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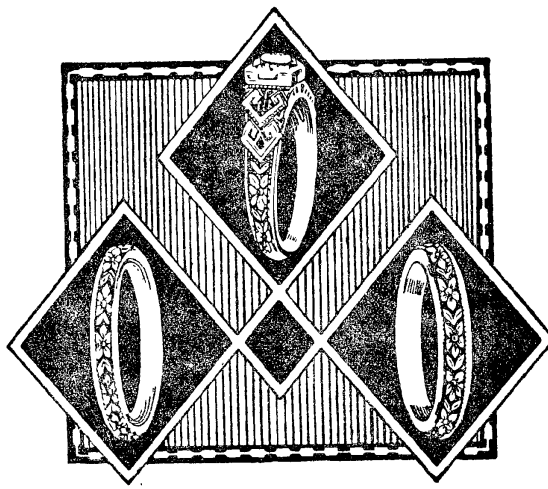

sparkle like a star

All the light that falls on the upper surface of a cut diamond is made to reflect and none allowed to leak out from the underside of the stone. This is done by proportioning the stone and cutting the facets with correct inclination. A diamond cut thus does something more than mere reflecting of light. It tends to split up the white light into the colours of the spectrum so that, mixed with the vivid flashes of white light, we have gleams of rainbow hues and hence the diamond is properly called a Brilliant.

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PEARLS OF WISDOM

In everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, imprisonments, in tumults, in labours, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God.

—*Corinthians*—6 4-7

Though God is everywhere present, yet He is only present to thee in the deepest and most central part of thy soul. The natural senses cannot possess God or unite thee to Him; nay, thy inward faculties of understanding, will and memory can only reach after God, but cannot be the place of his habitation in thee. But there is a root or depth of thee from whence all these faculties come forth, as lines from a centre, or as branches from the body of the tree. This depth is called the centre, the fund or bottom of the soul. This depth is the unity, the eternity—I had almost said the infinity—of thy soul; for it is so infinite that nothing can satisfy it or give it rest but the infinity of God.

—*William Law*

The great strength of Christ is not in His miracles, or His healing; any fool could do those things. The action of healing men at a glance is forgotten, but His saying "Blessed are the pure in heart" lives to-day. These words are a gigantic magazine of power, inexhaustible, so long as the human mind lasts. So long as the name of God is not forgotten these words will roll on and on.

—*Swami Vivekananda.*

'There is no way out for man but steeply go up or steeply go down. Adapt or perish as ever is nature's inexorable imperative' wrote H. G. Wells recently in his pessimistic close-up of the fate of *Homo Sapiens* on this planet. With our 'waster mind' we of this age are inclined to view this more as an alternative than as an imperative. Was not this fatal alternative before man ever since he came on this planet to become an imperative to-day all on a sudden? Yes, many a neglected alternative makes an imperative. The fact of the matter is that it is neither an imperative nor an alternative; for it is not adapt or perish, but adapt *and* perish. Adapt and perish has been our dear motto this half a century. We have been adapting with terrific efficiency—efficiency kills—and we have been perishing with more terrific complacency. We are at the end of our adaptive tether. To what shall we adapt is the question of questions now. We have exhausted ourselves by spreading out in the environment and the environment has become too tense and powerful for us. Like the giant in the story, the environment will turn back and eat us up if we stand still. What an irony that the adaptations of our making should mean our *undoing*! So we have got to outgrow our environment, to go up steeply as Wells would have it, which will demand of us such a great adaptation that we will cease to be men. That to us seems a definite calamity. We want to be men, and we don's want to grow. We love this flesh and we hug its diseases. We know that all sin is some form of selfishness; it is our refusal to grow, to evolve. Still appearance is sweet and reality awfully bitter.

How can we break this chain of adaptations that is clenching us? We can assimilate it to a point in our inner man and thus get over it. 'Our intellect, in the narrow sense of the word, is intended to secure the perfect fitting of our body to its environment, to represent the relations of external things among themselves—in short, to think matter.' This is Henri Bergson. To *think* matter is to harness it and to adapt it for our needs. The intellect is at home with solids, inert things; but it misses the connective tissue of things, the flow of duration that constitutes their very life. Who supplies this connecting links and keeps up the flow? Let us for a while stop thinking and just gaze upon that inner reality—our selves—which is better known to us than all things else: what do we see? Mind, not matter; time, not space; action, not passivity; choice, not mechanism. We see life in its subtle and penetrating flow, not in its insular 'states of mind', not in its devitalized and separated parts, as when the zoologist examines a dead frog's legs, or studies preparations under a microscope and thinks that he is a biologist studying life. This direct perception, this simple and steady looking upon a thing and seeing it whole, is intuition. This is the voice of Western wisdom. Indian wisdom answers it more basically: This direct and total perception is made possible for us by virtue of our being gulfs of that sea of consciousness that is behind the totality. We are individuations of that consciousness and every act of knowledge is a wave from that sea. We are free to know it in that total aspect or in its limited aspect as born of ourselves.

