheeistic mind of early and mediaeval Christianity, Joseph could have no part in it. But I share with many others the feeling that the incarnation was not a real incarnation but only a one-sided one, if human paternity was not allowed to come in, as if there were something so evil in the male principle that mortal man was incapable of becoming the channel for the divine purpose, while mortal woman was capable.

Similarly without any possible proof is the Roman Catholic belief, (based upon the doctrine of original sin, and the necessity for its avoidance in this particular case), that the conception, called the "Immaculate Conception," of our lady by her mother, St. Anne, was by divine operation protected from the infection of original sin, though in her case she had a human parent for father? And one wonders why, if that divine operation and the elimination of original sin could be performed in the one case, it could not equally be performed in the other, and give a satisfactory clean birth-certificate to Christ as it did to his Mother.

There are other doctrines of the Christian Church which seem to me equally incapable of proof, even though they have secured the support and the absolute conviction of the faithful throughout the Christian era. The doctrine of the resurrection was most certainly connected originally with a belief which is no longer generally held, that the actual physical body which dies, rises again.

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If Christians have ceased to believe that, (and it is very difficult to think that—except for the very simple-minded—that belief is not entirely exploded), the doctrinal necessity for Christ to have risen again in his own body no longer holds. Indeed, the acceptance of the Gospel narrative in that connection presents one with a whole series of difficulties, in incidents which were supposed at the time to give support and proof, and which have now imported weakness and uncertainty to the narrative. For we are told not only that the risen Body brought back with it the marks of the wounds from which it died, (which are piously supposed to have remained permanent ever since), but we are told that that Body (even if it did not require sustenance), *did* take sustenance, in order to prove to the disciples its material existence. Now when Christ did that, was he only play-acting for the confirmation of hesitant faith, or was the risen Body of such a material character that it not only could eat food, but, one presumes, also digest it, and let it pass out in the ordinary operation of nature?

That suggestion will seem to some minds highly irreverent, but from the story it follows inevitably. And it does not somehow seem to consort well with the nature of a Body which has passed up into Heaven, and in Heaven has remained ever since.

Again, having saddled the Church with belief in that kind of a body, the Gospel proceeded to get rid of it through the process of what is called the Ascension; and if that visible and food-eating body so passed, and in like manner is to come again, where, one is forced to ask, is it now? Did it go through a process of spiritual evaporation when its uses for confirming faith were over? The Ascension, which was once an aid to faith, is now a difficulty.

I have given these instances straightforwardly, and, as some may think, with brutal literalness, in order to justify the attitude of greater distrust I have toward the teaching of theology than toward the teaching of science. But I am aware that in the east of my mind I am largely a pragmatist, and though I do not think that any amount of faith can make fact, I think that it can make for truth. I have already said that if belief in the Real Presence in the Sacrament is able to produce beauty of life as a result, there is for me truth in it, not in the theological definition which is called Transubstantiation, (which seems to me not to help, but to hinder acceptance) but in the power it gives to its believers to live beautiful lives in the service of others.

But I am not sure that confident belief in an individual existence after death, based on the physical resurrection, has had an entirely good influence on the Christian world. It may be that the accompanying belief in a future life of physical torture for the wicked is what has vitiated and done harm to the conception. But it seems quite certain that belief in an individual life after death, in bodies capable of experiencing physical torment, was very largely the explanation and the justification of the Church's sanction of torture, as a desperate means of inducing repentance before death, and of substituting for the pains of eternity, temporal pains more capable of producing a beneficent result.

It is probably equally true that the doctrine of reward after death, the righting of the inequalities and injustices of this world, has acted as a soporific on the social conscience of Christendom, enabling it to tolerate the hideous cruelties of war, and the injustices of a social system which, at the cost of the degradation and impoverish-

ment of the larger bulk of society, enabled a small minority to secure to itself the comforts and indulgences of life. And in spite of a very considerable departure from that attitude, in the alleviation of sub-human conditions both by individual charity and State aid, a too-easy acceptance of an iniquitous division of the world's goods has remained a characteristic of Christian society to this day, and attempts to modify it under what is called Communism or Socialism are angrily resisted, and very generally denounced as unchristian in conception.

I may be asked how, if I placed so much value on the products of religious convictions which I do not share, I can account for so great a consensus of conviction, if it is all based on something non-existent, and is therefore, in fact, pure superstition. But I do not think that it is based on something which is non-existent. There are constantly to be found in this material world instances of a strange unifying power, having hold and control over separate lives, so that the few become merged in the many by a will that seems not their own. The hive-instinct of bees, the communal instinct of ants (which find expression in acts of self-immolation which seem to indicate that the individual has become absolutely unself-regarding), the herd instinct of certain animals, and that same instinct in man, all indicate that in numbers there is some strange underlying power of attraction, a psychic gravitation making for unity, whether to ends good or bad, which the individual is unable to resist. There is also something strangely mysterious and attractive in the migration of birds,—in the race-memory, which causes for instance the young cuckoo, which knows only the country of its birth, to be able

(without leading) to follow its parents, months after they have gone. And if we find in so many forms of life this mysterious combined unity and attraction toward a common habit or purpose, it is not unreasonable that we should find it also in humanity—as indeed we do. And it may well be that (lying behind all appearances) a common source of life, having in it a unifying attraction, is what, all down the ages, has taken hold of saintly lives, and has had upon them an effect (in extreme cases it is described as the hypostatic union), of making them feel wholly and passionately drawn toward a personal God and a personal Christ. More than one of my friends who were real and devout Christians have told me that they feel an intense personal element in their relation to Christ; and that may well be because to them he is the type and symbol and realization of unified man.

One of these friends said a strange thing to me; he said he had always had a very special devotion, in the Trinitarian conception of God, for the Holy Spirit. He then added that he never felt that he had loved Christ nearly enough: but his feeling was that if he knew that Christ died mistakenly, believing that there was a life after death when in fact there was none, he should love him more. It was a strange admission; as if there were something more sublime and beautiful in a man laying down his life for his friends in a mistaken belief, than if he were doing it in a true one. I feel somehow that that added attraction to a Christ whose end, (as far as he individually was concerned), came to him on the cross of Calvary, is a sort of parable of what the attitude of humanity, and of all Christians, should still be, even if the hope of a future world were taken from them;

that in the added heroism of the practice and fulfilment of Christ's teachings without hope of reward in a future life, there would be added beauty, and so, in a way, added truth. For the elimination of the hope which is the allure which draws many tepid Christian souls into the paths of virtue, would test out with more certainty, because more unconditionally, man's attraction to the loveliness of all that Christ stands for.

There is a suggestion of that spiritual attitude, purged of all self-interest, in the declaration of St. Paul in the Epistle to the Romans; "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." There clearly is the suggestion that for the salvation of others he would be ready to give up his own share in the Life Eternal.

And if it is true that there is no greater love than this, that a man lay down his life for his friends, is there not a parallel truth in saying that there is as great a love in a man giving up hope of future life, without in any way deviating from the giving of his daily life to his friends under the rule of Christ's teaching, and not in any way letting his conduct be deflected by the surrender of an individual hope?

Many of the theologically-minded impatiently maintain that without hope of a future life there would be no reason in this world for humane and unselfish action, and that man would not have any incentive for living the good life. Apart from the fact that the good life produces more satisfying conditions not only for others, but for oneself, that the good life, the more commonly it was lived, would produce higher and higher conditions of life, (a consideration which needs no backing of a future life to recommend it to the socially-

mindful)—how many people, even in a society which calls itself Christian, do those theologically-minded ones imagine to be actuated from day to day, or indeed in the main aim of their life's activities, by belief in a life after death? I believe that the number whom that belief influences in any decisive sense, (in the sense, that is to say, of making them feel that if it is to have no future, this life is no longer worth living), is very small indeed; and therefore, though it may possibly be a valid consideration for theologians, philosophers, and choppers of logic, it is not in fact a consideration which enters very largely into human nature.

But though I do not think that belief in a future life has any large effect upon the life of the general community, I do think that an instinct for unity of life enters far more largely, and that a longing for unity in some form or another is latent in a great deal of human thought and feeling, similar to the unity latent or manifest in the life of the bee, or of the ant, of all herds, and of some bird-species. That instinct for unity is expressed with a poignant note of yearning in a poem by Matthew Arnold, who was, I suppose, an agnostic. Robert Louis Stevenson's remark, when he heard of Arnold's death, "How dreadful! He won't like God," may be remembered. It was a gibe, but it had in it a certain amount of truth. Matthew Arnold had what one might call a rather pernicky sense of values, but there is nothing pernicky in this passage, in which, while emphasizing the loneliness of the individual, he suggests the desire for a return to the underlying unity which lies deep in nature itself:

Yes! in the sea of life enisled,  
With echoing straits between us thrown,  
Dotting the shoreless watery wild,  
We mortal millions live alone.

The islands feel the enclasping flow,  
And then their endless bounds they know.

But when the moon their hollows lights,  
And they were swept by balms of spring,

And in their glens, on starry nights,  
The nightingales divinely sing;  
And lovely notes, from shore to shore,  
Across the sounds and channels pour—

Oh! then a longing like despair  
Is to their farthest caverns sent;  
For surely once, they feel, we were  
Parts of a single continent!  
Now round us spreads the watery plain—  
Oh might our margins meet again!

Who order'd, that their longing's fire  
Should be, as soon as kindled, cool'd?  
Who renders vain their deep desire?—  
A god, a God their severance ruled!  
And bade betwixt their shores to be  
The unplumb'd, salt, estranging sea

In that passage we have the conception of a latent unity, romantically and passionately expressed, and it is perhaps unavoidable that in human nature's reaching out for hidden truth there should be that underlying element of emotion and romance. It requires a very special and scientifically trained mind to approach the problem of the unknown with the nicety of cold precision. A scientist may become excited over his approach to a discovery, but he must be very careful that excitement does not enter into the process by which he verifies his discovery. But in man's search into what is called spiritual truth, it seems inevitable that emotion should enter, and passion and excitement be an inseparable accompaniment. If that difference is inevitable from the nature of the research, is it to be regarded as

an evil—the presence, I mean, of emotion in spiritual discovery?

Three great principles come within the apprehension of man, which, as they have within them no element of evil, he has predicted as attributes of the Deity—truth, beauty, and goodness. For his apprehension of these three attributes, man needs in each case a focus. Truth, the truth of science—truth indeed of whatever kind, coming to man through his reasoning faculties—needs definition and demonstration. It is only through expression that it can be apprehended by the human brain. Similarly, goodness needs expression; and when we see goodness expressed in the lives of men, it rouses emotion, and even when the emotion, is joyful, it often brings tears. It is the same with beauty. Those who are sensitive to beauty feel toward it very much the same emotion—joy mingled with tears—as most of us feel toward goodness. Each of these attributes (as we predicate) of the divine nature, has in it the nature of perfection, having no admixture of evil. Yet it may be held that (however lovely the expression) in the mere fact that it is reduced to a form capable of human apprehension it falls in some way short of perfection. No artist ever thought his work quite perfect; there was always something beyond which he could not reach. No saint ever regarded his goodness as anything more than a faint and faulty reflection of the goodness as anything more than a faint and faulty reflection of the goodness to which he aspired. No Christian regards the life of any saint of the Church, however lovely and attractive, as comparable to the life of Christ.

Those who believe in a full sense in the divinity of Christ, necessarily maintain that Christ's life was perfect. Those who

do not regard his divinity quite in the same light, would hold that Christ's expression of goodness lay under the same limitation as all expression of Christ's life given in the Gospel narrative, being human expression, did necessarily fall short of perfection, just as (and much more evidently) the expression of the spirit of Christ's teaching has fallen short of perfection in the life of the Church all down the ages.

May it not be that a sense of that inability to express and to carry on perfection, even in the life of the Church that claimed to be divinely inspired, was the root cause of that doctrine of the Real Presence, round acceptance of which the devotion of the Catholic Church has centred? There man has given himself a focus which is at once truly mysterious, yet tangible - the consecrated element which he takes and receives as the embodiment of that perfection of goodness which for him is the living Christ.

It is on these lines that I have a real respect and reverence for the doctrine of the Real Presence, even though the doctrine of transubstantiation repels me; and it seems to me very doubtful whether, without some such focus for worship and devotion, the life and mind of man can find fulfilment and satisfaction. I feel that his quest for goodness must have an emotional fulfilment, else his worship of it will fall short, and tend to become cold.

And under that central act of Christian worship lies surely a great yearning for, and firm belief in unity. By whatever means men approach that ideal, a striving toward unity is the common bond of all the great religions of the world.

This has been wonderfully summed up for us by the writer of the *Theologia Germanica* in his declaration, repeated

again and again with different illustrations, that "separation is the only sin"; and the more one examines into the nature of what we call sin, the more we find that separation is what always underlies it, and is the reason why we reprobate it. The separation of our own interest from the interests of others; the will to acquire what seems good for ourselves, to the hurt of others; the deprivation of others that we may gain; the refusal of sympathy and understanding; indifference to the harder lot of others; a belief in our own superiority to others;—all these are acts and thoughts of a separating character; and even when we come to acts of comparative benevolence, in the very fact that they are comparative they fall short of the perfect unity, and have in them an element of separation. Prayers for self or family or nation to be favoured above others, are by their very nature imperfect. The true aim of prayer should be so close a unity of interests that a desire for the partial bestowing of benefit can have no part in it. That is quite definitely what Christ laid down when he defined the absolute impartiality of man's "Father in Heaven", indicating as the only way to that perfection, nor merely that we should love our neighbour, but our enemy also. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect."

If that is the divine nature, then the whole aim of man's religious life should be to acquire a similar impartiality of bene-

ficence in his daily life; and if that is the all-embracing truth of the Christian religion, one sees how terribly far all Christendom has departed from it, how dumb are the mouths of our Christian teachers, and how blind are the shepherds of Christ's flock, who, in the face of that teaching, can under any circumstances preach acceptance of war.

This question of partiality or impartiality as an attribute of Deity seems somewhat to link up with that of personality. Starting from man's own conception of personality, it is easier to imagine Deity as impartial if He is also impersonal; for if conscious personality is an essential of the divine nature, it is difficult to think that He does not favour, or regard more favourably, the righteous man than the unrighteous; it has certainly been a persistent feature of religious belief to hold that the righteous man was favoured above the wicked, and that on the wicked judgment of a very drastic and miraculous kind did sometimes descend. On the other hand, whether we believe that the Creator of things is personal or impersonal, there is certainly in the products of creation a large amount of what looks like unselectiveness the bringing into being, that is to say, of many very undesirable forms of life for which we can find no possible use, and which, if creation were a designed process for the final production of the human race, has put in its way a number of apparently needless obstacles—sometimes even devastating hindrances to well-being. Locusts are one instance, the white ant another, the tsetse-fly another. And when one looks at the products of evolution, it does certainly seem more probable that the life-source is of a blindly impelled or impelling character, rather than of a designing and selective character.

Similarly, if we assume that the creative aim was in any sense geocentric, (not in the physical but in the spiritual sense), with man made in the image of God as its ultimate aim, it is difficult to reconcile that with the existence of a universe in which there are millions of stars and solar systems which are millions of light years away. And that seems still more the inevitable conclusion if scientists are right in maintaining, in the face of a cosmos so vast, that the likelihood of there being other habitable worlds, capable of producing anything comparable to the human race, is improbable, or that such results would be only very exceptional. But directly one regards the existing universe, not as something *designed*, but as the out-come of an impelling creative force, (impersonal in character), the immensity of the universe ceases to be a difficulty.

It is also, I think, true, or it seems true to me, that the latest definition of matter, so entirely different from or even contrary to, so recent a definition as the atomic theory—makes matter, one might almost say an immaterial thing; it does not go any nearer to making it a personal thing; yet it does seem to bring it nearer to being conceived of as an uncreated principle, which never had a beginning, and will never have an end.

I have never felt that the predication of a personal God, whatever you choose to imagine about the attributes of a transcendent Personality, came any nearer to satisfying man's reason as to the problem of things either having had a beginning, or never having had a beginning. We are told that eternity is altogether different from time—time being merely a condition which came into existence along with matter and a creation which had in it movement

and change; but it remains absolutely ununderstandable to human reason that a transcendent being, whose all-embracing attribute we are told is love, could have existed in a state called eternity with nothing on which love could operate or be, except in a state of self-contemplation. It is impossible to think of what we call love as existing so unconditionally and so unrelated to anything except itself.

All this is no doubt very crudely expressed, but after all, man cannot approach belief in Deity and in the attributes of Deity except through his reason, even though he has to admit that existence itself goes altogether beyond reason, impossible for him to define or to understand. But up to the limits of what reason can attain to, reason, and not unreason or the contradiction of reason, must be his guide; and I have found it more and more difficult, in viewing the nature of creation in this world and in the universe beyond, to accept the solution of a transcendent, conscious, pre-existent, personal Deity.

When one considers the relation of life to the material of which one's body is composed, and to personality, it seems to me that for the production of what we regard as personality a conjunction of the two is necessary. I have already referred to memory as dependent upon the functioning of a material brain, and of my inability to conceive of memory being retained without some mould or matrix on which the impression has been left. I do not deny that a matrix, spiritual in character, is theoretically conceivable—that the life which has entered the body and so become conscious may conceivably pass back to its source, (if it did indeed come from a common source, from something external and pre-existent); but it is quite unprovable. If it does so pass

on without total dispersion, remaining a sort of disembodied entity, capable of being re-embodied, then it seems to me that the idea of re-incarnation in a series of lives is just as reasonable (and a good more interesting) than the Christian idea of one perpetual unreincarnated life. If there is life after death, why not also before birth, but—in each case—without the connecting link of memory?

The question of how far one's body really is oneself, has always interested me. It is quite clear that those parts of me which are without sentient life have no real part in my self; my nail-parings and my hair can be cut off and thrown away without any diminution or loss of completeness of what I call my self; and I can, with not much more inconvenience, and with no diminution of identity, lose small portions of my sentient body with no loss of self. Even the loss of an arm or a leg, or even both arms and both legs, though it may impose great inconvenience and change of condition, has not taken anything from myself. It is only when something happens to a part of my body without which life cannot go on, that the self seems to be in any way inseparable from the body.

On those lines the body seems, from the mental and spiritual point of view, a very unimportant thing. On the other hand, the mind is entirely dependent upon the body for receiving into itself the experiences of life, and not only the sensuous joys of the body, but also its experiences of moral values; and its means of acquiring the highest forms of knowledge are entirely dependent upon the physical faculties. One cannot develop one's sense of beauty without the assistance of the ear and the eye, nor can one acquire knowledge of truth or appreciate goodness without those purely

physical aids; and so long as conscious life remains in the body, those physical senses are such close sharers in the joy—the eye delighting in form and colour, the ear in the vibrations of sound, the nostrils in the delight of fragrance, the hands in the delicious experiences of texture as we touch—that it is difficult to regard them as the unconscious things which they would immediately become, were the brain no longer to function in and through them.

So, while the connection remains, it does seem as though all those senses had a sort of subordinate self, though only of a conditional character; and it has sometimes occurred to me whether there may not be a similar relation between what George Tyrrell described as the pseudo-personality of the individual and the one true personality which he called Christ to that existing between the conscious life of the body and the personal and all-embracing "self"; and whether, when the individual life goes back to its primal source, it may not have a related life, a share in a universal consciousness which has shed all the limitations of individuality.

I do not say that I believe this; but there is nothing in it (as there is in the idea of a separate surviving individuality after death) that I am unable to believe.

My main difficulty in deciding what to believe about a future life, is that I am up against the apparently unavoidable ten-

dency of the human mind to conceive of Deity and spirit in anthropomorphic terms. In presenting ourselves with a personal God, we almost inevitably endow Him with the conditions and directions of our human personality, even though we deny it. We present Him with the things we most admire in ourselves, having in past ages endowed Him with the attributes of scorn, anger, indignation, vengeance, accompanied occasionally by patience, long suffering, and, for a climax, repentance; and then later, with pity, mercy, and love. And though I can accept those final attributes in some all-combining personality, which through the process of evolution is emerging into being through the experiences of the human race, I cannot conceive of them as the attributes of a transcendent and pre-existing Deity, before the creation of this or any other world. So I am led to the conclusion that if there is some kind of a personal God, man is, (through the process of evolution), if not his maker, His matrix, and Christ the best expression of Him up to date. But if He has not found his way into being through the human race, but lies back in the dynamic forces of the universe, then though there may be, in the driving of those forces, an immanent will, which becomes a life-force in an ever-ascending scale through greater complexities of form, and higher and higher attainments of consciousness, I cannot conceive of it as a personal God.

## AKKA MAHADEVI

By P. SAMA RAO, B. A., B. L.

In the history of Indian mysticism Akka Mahadevi occupies a supreme place. She is not a mythical personage, but a historical reality of the early thirteenth century A. D. She radiates the highest spiritual thought through a most charming personality in which the sensuousness of the mundane and ecstasy of the supra-mundane blend themselves to form something of a formful divinity. She achieved this lofty state, not by chilling abnegation of life but by a colourful participation in life's joys in perfect detachment. She stands as the symbol of the synthesis of the four traditional Paths. Like Meera of the North and Andal of the South she joins to her spiritual eminence high poetical sensibility and power of words.

Akka Mahadevi was born of Sumati and Nirmala, both great devotees of the Lord Shiva, at Udatadi near Shimoga, once the capital of a flourishing small kingdom in the last years of the 12th century A. D. She grew into a fine flower of luscious beauty and innocence:

'To the passionate she was a source of sin,

She robbed the glamour of the sensuous  
Tainting the moral'.

As Akka came of age, her parents became anxious, not knowing to whom they should give their daughter's hand in marriage. Akka herself was indifferent to this, as something in her told her that Shiva alone was her lord. So she dedicated herself and her all to Him to the knowledge of her parents.