All knowledge, all experience is a blend of two factors, the physical and the psychical. The latter one which is the element of consciousness inspires every wave of knowledge in the internal organ, the antahkarana. That active, conscious element is eternal, always present like an ever-luminous lamp, the enduring changeless element in experience which does not cease even in deep sleep. By this very luminous and ever-present nature, it is called the sakshin, which means the witness, the spectactor. Adaptations are sakshin-made. All existent objects, all adaptations as a whole can be

understood only as and when presented to our sakshin, the witness within us, which means that we must postulate a cosmic sakshin or absolute consciousness underlying the totality that sustains everything that is. It is the sutratma, the thread that runs through the garland of existence, the ground of the whole universe, the Brahman of Advaita. In that big circle of consciousness our sakshin is a centre ever describing concentric circles, often beating its wings against the circumference of the bigger circle, expanding and contracting according to choice, making adaptations at will. Yet wonderfully enough, it is inactive as the lamp is inactive when it illumines or inactive and still like the pointer of a balance when it balances the two pans. In everyone of us the sakshin-centre is describing concentric circles. We stand on it and balance the 'two worlds', of satya and anrita, of the transcendental and the empirical, of the beautiful and the ugly, of happiness and sorrow. But for our capacity to stand on that point and be a bystander, we would have been crushed by these two worlds coming into collision. So the bystander's poise is the minimum. That is also the maximum of us. The maximum and the minimum meet in the sakshin-centre. To stand in that point is to look upon the highly-evolved Brahmana and the dog with equal eyes. Not that the dog and the evolved soul are not seen as they are. But the difference between them which is the only thing visible to ordinary eyes is not seen by the bystander. He sees them all as limbs of one body. To see difference is the original sin; to see non-difference is the saving knowledge, so declare our ancients. He has no peace here who sees difference. He goes from birth to birth who sees difference, say our scriptures. He is free and liberated on this earth who sees himself as non-different from others, who sees himself in others and others in himself. For he has *known* himself to be the All. Life is a disintegration every inch, every minute. We by instinct, as it were, often take our stand on its integrating point, the sakshin and try to see things steadily and see things whole: we practise the bystander's balance. The web of our daily life is woven by the warp and woof of the transcendental and the empirical, of truth and untruth. From this complex texture we draw what we want to enjoy and reject what we don't want. For the bystander, for the witness this is so easy. As the tortoise tucks its limbs automatically, his limbs retire from sense objects. He may appear to receive everything, shunning nothing. Like the sea receiving all rivers and yet is unaltered and undisturbed, he remains calm and poised though passions pour into him. Like the light in a windless place, he is unflickering and inactive and yet illumining all things.

> In him in whom the universe is interwoven,
> Whatever moves or is motionless
>
> o o o
>
> They disappear and come to light again
> As bubbles rise to the surface.

The light, the ocean, and the sky are the three words used to picture to us the radiance, calm and poise of the man who stands at our nucleation point as the sakshin. They are used with the definite purpose of driving home to us the knowledge-nature of sakshin which alone can be active without incurring multiplicity. We saw in the beginning that sakshin, the conscious element inspires every act of knowledge. So first must come the meditation on our luminous essence which functions as sakshin. The four-fold advaitic discipline, sadhanachatushtaya that brings in time the bystander's mind, presupposes this stress on the knowledge maturing into wisdom. The discrimination between the real and the unreal, nityanityavastuviveka, the inner and the outer restraints beginning with sama and dama, the giving-up of pleasures here and hereafter, and the desire for liberation are all impossible of practice without an ever-widening knowledge, an increasing awareness at every step. Practice of inner and outer restraints of titiksha and

ahimsa etc. unaided at every step by a sharp discriminating knowledge is hollow and becomes a farce. Without an approximate knowledge of the supreme end none can honestly give up the lower allurements and desire for the ultimate liberation. So the four disciplines are in fact the permutations and combinations of an expanding knowledge, of an increasing consciousness. Let it be remembered that it is knowledge and critical study of our own inner states that will strengthen our inner man and take us forward in our evolution. Knowledge of adaptations has brought us to this sorry state. Knowledge of the innerman is sure to take us out of the present pass of Thermopylae.