One evening as Kausika, the chief of the

place was returning in a procession from his royal hunt she went out to witness its grandeur. His eyes fell on her and he soon determined to have her for his wife. She was a Veerasaiva while he was Jain. Her parents were in a dilemma: They knew that Akka had chosen Chenna Mallikarjuna (Shiva) as her lord, but at the same time they were afraid of going against the wishes of the chief of the place. Akka knew the plight of her parents and consented to marry him provided he allowed her all facilities for the worship of the Lord, and if this were obstructed in any way thrice she would be free to leave him. In his passion he was blind to the implications of the promise. He thought that he would be able to tame her to his ways and belief. The chief agreed. Very soon after the marriage thrice he defaulted and she secured her freedom to pursue with zest her devotion to Chenna Mallikarjuna at Sri Saila.

This in a nutshell is her life on the material plane.

Mysticism is the source and sustenance of all true poetic inspiration and hence is enshrined in it all that is of the finest perfection in life. It is bathed in the consciousness which not knowing itself craves after something indescribable like the cloud. In the final stage of spiritual enlightenment the subject and the object together with the link of consciousness between them become indistinguishably one. The self forgets itself, merges itself in the Higher Overself. In this forgetfulness there is a poetic abandon sweetly its own. Highest poetry and highest spirituality meet and clasp their hands and plight their troth not to know themselves

as distinct from each other. Out of this union is born the mystic feeling of oneness with God and His creation. Out of this mystic feeling has come the poetic words of Akka Mahadevi. She pictures this spiritual abandon in beautiful words:

" Lord, You may hear me, or you may not;  
But I shall never be content without  
singing Thy glory.

Lord, you may become mine, or you may  
not!

But I shall never be content without  
worshipping Thee;

Lord, you may accept me, or you may not!  
But I shall never be content without  
hugging Thee;

From this realisation was born an all enveloping consciousness that saw nothing distinct, but all as one whole. Akka knew not the gross from the subtle, the virtuous from the sinning, the high from the low and the desirable from the undesirable. She realised that everything was a sweet consecration unto God and only His manifestation. In His immanence He knew no distinctions and His devotees, if true to Him ought not to nourish it too.

Akka regarded the earth and its felicities as harmful to spiritual growth. But she would not shun them, for they were as much of divine origin as their virtuous counterparts. There was for her nothing absolutely vicious or sinful but what the mind in using them turned them out to be. Everything except the sincere devotion to the Lord which brought bliss and felicity of a different order, ethereal in its wake, was transient and fugitive and ought not to be adopted into healthy life. Everything was illusion that screened the God head:

To the Yogi, Yogini is the illusion;  
To the Savan, Savani is the illusion;

To the Yati, the illusion is the flattery.  
She sums up all illusion in her pretty say:

Illusion is the shadow that pursues the  
body;

Illusion is the mind that haunts all life;  
Illusion is the memory that sways the  
mind

Illusion is the awareness of the memory  
The illusion it's that goads at the back  
of humanity with its remorseless whip.

Since the mind is the seat of illusion, there cannot be liberation till it is completely purged of its mind-ness, till it is surrendered to the Lord. And so she beautifully admits:

'I have but one mind, and when I once  
surrender it to Thee,

Will I have the worldly being again, My  
Lord?

Still she ardently pleads for a perfect detachment from the world:

"If one could play the serpent with its  
fangs unremoved the contact with  
the serpent is just;

If one could be fond of the body without  
getting affected with its senses the  
attachment to the body is just;

Lord, blame not those as clinging to the  
body, if through it they have realised  
Thee."

Her conclusion that way is fortified by the fact that the human body is the living temple of God, and it is through its senses, physical and intuitional that the Divine could be apprehended.

"There is the illusion in front of man, it  
troubles him in the form of woman;

There is the illusion ahead of woman, it  
troubles her in the form of man;"

Or more ecstatic when she fondles the protean Divine,

"O Lord, how small art Thou become in  
my hand,

Thou who art immense, ten-shouldered,  
extending to the ten directions, infinite!

Thou, who hast Thy feet deeper than the  
nether world and a head bejewelled,  
crowned and lustrous, beyond the  
highest regions?"

Although she feels that the human is powerless against earth's illusions and to unravel her mysteries, she is not deterred by any of them, for she had developed a synoptic vision of things and touched the centre of all life. She could therefore boldly exclaim,

If fire sparkles out on stirring I shall  
deem my hunger and thirst are satisfied;

If the fleeting cloud gets tattered and  
pours itself on me, I shall deem it's  
for my bath;

If the hill falls down on me, I shall consider  
a flower has fallen;

We often find a very illuminating strand of Advaitic teaching in the utterances of Akka Mahadevi, though she cannot be said to be an Advaitin. She was a Bhakta of the perfect type, but yet her Bhakti like others often bordered on the Jnana of the highest type:

When my mind attains Thy form whom  
am I to serve O Lord,

When my mind attains Thy form, whom  
am I to remember?

When my breath attains thy form, whom  
am I to adore?

When my consciousness has become  
Thine, whom am I then to know?

Thou hast made me forget Thee, My  
Lord, for thou hast become thyself in  
me in Thine own

Again,

'If the symbol and the identity with it  
If the contact as well as the release,  
If the commission and the omission, And

If 'you' and 'I' are all absolved in the  
Lord,

There remains but 'Nothing', you know.

Her child-like wonder at creation and her synoptic outlook, terribly kind, are most remarkable. She sets most beautifully her spiritual achievement stage by stage:

"Crossing the threshold of the secret  
doorway I have scaled the earth;

Climbing up the roots of conduct I have  
reached the point of union;

Scaling up the rungs of renunciation I  
have touched the highest Mount,"

a confession, which is ethically one of the greatest we could ever come across. She was thus beyond all caste, creed and colour and leant as she did only on Infinity.

To Akka Mahadevi there was nothing specially precious excepting her Lord Mallikarjuna, for there was no ego in her. She believed that distinction was born of the ego, and that nothing short of a perfect union with the Godhead could fortify the soul against the buffets of the world; nor could anything other than that solve life's mysteries and throw open the gates of bliss to the aspirant.

This bliss is a concomitant of a simplified existence akin to that of God who as St. John of the Cross said "was in his simple being...all the virtues and grandeurs of His attributes". But this simplification is not possible unless one has shed all the transient and the non-essential and "spoused" himself to serve the Lord with an abandon like His own. This coalescence of the self with the Universal Self enables him to perceive all beings in his own self. Sometimes the immanence of God is patent; more often it is latent as Akka Mahadevi found:

"Like the Patience concealed in earth;  
Like the sweetness latent in fruit;

Like the gold concealed in spar;  
Like the oil latent in sesame;  
And,.....like the Truth concealed in  
attitude."

This is supported by the great words of the Svetasvataraopanishad, which in its translation reads,

"The One without a second is the Lord,  
Concealed in beings all, pervading all,  
The inner self of all; impelled by Him,  
And all the deeds; he is the stay of all,  
He is witness, He is consciousness and He  
Is lone and of attributes He is wholly  
void."

That is what Akka Mahadevi's compatriot meant when he said,

"It is void in the beginning, void in the  
end;

It gets spoilt in the middle knowingly,  
see!

It is its own testimony in the world, that  
it becomes so, O Lord!"

and Chenna Basava confirmed in

"The body and the space sunk themselves  
in limbleness;

The mind and the space sunk themselves  
in limbleness;

The attitude and the space sunk  
themselves in limbleness;

Space mixed with space and became  
Space!"

The romance between the self and the Universal Self which in its idealistic description has all the glamour of the best in the terrestrial is the very essence of the

devotional Path. Thus the sublimated poetry of romance is also the highest philosophy, because the mystic essence of Equality or Samatva is common to them. What better instance of a perfect consecration could be given in Akka Mahadevi's own words,

"I have given myself away to Thee,  
And 'Thou to me';  
If Thou deserted me not  
I shall never desert Thee;  
Are there places distinct for me and  
Thee?"

Yet, she is full of flesh and blood, and natural. She is neither a vision nor a legend; nor is she like the midday sun repellingly scorchful with her purity. She has confessed her attitude to life in the spirit of *padmapatramivambhasa* saying that she would neither desert the world nor be attached to it as though it were the "be-all and the end-all of all existence".

"I shall not give up the world, and shall  
not know it to shrivel and sink;

I shall become the formless, but yet will  
walk hand in hand with form;

I shall efface the outside remembering  
the in;

I shall not be deterred by anything that  
is said;

Like the lotus in water I shall remain  
the eleventh amid the ten."

It is this ideal realisation that really links up the earth with heaven, and has turned the human into the divine.

## RELIGION AND SPIRITUALITY

By Prof. AKSHAYA KUMAR BANNERJI, M. A.

*The source of religion:* Religion is the self-expression of the essential spiritual consciousness of man. This inherent spiritual consciousness has made man a rebellious child of Nature. Born with a psychophysical embodiment subject to the laws of physical and psychical nature, man finds himself under various kinds of limitation and bondage. His physical and vital needs, his mental desires and passions, the pressure of natural and social environments, are constant sources of irritation and sorrow to him. But the innermost spiritual urge in him refuses to recognise these limitations and bondages, these irritations and sorrows, as inevitably bound up with his existence. He declares rebellion against the worldly forces. He demands perfect freedom—freedom from forms of bondage and limitation, which his psychophysical organism imposes upon him. His spiritual consciousness inspires his intellect and heart from within with the idea that he is essentially a spiritual being and as such he has the inherent right to emancipate himself from the present subjection to forces and laws of empirical nature, to attain mastery over his sensuous and mental propensities and passions, to rise above all weakness and to enjoy the bliss of absolute freedom. It accordingly creates within his inner mind a craving for the Infinite and Eternal, an aspiration for absolute Truth, Beauty, Goodness, and Blissfulness, a demand for transcending the natural finitude and restrictions, the natural limitations of knowledge and power, the natural imperfections of character and enjoyment. Impelled by this spiritual consciousness man seems to assert his claim to be a free citizen of some supernatural spiritual world,—a world of perfect freedom and bliss, of infinite and eternal existence, of absolute Truth, Beauty and Purity. It is this innermost demand of essential spiritual nature of man which is at the root of all religions and which finds outer expression in the apparently diverse forms of religion among the different sections of the human race.

*The end of Religion:* Every genuine system of religion is designed to be a particular path from the slavery of natural life to the freedom of spiritual life, from subjection to the physical and mental wants and troubles and hankerings of normal worldly existence to the enjoyment of a self-fulfilled life free from all wants and hankerings and cares and anxieties, from the attachment to the finite and transitory objects of sense-objects and the sorrows concomitant with such attachment to blissful participation in the infinite eternal perfect life of the supreme spirit. Every religion prescribes a systematic course of intellectual, emotional, volitional, and physical discipline which is intended to construct a bridge for passing from the world of bondage and sorrow to the world of freedom and joy, from the domain of the finite and temporal to the realm of the Infinite and Eternal, from the empire of Death to the empire of Immortal Bliss. Every religion has for its ultimate aim the realisation of the perfectly true, good, beautiful, and blissful spirit in the human consciousness. Every religion seeks to raise man to a plane of consciousness, in which he should feel the

inner unity of all life and all existence, in which he should experience the spiritual identity of his own existence with the existence of all and hence should become a perfect embodiment of love and purity and joy.