By knowledge they climb upwards
Thither, where desire is at rest;
Neither sacrificial gift reaches thither,
Nor the penance of the ignorant.
Through knowledge deliverence is assured.

By knowledge, immortality, said our ancients. From change of conduct (external restraints, dama) through change of character (internal restraints, sama) on to the change of consciousness is the pathway, in the words of Gerald Heard. It is to make the pathway fool proof, sentiment and superstition proof that our ancients have insisted uniformly on this moral and rational element and kept the goal as the ever expanding awareness, as ever increasing consciousness which are the true marks of the bystander.

The bystander's ease, his neutral passivity is the last word of all religions. All religions end in the grand *finale* that the finite man on this earth and the Infinite beyond are one in essence, that I and my Father are one, that I am Brahman itself. The bystander stands on this bridge of faith and declares, 'we are mysteriously one, in spite of our separateness, in spite of the differences and accidents that are heavily laden over the world that seems to separate us from our father'. The bystander seems to say: 'I cannot by one ajati-wave of my hand declare the world null and void and order the world to vanish. The world is out there with all its wonderful enigmas, differences and accidents. I am here not to see the differences and accidents and be thrown off my balance by them but to be the witness shunning nothing, but accepting everything and transforming them into knowledge in my inner factory. Knowledge alone gives me the strength to stand up and see eternity in time, mind in matter, beauty in ugliness, sermons in stones and brings me in time the philosophic mind.

There is a criticism especially from the 'active world' that the so-called activity of the bystander, the man of the spirit is a mockery, for the emancipating knowledge of Atman comes like the icy-cold breath that checks every development and benumbs all life. Like the boiled seed, he can never germinate and sprout. To this we say that he has burned only the seed of the great illusion. From the great illusion he has lifted the universe and plunged it in divine Being, there to be 'active' again. It may be said that nothing new has been done. There had been only an awakening, a new perception of that which previously existed from eternity. Yes, nothing more we ask.

In the Infinite illusion of the universe
The soul sleeps; when it awakes
Then there awakes in it the Eternal,
Free from time and sleep and dreams.

What an awakening, into this timeless, sleepless, dreamless life! And it is at hand, waiting to be won!

TO JESUS, ON HIS BIRTHDAY

By Sri Tandra Devi

Thou hast crept unto my heart
Little Child;
The gate was open
And Thou camest in.
What opened it?
Just pain, and grief, and sin.

Thou hast dug into my heart,
Little Child,
Thy pretty banner—
Dug it deeply in;
And what unfurled it?—
Life's hot blast and din.

In Heaven's place Thou dwelt,
Holy Child;
The gates were opened
And Thou wentest out.
What opened them?—
God's love, without a doubt.

Thou wentest out alone,
Little Child;
The gates were opened
Very, very wide,
Who widened them?—
The Holy throng inside.

Thou art indeed a Child,
Holy One;
And yet the aeons
Cannot sum Thy span.
What made this so?—
Eternal, age-less Man.

Immortal Babe Thou art,
Gentle Christ;
And Thou didst ask us
To become as Thee.
Why have we faltered?—
Lord: We would not see
The Throng inside the gates
Gazing out;
The little banner
Flutt'ring in the height;
The Holy Men
Bowed o'er Thee in the night.

Jesus: We, missed the way
In our dark—
Celestial vistaes,
Light and Truth and Life.
Why are we lost?—
We chose vain greed and strife.

Instead of being as Thee,
Little One,
Who taught the strong
To be both meek and mild.
Now, who shall lead us?—
Only a Man-Child.

(The reference to the Man-Child seems to be groping for Sri Ramakrishna.)

Then come, Thou Child-Man dear—
Blessed Babe!
Show tired worlds
The way of gentle peace!
How shall they know Thee?—
By Thy gift—release.

(Why call we to Thee 'Come'
Flaming Child?
For Thou forever
Knockest on our doors—
Thy feet tread earth's
And hell's and heaven's floors.)

NIKOLAI HARTMANN'S THEORY OF MORAL VALUES

By Dr. S. K. Maitra, Benares Hindu University

I

In a recent article[1] I dealt with the main features of Hartmann's general theory of values and the place assigned to man in it. In the present one I shall deal with his theory of moral values, that is, values which depend upon human agency for their realization. The moral values give man his peculiar status; it is these which constitute his differentia. Man owes his worth and dignity to the circumstance that he alone of all creatures is invested with certain powers, by virtue of which it rests with him whether or not certain values are to get a chance of being realized. The values remain values, however, whether or not they are realized.