*The common features of all religions:* Originating from the common spiritual urge inherent in all human souls, all religions have not only a common ultimate aim, but also have all their fundamental feature in common with one another. All religions emphasise the necessity of the cultivation of truthfulness, justice, and universal love, of purity and charity in thought, speech and action, of harmony in inner life in relation with all fellow-beings, of control over lust, avarice, anger, malice, hatred, fear and all selfish propensities, of respect for life and properties, feelings and sentiments, honest ideas and cherished ideals of other people, of faith in the divinely regulated moral order of the universe, and of the sense of inner unity with all fellowmen and fellow-creatures. All religions enjoin upon man to subordinate their transitory and finite worldly interests,—their pleasure, power, prosperity, social position, political distinction etc.—to the supreme spiritual ideal of human life. All religions proclaim with one voice the intrinsic superiority of spirit to matter, of spiritual welfare to material gain, of a life dedicated to spiritual culture involving sacrifice of material interests to a life intoxicated with mundane objects and enjoying the fortunes of this world. All religions teach men to rise above all differences and conflicts, which are originated from their selfish desires, their worldly ambitions, their narrow outlook, their ignorance of, or indifference to, the true ideal of human life, and to be united with all men in love and

friendliness. All religions strongly point out that for the purpose of the spiritual fulfilment of his own life, every man must cultivate brotherly feelings towards all, must learn to identify his own true good with the good of the society, must purify his body and mind through selfless service to fellow beings, must develop the spirit of self-sacrifice for the welfare of others, must by all means try to realise the inner spiritual unity of all human beings,—irrespective of all outer social, communal, national, intellectual, political, moral, and economic differences,—and ultimately to realise the spiritual ground of unity of all living beings and of all finite and temporal existences.

*Religions differ necessarily in outer features:* Thus it is obvious to every truth-seeker that all religions have the same end. They are born of the same spiritual urge of the human consciousness. They have the same ultimate ideal in view. The essential features of all of them are identical in nature. Hence it can be truly asserted that, Religion is essentially one and the same for all men of all countries, all ages, all races and all grades of social and cultural development. Nevertheless, in practical life, religion appears in diverse forms in the human society, and these forms, when viewed superficially are often found to be unlike and incompatible with each other. When for the purpose of systematic practice of religion in actual life and the regulation of all departments of human endeavours with the same spiritual end in view, religion is sought to be embodied in the concrete form of a system of metaphysical ideas or articles of faith and a set of codified rules and regulations and practices, various differences arise between one such form of religion and another. The human soul has

a deep-seated aspiration for the realisation of the absolute Truth; but every metaphysical idea about this Truth is only an attempt at the intellectual apprehension of this Truth, and an intellectual concept being necessarily relative, can never perfectly unveil the absolute Truth. On the other hand, man in his actual life can never pursue the Truth without forming an intellectual idea about it. Different philosophers arrive as the result of their speculations at different conceptions about the absolute Truth and these conceptions are assumed as the bases of different religious systems.

*Differences of intellectual conceptions about Reality:* Some metaphysical thinkers conceive the ultimate Reality as an omnipotent, omniscient, spiritual Personality and others as an impersonal spiritual Principle; others again find no ultimate self-existent permanent Reality either personal or impersonal, either spiritual or non-spiritual, behind this world of finitude, change and relativity, and conceive as the infinite and eternal absolute Void. Among those who arrive at the conception of a supreme personal Being as the ultimate or absolute Reality, various differences arise with regard to the true nature of this personal Being and His relation to the universe of finite, changing, imperfect conscious and unconscious existences. Philosophers differ also in their conceptions about the ultimate character of the soul and the cosmic order. All conceptions being intellectual and such relative and provisional, such differences are not unnatural and unexpected. As men have to base the courses of their religious self-discipline on such intellectual conceptions about the ultimate truth, for which they feel a deep aspiration in their innermost nature, the differences of the intellectual conceptions are reflected on the forms of

religion and hence the forms of religion widely differ. Accordingly we find in the world great atheistic religions, e.g., Buddhism, Jainism, Humanism, great theistic religions, great deistic religions, great polytheistic religions, great non-dualistic religions, and so on. The followers of these systems of religions generally forget that all the metaphysical doctrines expounded by the great teachers and founders of different religious sects are only relative and provisional intellectual approaches to the absolute Truth, which transcends the domain of intellect. This Truth draws the human consciousness towards itself from beyond the region of intellectual knowledge and can be realised by the consciousness, only when as the final result of the deepest spiritual discipline it transcends the intellectual plane and becomes in the supra-intellectual plane perfectly illumined by the Divine Light and wholly absorbed in, and identified with, the Truth.

*Differences of religious practices:* Again, the self-unfoldment of the spiritual nature of man being conditioned by his psychophysical nature, religious discipline necessarily involves the subjection of the body, the senses, the mind and the heart to a set of regulative rules of conduct. The natural demands and propensities of the body, the senses, the mind, and heart have to be controlled and regulated by these rules of conduct, so that they may be good instruments for, and not hindrances to, the progressive self-realisation of the spirit embodied in them. Here also, though the purpose of the rules and regulations is the same, in all religious systems, the actual rules and practices with regard to particular forms of conduct are found to differ in different religions. These rules and practices are not unoften considerably influenced by the

social, political, and cultural conditions, the natural environments and the distinctive physical and mental characteristics of the people, among whom a particular religion may take a definite shape. Different religious systems prescribe different forms of religious rites and ceremonies, different modes of worship and prayer, different methods of body control, sense control and mind control, different ways of putting the consciousness in tune with the universal, eternal, infinite, transcendent, Reality and so on. All such prescribed rules for the progress of religious life are specially connected with the physical, vital and mental planes, and they are meant to raise the human life gradually to higher and higher spiritual planes and ultimately to the plane of perfect spiritual illumination and self-fulfilment.

Thus it is clear that it is the diversities of the means and contrivances which are the grounds of the differences among the religious systems governing the different sections of the human race, while the end of all of them is the same, i. e., the satisfaction of the innermost spiritual demand of the human nature.

*A spirit of toleration and respect essential for religious self-fulfilment:* Just as there are differences of physical features, differences of manners and customs, differences of tastes and ideologies, differences of environmental conditions, among the different sections of mankind, so there have always been and there will always be differences of religious ideas, beliefs, sentiments and practices in the human society. But every religious man ought to carefully bear in mind that the soul of religion is the same and that the diverse ideas, beliefs, sentiments and practices are only outwardly different embodiments in which the same

soul appears and through which the same soul seeks to realise itself. Hence toleration and respect for all religious systems should be regarded as an essential virtue for every spiritual aspirant belonging to every religious cult. Toleration and respect originate from humility, while intolerance and disrespect originate from conceit. Humility and absence of conceit is indispensably necessary for spiritual progress and hence toleration and respect for the religious views, practices and sentiments of the people of all communities are also essential conditions for the spiritual self-development of the followers of every religious sect. Fanaticism, bigotry, the superstitious belief that one's own system is the only possible path of spiritual self-fulfilment and one's own view of the nature of the ultimate Reality absolutely represents the Truth an attitude of intolerance, disregard and hatred of all other views and other forms of religious discipline,—this is a vice which if deliberately indulged in would for ever veil the face of Truth and render all efforts for spiritual self-fulfilment futile. A man whose character and outlook are vitiated by self-conceit and want of humility, intolerance and disrespect, fanaticism and bigotry, voluntarily cultivates a sense of separation from and conflict with others and hence cannot advance in the path of the realisation of the infinity and the universality of the Spirit within his consciousness. A religious sect which is dominated by such an attitude becomes despiritualised and loses its character as a path of Truth-realisation; true spiritual aspirants gradually lose faith in such a despiritualised religious cult.

*Truthful pursuit of one system and loving regard for all systems necessary for spiritual progress:* Every sincere and earnest aspirant

for spiritual self-fulfilment must adopt a particular line of self discipline and must therefore adhere to a particular religious faith; but he must at the same time cultivate a spirit of universal toleration and respect for all other religious faiths, a spirit of humility and open-heartedness, a spirit of sympathy and love for all persons of all communities and races and nations, a spirit of sweet and harmonious relationship with all fellow creatures. It is only through systematic discipline of the body, the senses, the mind, and the intellect in accordance with a particular well established religious system and the cultivation of such a noble spirit, that a man can progressively ascend to higher and higher planes of consciousness and can ultimately realise the spiritual identity of his own self with the soul of the entire universe. He can then rise above all

bondage and limitation, all sorrow and restlessness, all sense of separation and mutual conflict, and become an incarnation of Love and Truth and Beauty and Goodness and Joy. Finally he feels himself in all and all in himself and becomes one with the infinite eternal absolute self-luminous self-enjoying Existence, which manifests itself in the diverse orders of finite, temporal, relative existences of the universe.

It is the duty of the State not to identify itself with, or to show undue partiality towards, any of the particular religious systems or communities, but to keep in view the spiritual ideal of the human life, to provide all possible facilities for the spiritual education of all sections of the nation and to enforce a harmonious and cordial relationship among the sects and communities and classes of people composing the nation.

## POEM OF CRISIS\*

By BRUCE BAIN

*Here is a provokingly modern reaction to an ancient scripture, in the garb of a review of two latest editions of the Gita. We reproduce it by kind courtesy of the 'Tribune' (London)—Eds.*

Between the wars the English version of non-attachment, the single-pointed mind, and drawing-room occultism was popular among the gentler rentiers. Rival masters, with head-quarters in Tibet, headed determined sects of ladies with private incomes, whose enthusiasm for noble sentiments flourished on the margin of their unearned

increment. Occultism or Buddhism had one inestimable advantage—it seemed to seal their social security with spiritual guarantees. They were there—in Kensington Gore and Cheltenham, while the Chinese died of hunger and the Welshmen sang at street corners—because they were advanced souls. What did possessions, in any event, matter?

*The Song of God, Bhagavad-Gita: translated by Swami Prabhavananda and Christopher Isherwood. Phoenix House. 5/-*

*The Bhagavadgita: with an introductory essay, Sanskrit text, English translation and notes by S. Radhakrishnan. Allen & Unwin. 10/6.*

They were above that sort of thing.

The *Bhagavad-Gita*—morocco-bound, on India paper—was, it seemed, an indispensable part of Kensington Yoga. That cult is an instance of the way in which its teaching can be applied in the West. But it is misunderstood just as grossly if it is dismissed merely as the word-spinning of a privileged priest-class, or the by-product of social change. It is undoubtedly one of the world's great books—and, as such, is usually taken as read. It is, moreover, an anonymous book. The first of these new translations is, I believe, the first to communicate its total power—not merely its literary charm or its didactic wholesomeness—and is produced reasonably and cheaply.

It is surprising how little impact the *Gita* has made on Western thought—apart from the teaparty occultists and lone sheep such as Mr. Isherwood and Mr. Huxley. It made its mark on the 19th century, influencing American and, in particular, German transcendentalism. But the optimistic rhetoric of Emerson and Thoreau, the vagueness of their fairweather humanism, seem remote today. Like the Kensington ladies, they took only part of the *Gita*: Vishnu was always ignored, Vishnu the destroyer and recreator.

Swift as many rivers streaming to the ocean,  
Rush the heroes to your fiery gullets:  
Mothlike, to meet the flame of their destruction,  
Headlong these plunge into you, and perish.  
Licking with your burning tongues, devouring  
All the worlds, you probe the heights of heaven

With intolerable beams, O Vishnu.  
In our own times, the value of the sacred

books has been obscured partly by the quality of the English translations—concerned with paraphrase into English terms, or designed to be read as literature—and partly by the oblique discredit thrown on metaphysical speculation by psychologists on the one hand and “technocrats” on the other. If it was all a reflection of some activity of the libido, or a rationalising of the social structure, what was the use? And it doesn't affect the permanent famine, does it?

What possible appeal has the *Gita* for the West today? Aldous Huxley, in his introduction, suggests that it contains the H. C. F. of truth, “one of the clearest and comprehensible summaries of the Perennial Philosophy ever made,” and there will never be peace in the world until we accept an adequate philosophy of life. Who will quarrel with that half-truth? Here it is, then, for five bob.

If only the answer were as simple as that. But the whole fabric of what Huxley calls “the Perennial Philosophy” rests on the experience of inner vision, an experience apparently difficult to communicate—and impossible to induce. In fact, the *Gita* does—more than any book I have read—suggest something of the authentic and immediate power of such experience, but its interest for us lies rather in its comprehensiveness and its contemporary appeal. It is, in Jawaharlal Nehru's words, “a poem of crisis, of political and social crisis, and even more so, of crisis in the spirit of man.” Though the frame of the discussion is Indian, the feeling is universal.

The translators have aimed, they say, at an “interpretation” rather than a closely literal translation. They have varied the styles of the translation, for instance, with great effect, according to the epic,

philosophical or poetic content of the poem. At the simplest level this is a good idea, because it jogs the attention of the Western reader, unused to the abstraction and repetition of the dialectic. There is, the translators say, no justification for this "experiment" in the text itself, and "readability" is the only standpoint from which their method may be judged. But after all, the *Gita* cannot, in fact, be regarded as all of a piece. Rudolf Otto has proposed that it was based on a fragment of original epic, used through generations as the basis of doctrinal elaboration. And though the transitions in style do not follow the breaks in the narrative noted by Otto, they rarely jar. One curious result of this method, however, is that the poem has been given the appearance of unity, through the terseness and power of the translation.

The translators have wisely ignored the loose equivalents of "Nature," "the Lord," "Passion," "Purity," and other stock favourites, and have emphasised the simplicity of the images, avoiding the cloudy Shelleyan idealism which mists the eyes of most Occidental translators. Many instances could be given but there is the conciseness of this:

I am he who causes:  
No other beside me.  
Upon me, these worlds are held  
Like pearls strung on a thread.

Or the power of this:

My face is equal  
To all creation,  
Loving no one  
Nor hating any<sup>1</sup>

An example of its difference from that of the great scholar Professor Radhakrishnan may be found in a contrast between the

versions of the preceding verse. Radhakrishnan translates it thus:

I am alike to all beings. None is hateful  
nor  
dear to Me. But these who worship Me  
with  
devotion they are in Me and I also in  
them.

And he accompanies it with the Sanskrit text, printed in Roman letters, and an elucidatory comment. "God has no friends or foes. He is impartial..."

There is no doubt, I think, of the relative literary power of the two versions, or of their relative utility for the Western reader. Radhakrishnan's book is erudite, precise, and contains a scholarly commentary on the doctrines expounded, but it can be recommended only to those who already know the *Gita* and Indian philosophy. The verse by verse method is tedious, the comments are often obvious to the point of banality, and he provides a running commentary on the *moral* action, which, I think, reads too much doctrinal meaning into every verse. He rejects Otto's thesis, and believes in a single authorship of the great work. There is a misconception of his contemporary audience when he states in his preface that "the truths of eternity" must be re-stated "in the accents of our time."

Some incidental difficulties for the Western reader may be mentioned. If he is not used to the categories of Indian thought, the different way of looking at quantity and time may perplex him. The *abundance* of power is always emphasised, as in the great passage when Krishna reveals himself momentarily as the Universal Form, in whom all things are one:

Speaking with innumerable mouths, seeing  
with a myriad eyes, of many marvellous  
aspects, adorned with countless divine  
ornaments, brandishing all kinds of  
heavenly  
weapons...suppose a thousand suns  
should rise together into the sky: such is  
the glory of the Shape of Infinite God.<sup>2</sup>

The English are spare with superlatives. Abundance is always felt to be vulgar—why not one sun?—just as the exuberance of Hindu sculpture puts it out of bounds. The different sense of time, too, is a difficulty in reading these sacred books. The Indian is used to measurements of light

years: the Bible starts off in 4,000 B.C. To the English churchgoer eternity is a figure of speech with a Sunday halo: to the Indian it is at the end of a measuring rod clearly marked off in millennia.

A Study of the *Gita* may well, as the translators of both editions imply, help the Englishman to understand more of the inner life of the Indian—Moslem, Sikh and Hindu—and may prompt him to look at his own self in a different light. For the *Gita* expresses beliefs and attitudes underlying all religions, and embodies psychological truths of permanent value in language of simplicity and nobility.

## A NOTE ON GANDHI\*

By ALDOUS HUXLEY

Gandhi's body was borne to the pyre on a weapons carrier. There were tanks and armoured cars in the funeral procession, and detachments of soldiers and police. Circling overhead were fighter planes of the Indian Air Force. All these instruments of violent coercion were paraded in honour of the apostle of non-violence and soul-force. It was an inevitable irony; for, by definition, a nation is a sovereign community possessing the means to make war on other sovereign communities. Consequently a national tribute to any individual—even if that individual be a Gandhi—must always and necessarily take the form of a display of military and coercive might.

Nearly forty years ago, in his Hind Swaraj, Gandhi asked his compatriots what

they meant by such phrases as "Self-Government" and "Home Rule". Did they merely want a social organization of the kind then prevailing, but in the hands, not of English, but of Indian politicians and administrators? If so, their wish was merely to get rid of the tiger, while carefully preserving for themselves its tigerish nature. Or were they prepared to mean by "Swaraj" what Gandhi himself meant by it—the realization of the higher potentialities of Indian civilization by persons who had learnt to govern themselves individually and to undertake collective action in the spirit and by the methods of Satyagraha?

In a world organized for war it was hard, it was all but impossible for India to choose any other course than that of becoming a

<sup>2</sup> These quotations are from the version of Prabhavananda and Isherwood

\* Reproduced from the *Vedanta and the West*.

<sup>1</sup> These quotations are from the version of Prabhavananda and Isherwood.

nation like other nations. The men and women who had led the non-violent struggle against the foreign oppressor suddenly found themselves in control of a sovereign state equipped with the instruments of violent coercion. The ex-prisoners and ex-pacifists were transformed overnight, whether they liked it or not, into jailers and generals.

The historical precedents offer little ground for optimism. When the Spanish colonies achieved their liberty as independent nations, what happened? Their new rulers raised armies and went to war with one another. In Europe Mazzini preached a nationalism that was idealistic and humanitarian. But when the victims of oppression won their freedom, they soon became aggressors and imperialists on their own account. It could scarcely have been otherwise. For the frame of reference within which one does one's thinking determines the nature of the conclusions, theoretical and practical, at which one arrives. Starting from Euclidean postulates one cannot fail to reach the conclusion that the angles of a triangle are equal to two right angles. And starting from nationalistic postulates one cannot fail to arrive at armaments, war and increasing centralization of political and economic power.

Basic patterns of thought and feeling cannot be quickly changed. It will probably be a long time before the nationalistic frame of reference is replaced by a set of terms, in which men can do their political thinking non-nationalistically. But meanwhile technology advances with undiminished rapidity. It would normally take two generations, perhaps even two centuries, to overcome the mental inertia created by the ingrained habit of thinking nationalistically. Thanks to the application of scientific

discoveries to the arts of war, we have only about two years in which to perform this herculean task. That it actually will be accomplished in so short a time seems, to say the least, exceedingly improbable.

Gandhi found himself involved in a struggle for national independence; but he always hoped to be able to transform it, first, by the substitution of *satyagraha* for violence and, second, by the application to social and economic life of the principles of decentralization. Up to the present his hopes have not been realised. The new nation resembles other nations inasmuch as it is equipped with the instruments of violent coercion. Moreover the plans for its economic development aim at the creation of a highly industrialised state, complete with great factories under capitalistic or governmental control, increasing centralization of power, a rising standard of living and also no doubt (as in all other highly industrialized states) a rising incidence of neuroses and incapacitating psycho-somatic disorders. Gandhi succeeded in ridding his country of the alien tiger; but he failed in his attempts to modify the essentially tigerish nature of nationalism as such. Must we therefore despair? I think not. The pressure of fact is painful and, we may hope, finally irresistible. Sooner or latter it will be realized that this dreamer had his feet firmly planted on the ground, that this idealist was the most practical of men. For Gandhi's social and economic ideas are based upon a realistic appraisal of man's nature and the nature of his position in the universe. He knew, on the one hand, that the cumulative triumphs of advancing organization and progressive technology cannot alter the basic fact that man is an animal of no great size and, in most cases, of very modest abilities. And, on the other

hand, he knew that these physical and intellectual limitations are compatible with a practically infinite capacity for spiritual progress. The mistake of most of Gandhi's contemporaries was to suppose that technology and organization could turn the petty human animal into a Superhuman being and could provide a substitute for the infinities of a spiritual realization, whose very existence it had become orthodox to deny.

For this amphibious being on the borderline between the animal and the spiritual, what sort of social, political and economic arrangements are the most appropriate? To this question Gandhi gave a simple and eminently sensible answer. Men, he said, should do their actual living and working in communities of a size commensurate with their bodily and mental stature, communities small enough to permit of genuine self-government and the assumption of personal responsibilities, federated into larger units in such a way that the temptation to abuse great power should not arise. The larger a democracy grows, the less real becomes the rule of the people and the smaller is the say of individuals and localized groups in deciding their own destinies. Moreover love and affection are essentially personal relationships. Consequently it is only in small groups that Charity, in the Pauline sense of the word, can manifest itself. Needless to say, the smallness of the group in no way guarantees the emergence of Charity between its members; but it does at least create the possibility of Charity. In a large, undifferentiated group the possibility does not even exist, for the simple reason that most of its members cannot, in the nature of things, have personal relations with one another. "He that loveth not knoweth not God; for God is love." Charity is at once the means and the end of spiritu-

ality. A social organization so contrived that, over a large field of human activity, it makes the manifestation of Charity impossible, is obviously a bad organization.

Decentralisation in economics must go hand in hand with decentralization in politics. Individuals, families and small co-operative groups should own the land and instruments necessary for their own subsistence and for supplying a local market. Among these necessary instruments of production Gandhi wished to include only hand tools. Other decentralists—and I for one would agree with them—can see no objection to power-driven machinery provided it be on a scale commensurate with individuals and small co-operative groups. The making of these power-driven machines would, of course, require to be carried out in large, highly specialised factories. To provide individuals and small groups with the mechanical means of creating abundance, perhaps one-third of all production would have to be carried out in such factories. This does not seem too high a price to pay for combining decentralization with mechanical efficiency. Too much mechanical efficiency is the enemy of liberty because it leads to regimentation and the loss of spontaneity. Too little efficiency is also the enemy of liberty, because it results in chronic poverty and anarchy. Between the two extremes there is a happy mean, a point at which we can enjoy the most important advantages of modern technology at a social and psychological price which is not excessive.

It is interesting to recall that, if the great apostle of Western democracy had had his way, America would now be a federation, not merely of forty-eight states, but of many thousands of self-governing wards. To the end of a long life Jefferson tried to

persuade his compatriots to decentralize their government to the limit. "As Cato concluded every speech with the words, *Carthago delenda est*, so do I every opinion with the injunction, 'Divide the counties into wards'". His aim, in the words of Professor John Dewey, "was to make the wards 'little republics, with a warden at the head of each, for all those concerns which being under their eye, they could better manage than the larger republics of the country or State'...In short they were to exercise directly, with respect to their own affairs, all the functions of government, civil and military. In addition, when any important wider matter came up for decision, all wards would be called into meeting on the same day, so that the collective sense of the whole people would be produced. The plan was not adopted. But it was an essential part of Jefferson's political philosophy." And it was an essential part of his political philosophy, because that philosophy, like Gandhi's philosophy, was essentially ethical and religious. In his view, all human beings are born equal, inasmuch as all are the children of God. Being the children of God, they have certain rights and certain responsibilities—rights and responsibilities which can be exercised most effectively within an hierarchy of self-governing republics, rising from the ward through the State to the Federation.

"Other days," writes Professor Dewey, "bring other words and other opinions be-

hind the words that are used. The terms in which Jefferson expressed his belief in the moral criterion for judging all political arrangements and his belief that republican institutions are the only ones that are legitimate are not now current. It is doubtful, however, whether defense of democracy against the attacks to which it is subjected does not depend upon taking once more the position Jefferson took about its moral basis and purpose, even though we have to find another set of words in which to formulate the moral ideal served by democracy. A renewal of faith in common human nature, in its potentialities in general and in its power in particular to respond to reason and truth, is a surer bulwark against totalitarianism than is demonstration of material success or devout worship of special legal and political forms."

Gandhi, like Jefferson, thought of politics in moral and religious terms. That is why his proposed solution bears so close a resemblance to those proposed by the great American. That he went further than Jefferson—for example, in recommending economic as well as political decentralization and in advocating the use of *satyagraha* in place of the ward's "elementary exercises of militia"—is due to the fact that his ethic was more radical and his religion more profoundly realistic than Jefferson's. Jefferson's plan was not adopted; nor was Gandhi's. So much the worse for us and our descendants.

## THE CRISIS IN INDIAN CULTURE

By M. R. RAMASWAMY, B.A., B.L.

What is wrong with India today? The Holy Land held in veneration and love by many millions as a *Punyabhoomi*, where even the Gods are said to be eager to be born, seems now to be deteriorating into a hell on earth. It is seething with communal passions, civil strife and social turmoils which tax the skill and wisdom of top-ranking administrators amongst us. The end of political slavery has not brought the blessings expected of freedom.

The country is in the throes of a transition. We are now in a sort of *Sandhya*, between darkness and light. The nation that prided itself as the herald of human unity, is rent in twain.

The scorching effect of the horrid happenings that led up to, and followed in the wake of, the partition of the nation has left an indelible impress on Upper India. The ominous rumblings on the horizon of Hyderabad threatens to create in South India a similar situation involving endless misery and suffering to millions. Some try to derive consolation from the thought that such mad orgies cannot be a permanent feature of national life, but only a passing phase. But the tragedy may not be lightly passed over as an ugly dream. As a reaction, the home of saints and sages has already produced one who had no hesitation to assassinate in cold blood one of the gentlest saints on earth. The malady is deep rooted. It reveals the depth of depravity to which man can sink under the sway of blind ignorance or ignoble passions. Hence it deserves patient study by sociologists as well as by seekers of truth.

The meaning of this heart-breaking

events must become clear to us on an objective approach to them. There is no gain-saying the fact that the recent happenings have considerably quickened the tempo of Indian history. They have ushered in a new epoch which is bound to make its mark in the future of world history and civilisation. The pain and suffering caused are but the travails of the nation's new birth into freedom. We are the privileged eye-witnesses of this great event and so must needs endure the agonies as well as the joy of thrills of this epochal phenomenon. The upheaval in India today is the result of the historic forces that have been held up hitherto by foreign domination. Nature is evidently eager to make up for the lost time and achieve in a brief span the progress arrested by nearly two centuries of national sloth and slavery. This forced march has naturally entailed colossal suffering. The revenges of history are indeed inexorable. The correct interpretation of the historic forces as they manifested themselves in the life of a nation or race, requires, as an essential preliminary, a clear grasp of the cultural pattern in which that nation or race lives from day to day. For, culture represents the very soul of the nation or the race. It goes to the roots of life and permeates all spheres of thought and action. It is reflected alike in art and literature, religion and philosophy, education and politics, economics and industry, custom and law. It colours even the daily administration of national affairs. This all-pervasiveness makes it the test of progress to everything that contributes to human welfare and happiness. It is a seed from

which the tree of the nation grows. It is the inner spirit of what outwardly blossoms as the flower of civilization.

In this comprehensive sense culture constitutes the very core of life. A nation saves itself in times of grave crisis by diving within to tap the inner springs of energy and wisdom. India has survived through the ages braving the storms and stresses of history, only by diving deep and gaining fresh life and light from the inexhaustible store-house of spiritual culture. In this hour of crisis also she must needs resort to the same process to revitalise herself.

It is just in this direction that the gravest peril faces India today. As a result of the long period of political frustration and sense of denial in every sphere of national life, forces of hatred have been generated that are working as poison in the body politic. The communal passions that deface the country are but a manifestation of this malady. Its signs are also to be seen in the economic and social spheres. But it is on the cultural side that the cancer works the greatest havoc. Once the corrosive poison of hatred is allowed to enter the heart of the nation, the nation sinks to its spiritual death. Such a betrayal of our sacred trust must be surely averted at all costs. Else India dies as a nation. That is also the solemn warning uttered by the rising Indian sociologist Sri Dhurjati Prasad Mukherji in his illuminating study on *Modern Indian Culture*.\* After analysing the prevailing trends in all spheres of our national life wherein he uniformly traces the depressing effects of frustration, he points out: "Hatred lurks in the purlieu of the soul of the average Indian who is ready to inject the poison brewed by the long drawn

alchemy of denial into every activity. This will not give India any peace, because it is contrary to her spirit." Mukherji goes on to show how India, in the three millennia of her civilization has never produced hymns of hate, how from the Prithvi Sukta in the *Atharva Veda* to the 'Vande Mataram' of Bankim Chandra, Indians have offered pacans of praise to the mother earth and how the *Hindusthan Humara* of Iqbal and *Janaganamana* of Tagore conjures only visions of Indian humanity. "India has never hated or excluded in the long course of her history," he adds, "and yet she is learning today to hate and exclude. This is against the teachings of all Indian sages, we know of, ancient and modern, Hindu or Muslim, though this may be natural in the pattern of India's all round disillusionment and frustration, in the context of her emotionalism and in the foreground of modern Indian culture." (Page 212).

Such is the sociological view of the crisis in Indian culture today. The immediate problem is the sublimation of this hatred into a creative force and its redirection into healthy channels of constructive endeavour so as to open out new vistas of national life. We fully share with Mukherji the confidence that Indian culture, like the Lord Shiva, can hold the poison in the gullet and forget it; nay, even transform the black force into a fine ornament on the nation's neck to the astonishment of a wondering world. The history of India is replete with striking instances of such sublimation. It is in the Nation's genius to conquer hatred by love and ignorance by wisdom. She is also an adept in forging unity out of highly discordant elements by

blow assimilation and synthesis. That has been her historic function through the ages. The present provides only another opportunity to exercise this role and demonstrate to the world the practical way of achieving this even under the most depressing conditions obtaining today. That is the lesson of the life of such towering personalities as Tagore and Gandhi who have left a mark on contemporary Indian minds. In the midst of Himalayan obstacles, when the night was darkest, they have held high the torch of ancient Indian wisdom and proudly vindicated the permanent values of culture and civilisation by their firm faith in the universal teachings of the Upanishads, the Gita and other sublime scriptures which loudly proclaim the infinite power of Truth and Love which must lead to their ultimate victory over the forces of falsehood and hatred. Therein lies the only cure for the malady that afflicts us.

It is usual to hear this remedy prescribed by saints and sages. It is highly significant that a sociologist like Dhurjati Prasad also gives the same prescription. Here is his 'humble solution' of the problem facing Indian culture today. "Comprehend the spirit of Indian traditions and orient that spirit in the light of the collective life of the people. It can be done. But it will never be done by amiable talk of the East and the West, or the Hindus and the Muslims swooning into each other's arms in mystic affinity or soulful ebullition. Nor will it be achieved by praising the virtues of the British commonwealth of Nations and pointing out the profits in India's deciding to remain in it.....It is time that she (India) should set about creating new capital out of her own energy of which she still has an ample store.....India's energy is in

her social dynamics.....Indian culture has to be remade; that is the be-all and end-all of the question." (P. 214.)

As one of the capital conditions of this rebuilding of Indian culture we are told that the nation must needs withdraw into its self. The assurance is given that this is no reactionary move, provided the inner retirement is followed by 'a return and rally' from 'the collective unconscious' to the collective conscious, to meet the new challenge with fresh strength, as every civilisation in history does and as India too has done in her earlier times of trouble. Conscious adjustment to Indian traditions and symbols, Mukerji holds to be the first condition of our cultural remaking. The second condition he suggests is that the people, who have hitherto been neglected, must be made to play the prominent role in this task. The common man in India, we are told, is still a person, a whole, more integrated and more humanly cultivated than the English educated, westernised Indian. The latter belongs to the spurious middle class, the cultural bastards of British rule in India, who have no roots in the soil and who live in isolation from the people, as rent receivers or subordinate servants of an alien administration. Their role in Indian national life is over. The future is with the people, the common man, who has still a form, a style of his own. The interests of Indian culture hereafter must lie with him. The pursuit of a programme of material advancement of the people, in which the interests of the Hindu and the Muslim must coincide and merge, will, according to Mukerji, also pave the way for the reunion of India's parts. Let us say 'Amen!'

\* *Modern Indian Culture*: By Dhurjati Prasad Mukherji, Hind Kitabs, Ltd., Bombay. Price Rs. 6/8-

## NOTES AND COMMENTS

*A Step in the Right Direction*

It is a matter for genuine satisfaction to all lovers of religion that the Hindu Religious Endowment Board has decided to take steps in formulating a scheme for training people to give religious lectures.

There is a crying need today for the dissemination of religious ideas and ideals of the right kind, not only to combat and consume the mounting tide of materialism but to purify and strengthen the faith of those who have already received the transforming touch of religion. The Religious Endowment Board has rightly come to realise this increasing need for religious propaganda and is taking steps for the ministration of religious inspiration and solace to slums and cheris even, where perhaps, it is most needed.

Some may perhaps remember that an effort in this direction was made some years ago by Prof. Radhakrishnan while he was the Vice-chancellor of the Benares University. He initiated a scheme for the training of religious lecturers, selecting the best material available and stipending them during the period of their training and active work. It is not known whether the scheme is now functioning. The H. R. E. Board of Madras may profit by knowing the details of that scheme and it can see whether the scheme commends itself for acceptance in part or *in toto*.

People may naturally feel concerned as to the character of the religious teaching sought to be promulgated, whether it will be universal and reared up on the fundamentals of true religion or on sectarian bigotry and fanaticism. In the guise of Siddhanta Stapanam, Paramatakhana-

danam is easily resorted to, and fanaticism and bigotry are fostered. True devotees have disgust and abhorrence of sectarian bigotry which tries to establish that one's Ishtadaivam is the only one to be accepted and to dispute violently whether Shiva or Vishnu is the supreme God. Though religious persecution in its crude and mediaeval form is becoming a thing of the past, it still persists in subtler forms and lifts up its hydra head when occasions arise. People forget that when they step out of Rupanubhavam to the realm of Gunanubhavam all differences vanish.

To fulfil the great need of the times, as it were, the need for religious tolerance, understanding and harmony, Sri Ramakrishna came. None sounded as he the note of tolerance between religion and religion and between sects and none demonstrated as he the possibility of living the ideal of religious harmony by himself practising the principles of other religions and getting to their peak, all the time himself being a devout Hindu.

Sri Ramakrishna came to remind the forgetful world that the realisation and practice of the essential truths of all religions go to enrich the realisation of one's own religion, a richness that is the pith and marrow of any religious realisation. Not a word of condemnation of any creed ever escaped his lips. He realised and taught that in order to be a good Hindu, it is essential to fully appreciate and accept a good Christian and a good Muslim and to ideologically live the truths of their religion. We are miles away from the ladder that can take us to that top. Why then fight

about the state we will be in when we reach the terrace? Before that let us see whether we have fulfilled the conditions that will take us to the foot of the ladder. The religious lecturer who is found competent by the Board should fix his attention on the spiritual virtues emphasised by the scriptures as essential to aspirants, virtues of purity of heart, non-covetousness, absence of hatred, absence of anger and the like.

Nobody has any right to dictate to another which form of the Lord he should choose for his or her worship. Hindu religion gives the maximum freedom to choose his or her Ishtam. The religious lecturer should radiate this wide-hearted catholicity and help devotees to choose their Ishtam and remain steadfast in the worship of that Ishtam.

The precious Vedic message, *Ekam Sat Viprah Bahudhak Vadanti* should be his guiding light and sustenance. The Lord has clearly said in the Gita that worship offered in devotion and earnestness in any form by anybody is supremely acceptable to Him. The religious lecturer must live and teach the spirit of these words of our great Gitacharya. There is a tendency to take stories in the Puranas out of their contexts and use them to support one's own fanaticism. This fell tendency should be checked and the lessons drawn from them should be broad enough to be acceptable to all sects and opinions.

It should not be difficult to draw up a syllabus of study on broad lines without offending any faith or sect. It is quite possible to gather stories and anecdotes and texts from Hindu sacred books which will inspire devotees of all sects and faiths. The syllabus is necessary for another thing also. It will enforce uniformity. If this is not done, the whole purpose of this religious preaching will be defeated.

Religion, not of the true type, but religion's double has brought on India untold suffering and shame. If those tragedies are not to visit us again and if we are to turn a new leaf in the history of religious toleration, we must see that the ideas and ideals propagated are broad-based and universal in their character. To practise true religion is to recognise the divine dignity and equal status of faiths other than one's own and to practise the widest sympathy, tolerance and generosity of heart one is capable of. May the religious teaching sponsored by the Endowment Board help people to see religion in the true lights indicated above and practise it and may the Lord guide the Board along lines of endeavour that are really fruitful to humanity!

*Madras's Opportunity*

'Friends, we have done well in the past, let us try to do better'. This was the reassuring strain that hovered over the inspiring speeches Swami Vivekananda gave to packed audiences in Madras fifty years ago. Was there not an echo of that voice when Pandit Nehru during his recent visit to Madras patted the audience on the back and said, Well, you can do better?

A stern rebuke is not always a successful weapon to correct a fault. When a fault has become a perversity in a civilized individual the most successful and psychologically sound method is to pat him on the back and confide, well, friend, you have done well. Why not try to do better! Nehru was only too conscious of the petty provincialisms and littlenesses of mind that have corrupted the heart and head of Madras. But instead of dealing a stern blow, the psychologist that he is, he dwelt at length on their strong points and concluded by saying,

'for my part I will gladly accept the leadership of Madras.' But, for this Madras must fulfil certain conditions.

Nehru exhorted us to concentrate on big things. He warned us against the injury that India can do to herself by a narrowness of vision. 'With that past I feel confident, he said, that India of the future is going to be secure and strong in spite of all the difficulties that face us to-day. I never had in my mind—though I do not like to use the word—any particular fear that any external authority or power can ultimately do great injury to India. But the only fear that sometimes comes to me is what we may do to ourselves in our narrowness of vision or by our forgetting the ideals that have governed us. No race, much less a great people like the people of India, can go down because of outside activity. A great race goes down because it injures itself, because it turns against itself, because it loses faith, because it becomes little-minded, because it becomes so tied up with the small little things of life that the big things escape it.

'I am afraid' Panditji continued, 'many of us are too much concerned with the little things of life. We are shouting too much about secondary matters, which may be important in themselves, but which have little relevance in the context of things to-day. We have, after a great struggle, achieved something. We have at the very moment of achievement had to undergo a vital and dangerous operation. We are recovering from that operation and undoubtedly we shall recover. We have recovered a good deal and we shall recover wholly. All kinds of problems that had lain dormant during generations past have suddenly come up, political, economical and social. In India, apart from that, in the

world, no one knows what the next six months or a year may bring. Now when this is happening are we to lose ourselves in the small things and be unprepared to face the big things, whether you look at it from the international point of view or from the national or provincial? That is not good enough, because if we do so, we not only lose the big things, but we also lose the small things, because they cannot stand apart.'

'Therefore we have, if I may use the word, declared war against some of the tendencies which weaken the country and which are essentially bad, especially in the present context of events. We have declared war against communalism. We will not tolerate it, although in certain aspects it may, perhaps, be commended or understood. But the thing has proved such an evil thing, such a vicious thing, it has brought so much suffering and injury to India, that we will not tolerate communalism in any shape, whatever may be the consequence. (Hear, hear and cheers.) Secondly, I will not say we will not tolerate provincialism, we are going to oppose provincialism with all our might, (Hear, hear); not again because the love of a province or a desire to push a province ahead has anything wrong in it. Of course not. You who dwell in the presidency of Madras should be proud of it. There is no reason why you should not be. You should further it, of course. That is not what I mean. What I mean is this. In every province in India there has suddenly grown, as a reaction I suppose, a far too great interest in provincial matters which lead, to some extent, to a conflict with neighbouring provinces. So long as it is constructive provincial activity is well and good. But when it becomes one which

creates a feeling of separateness from the neighbouring provinces, it is bad. Anything which disrupts, that separates, further weakens us. Therefore, I should like you in Madras, and you in the South, to consider these matters and give a lead to us in the rest of India. You have, perhaps, a right to do so, an opportunity to do so at the present moment which we of the North have not.'

Let us be honest and not hush up the petty provincialisms and narrow prejudices that have vitiated our private and public lives today. It is time we realise that there is something better and worth doing

than shouting slogans. With pain we have come to discover that those who shout they are non-sectarian, non-provincial are really the worst sinners. Perhaps they are anxious to cover up things. Great men come to tell us of great things, to take us out of our narrow ruts and show us the light of big things and big ways of life. Nehru came to remind us of our heritage which is known for its loftiness and nobility of outlook and generosity of spirit. Here is an opportunity for Madras to rise above her littlenesses of the mind and pettinesses of the head. Will Madras rise to the occasion and lead?

## REVIEWS AND NOTICES

THE BHAGAVADGITA: WITH AN INTRODUCTORY ESSAY, SANSKRIT TEXT, ENGLISH TRANSLATION AND NOTES: By S. RADHAKRISHNAN. PUBLISHED by GEORGE ALLEN UNWIN LTD. LONDON INDIAN EDITION 7s. 6d.

The Bhagavadgita has shown a perennial vitality to be reborn in the hands of every commentator, to be restated according to the needs of the perennial in man. Professor Radhakrishnan though not in the role of a commentator but only in that of a translator gives us ample evidence of having restated the eternal truths of the Gita in the accents of time. 'Our times are different' he assures us on page five, 'our habits of thought, the material background to which we relate our experience, are not quite the same as those of the classical commentators.....Such a restatement of the truths of eternity in the accents of our time is the only way in which a great scripture can be of living value to mankind. From this point of view, the general Introduction and the Notes may perhaps be found useful by the intelligent reader' (Page 6).

The seventy-eight-page Introductory Essay serves not only as an introduction to the Gita, but to the Hindu philosophy and religion. There is

nothing that is of importance in the Gita both to the lay reader and the specialist that the author leaves untouched. Date and text, chief commentators, ultimate reality, Krishna, the teacher, status of the world and concept of Maya, Individual self, Yoga Sastra, the Jnana and Karma margas and the Goal, all these topics are discussed with lucidity and thoroughness. 'Maya does not imply that the world is an illusion or is non-existent absolutely. (Page 38). It is a delimitation distinct from the unmeasured and the immeasurable. But why is there this limitation? The question cannot be answered, so long as we are at the empirical level.....Man's struggles, his sense of frustration and self-accusation are not to be dismissed as errors of the mortal mind or mere phases of a dialectic process. This would be to deny the moral urgency of life.' (Page 48.) 'The sense of insufficiency, of barrenness and dust, is due to the working of the Perfection, the mystery that lurks at the heart of creation. The invisible impulse to seek God produces the agony that inspires heroic idealism and human fulfilment.' (Page 51.) Many more such gems can be collected from the Introduction which must stimulate the modern mind and take him to the study of the text.

In the translation the author does not follow any classical commentator, though he gives in the Notes their views whenever they are specially noteworthy or when he disagrees with them. It is significant that in translating certain texts which are the strongholds of Visishtadvaitic commentators, the author has shown keenness to give them an Advaitic turn. For instance on page 268, he adds the note to the word *Ekamsena* thus: 'By a single fraction. Not that the divine unity is broken up into fragments.' But we are surprised to find that even in this the author is not consistent. Interpreting a similar passage on page 328, the verse beginning with, *manavāṁso-jivaloke*, he begins by giving an Advaitic emphasis, changes over to Visishtadvaitic view point and rounds off by a typically christian view: 'When he (the jiva) rises above his limitations, he is not dissolved in the Superpersonal Absolute but lives in the Supreme and enters into a co-partnership with God in the Cosmic activity. So far as we know, in no school of Indian philosophy is the jiva after realization conceived as having the power for maintaining cosmic activity. He may become Isvara, but he does not have the capacity for creation. Even if the author is having in mind the Sarvaṁukti idea of *Siddhantaleśa* where the realised jiva along with God waits until the whole world is free, this interpretation of its co-partnership in cosmic activity is unwarranted. We are reminded of the christian view according to which man's highest duty is to help God in the maintenance of the world!'

In the translation of words also, there is lack of consistency. *Buddhi* is translated on page 120 as intelligence and on page 370 as understanding. It cannot be that in the first instance Bhagavan meant only the intelligence aspect of *Buddhi*. 'Take refuge in *Buddhi*' is a call to manifest the highest aspect of *Buddhi* and not of intelligence. Nevertheless it must be said that the author has taken care to make the Notes very scholarly and rich with parallels from the wisdom of the East and the West. This indeed makes the book a treasure-trove of knowledge for both hemispheres.

Dr. Radhakrishnan has no doubt brought out an excellent edition of the Gita grading and adapting its traditional teaching to suit modern taste and temperament. Perhaps this is necessary. 'All

great doctrine' he admits, 'as it is repeated in the course of centuries, is coloured by the reflections of the age in which it appears and bears the imprint of the individual who restates it. (italics ours) But to colour the eternal in the doctrine with the adventitious in the age is not rendering service to the doctrine. The eternal has to be, and can be, reaffirmed and restated only by the eternal in the age.'

The printing and get up of the book keep up the high traditions of George Allen and Unwin. S.N.

ATMARPANA STUTI: BY APPAYYA DIKSHITA. WITH WORD-FOR-WORD TRANSLATION AND COMMENTARY BY SRI K. M. BALASUBRAMANIA IYER. PUBLISHED BY THE AUTHOR, 18, THERADI ST., MAMBALAM, MADRAS. PRICE RS. 1/8- (TAMIL AND SANSKRIT)

In these days, when Sanskrit is being looked down upon as a dead language and proficiency in it considered an anachronism, he will be a bold man indeed who endeavours to cultivate in the public mind a thirst for Sanskrit knowledge by way of publication of cheap popular editions of some of the celebrated classics of our venerable ancients. The *Atmarpana Stuti*, brought out recently by Sri K. M. Balasubramania Iyer, is a scholarly work on a devotional theme attributed to that renowned scholar, poet and Advaitin, Sri Appaya Dikshita. The theme of the book under review is not sectarian bigotry but the supreme surrender of one's self to the Almighty for the attainment of *Moksha* or eternal bliss through liberation from the cycle of births and deaths. The *Stuti* is indeed a work of real merit in that it is a spontaneous, and unsophisticated outpouring of the heart at the Lord's feet and is a passionate prayer for the Lord's grace. If properly studied, memorized, and meditated upon daily, it will lead even a *nastika* in the path of God-realization.

The word-for-word Tamil rendering of the fifty *stokas* of the *Stuti*, the elaborate and masterly explanatory comments of the author and the copious quotations from other authoritative works make the volume eminently readable even by the lay public.

T. R. SANKAR.

CHRISTIAN PRAYER AND APPROACH TO CHRISTIAN MYSTICISM: BY W. Q. LASH. PUBLISHERS: HIND KITABS LTD. PAGES: 52 PRICE: RE. 1/-

In this booklet the Lord Bishop of Bombay has attempted a simple and direct appraisal of the Christian approach to the Godhead. The contents of this book will be very familiar to Indian readers. To an Indian religion is nothing if not experience. The various systems of Yoga have detailed for him, with an almost trying precision, the various paths to Godhead, suited to different individual make-up. But there will be a sharp difference between the two as to the type of experience that is to be accepted as genuine or rejected as false. Christianity with its fundamental conception of a revealed theology-truth, of a God directly intervening in the course of history in a particular epoch for the revelation of some special truths, will appreciate a supra-normal experience only if it happens to conform to the body of Church doctrines and will reject everything else as spurious. This stands contrasted with the Indian conception, which accepts a diversity of approach to the Supreme and hence as a corollary believes also in the diversity of experience of the Supreme.

We may add here that mysticism will thrive only when absolute freedom is allowed to the individual as far as his approach to the Godhead is concerned, and where this is absent we can expect a bankruptcy of spirituality, coupled with a suspicion of everything that savours of mystical experience. But once the reality of mystical experience of an individual is accepted the adoption of a more tolerant attitude towards the verities in spiritual experiences will follow as a matter of course. We wish that this point of view is studied seriously by Christian Divines, especially in this twentieth century, when the very existence of religion is questioned and all doctrinal formulations of religion is regarded with suspicion.

On the whole the book indicates a forward movement in Christian thought; for here, Christianity is described as a matter of experience and not as a set of doctrines to be believed in.

We should congratulate the publishers on their neat get up of the book.

THE GREAT SANYASI: by ANLICHANDRA ROY. PUBLISHERS: THE AMIYA LIBRARY LLD., SHYAMBAZAR, CALCUTTA PAGES 106.

To incorporate a particular attitude to life in a narration, and to present the various characters as so many ideas in flesh and blood, is no new thing in the history of novel literature. The present book is a similar attempt at presenting the philosophy of Sri Aurobindo working in the actual circumstances of every-day life. Probably the Sanyasi referred to in the book is a proto-type of Sri Aurobindo casting his all for the welfare of the world.

But this undertaking has not met with any amount of success at the hands of the author. While we appreciate the writer's zeal for the ideal, we cannot pass without noticing the patchy nature of the whole book. The work reveals the ample potentialities of the author and we hope, that at no distant future, we will see a more mature and substantial work from him on the lines of the present work.

MODERN MAN IN SEARCH OF RELIGION: by SWAMI PAVITRANANDA. ADVAITA ASHRAMA, MAYAVATI, ALMORA, HIMALAYAS. PAGES 127. PRICE RS. 1-8.

This dainty volume, though small, is laden with profound thoughts on a subject that goes to the roots of life. It presents the case for religion in a simple, clear and comprehensive form leaving untouched no vital issue that has a close bearing on the problem. There is a peculiar inimitable charm in the Swami's style and approach which is quite free from the sanctimonious air that ordinarily vitiates such sermonisings. He enters fully into the difficulties of the modern man and with great insight and imaginative sympathy convincingly answers the arguments generally advanced in support of his sceptic position.

Here is no laboured defence of the old orthodox religions which have fallen into disrepute by the abuses rampant within their fold. The term religion is used here to mean not the traditional dogmas, in which all rational minds have lost faith, but the inner urge of every individual towards lasting happiness and freedom. It is the spontaneous aspiration of the human spirit to realise the Infinite that is the essence of its nature. Such a religion is not anything extraneous to man but

part and parcel of his being. It is a constitutional necessity like the air and sunlight to plants. Hence it cannot die.

That is the main burden of the book. The author also analyses some of the important factors in modern life that have led to the growing disbelief in religion. The tremendous hold of science and politics, with their over-emphasis on the materialistic side of life, is a powerful force in this direction. Psycho-analysis has also afforded an easy excuse for indulgence in a life of the senses, while Behaviourism has helped to reduce man to the state of an automaton devoid of freedom and moral responsibility. The book shows how the opposition of these forces is not irreconcilable and how religion, as it was taught and practised for ages in India, could be harmonised with modern life and made to enrich it. It is very useful and handy to remove the cobwebs clouding the vision of the modern mind.

M. R. R.

THE SANGITA-RAJA OF MAHARANA KUMBHA VOL. I. EDITED BY DR. C. KUNHAN RAJA. ANUP SANSKRIT LIBRARY, BIKANER.

The Anup Sanskrit Library, Bikaner, is particularly rich in music manuscripts and one of the important works among these is the voluminous San-

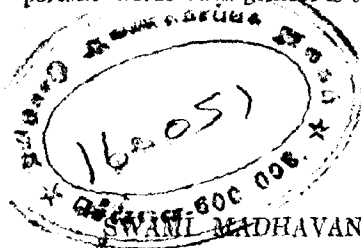
gita Mimamsa or Sangitaraja extending to 16,000 slokas, by the famous Maharana Kumbha of Mewar. The work is quoted by Kumbha in his well-known commentary on the Gita-Govinda from whose colophon we come to know of the high attainments of the king in music and dance.

Students of Sanskrit Sangita literature are indebted to the Bikaner Library and Dr. Kunjan Raja, its honorary adviser, for the publication of this treatise. Dr. Raja presents here the Pāthyar-ratna Kosa forming the opening chapter of this comprehensive treatise on the whole field of Nāṭya Sastra comprising poetics and music. The first section deals with Pada, Vakya, Samjnas and Paribhashas, Prosody and Poetics. The work is of use, to students of Alankara Sastra too.

The editor has added a critical Introduction variant readings etc. The editorial is based on two manuscripts in the library besides which there are some more manuscripts representing portions of this work. Strangely some manuscripts read the author as one Kalasena and the editor has effectively dealt with this problem and shown that the real author is Kumbha and the Kalasena version represents a copy made for that king.

The further parts of this work are eagerly awaited by scholars.

V. RAGHAVAN.



## NEWS AND REPORTS

### SWAMI MADHAVANANDAJI'S VISIT TO THE SOUTH

Srimat Swami Madhavanandaji, the General Secretary of the Ramakrishna Math and Mission arrived at Madras on the 6th of August on a short visit of the South Indian Centres of the Ramakrishna Math and Mission. On the 8th the Ramakrishna-Vivekananda Saraswata Samavesam presented him with an address at the Woodlands, Royapettah in the presence of a distinguished gathering. The next day he visited the Vivekananda college and addressed the staff and students. On the same day he visited on invi-

tation the local Andhra Mahila Sabha and addressed the inmates. He left for Calicut on the 9th.

From Calicut, he visited Trichur and Kalady. In all the three places, public receptions were held in his honour and he was the recipient of addresses of welcome. The Swami addressed the gatherings in these places as also the staff and students of the educational institutions run by these centres. From Kalady, he will be visiting the Ramakrishna Mission Vidyalaya, Perianaicken-palayam (Coimbatore), Ootacamund, Mysore and Bangalore. He is expected back in Madras in the first week of September.

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