Value and the Ought

This peculiar position of value with regard to reality, by virtue of which its reality or non-reality does not affect at all its character as value, is indicated by saying that its modal character is that of an Ought. By calling it an Ought, what is wanted is to show that value belongs to an order of Being which is different from both what is called being and what is called non-being. In other words, it belongs to an order of Being different from the ontological order expressed by either being or non-being. By giving the designation 'Ought' to a value, we simply point to the inadequacy of ontological Being, which must be either being or non-being, and cannot be anything else.

Modally, therefore, a value is an Ought, and *materially*, that is to say, so far as its content is concerned, an Ought is a value. In the more familiar, though less exact, terminology of ancient philosophy, we may say that the Ought is the formal condition of a value, and value is the material condition of the Ought.

[1] Contributed to 'The Journal of the Benares Hindu University', July 1945.

The Ideal Ought-to-Be, the Positive Ought-to-Be and the Ought-to-Do

The Ought of which we have spoken above, is what Hartmann calls the ideal Ought-to-Be. This ideal Ought-to-Be remains what it is, whether or not it exists in the real world. For instance, we say that there ought to be universal peace. Here universal peace is an ideal Ought-to-Be. Even if universal peace actually exists in the world, it will still be true that it ought to be there in the world. It will be absurd to say that the Ought here loses all its meaning, simply because it already exists. This holds good not only of actuality but also of possibility. That there ought to be universal peace will remain true even if there is no possibility of its being actualized.

It is quite otherwise, however, with the *positive Ought-to-Be*, which can only have meaning by way of contrast with, or in opposition to, reality. The positive Ought-to-Be owes its whole meaning to the fact that it does not exist. It presupposes, in other words, the non-being of the Ought-to-Be. Hence it is possible, as Hartmann remarks, 'only with a real self-existent world, that is, it presupposes this real self-existent world, together with its real determinations which deviate from the constitution of what ought to be. It has for its background the whole ontological system. It is against this background that it exhibits the presence in itself of a different order. It has a tendency, however to fulfil itself in the real world. This gives it its peculiar character. Remaining unfulfilled, it exhibits an urge towards fulfilment. It is not like the ideal Ought-to-Be which is totally indifferent to the question of fulfilment.

But the positive Ought-to-Be is not the same as the *Ought-to-Do*. For the latter presupposes not only that the Ought is non-

existent, but also that it is within the power of a human being to realize it. If the latter condition is not fulfilled, then, however valuable the ideal may be and however great may be the contrast between the ideal and the real, it cannot be looked upon as an Ought-to-Do. For the Ought-to-Do must maintain its contact with actual human beings upon whom the task of doing devolves. Unless it is within the capacity of such beings to do it, the Ought-to-Do loses all its significance. An example will make this clear. Suppose we put forward universal brotherhood of man as the goal of human endeavour, then in order that it may have any significance, it is necessary, first of all, that the goal should not be actually existent in the real world, and secondly, that it should be within the power of human beings to realize this goal. It is for this reason that Kant used to say, 'Thou ought it, therefore, thou canst'. What he meant by this was that the Ought, as representing a man's goal, has no meaning unless it is within his capacity to realize it.

In both the positive Ought-to-Do and the Ought-to-Be there is an opposition between ontology and axiology. In this opposition the weightage is on the side of ontology. The real does not depend for its existence upon the Ought, but the positive Ought-to-Be, as we have seen, has for its background the real world. It is in relation to the real world that the positive Ought-to-Be (and consequently, the Ought-to-Do) has any meaning.

Ontological Dependence of the Axiologically Higher

But Hartmann is careful to point out that this weakness of the positive Ought-to-Be, as compared with the real, in no way takes from its qualitative superiority. In fact, as he boldly asserts, 'dependence and superiority are not in antagonism to each other.' In the graded realm of values, he continues (*Ethics*, Vol. I, p. 251), 'it is precisely the dependent which is always the more complex, more conditioned, and in some sense the weaker'. As we shall see, this is one of the most important principles of his philosophy of values. His whole theory of moral values, in fact, rests upon this principle of the ontological dependence of the axiologically superior.

Bipolarity of Values

The Ought is one, but the content of the Ought, that is, the value, is plural. Not only this, but every value has got its corresponding disvalue. This bipolarity of values, this circumstance of a disvalue confronting a value, is a fundamental fact concerning values. The disvalue behaves exactly like a value, so far as its relation to reality is concerned. That is to say, it expresses the same opposition and tension and the same tendency towards actualization in the real world which is expressed by a value.

Attempts have been made to express this bipolarity in ontological terms. The best attempt of this kind is that of Aristotle, who reduced the qualitative distinction of value and disvalue to a quantitative one in his famous theory of the Mean, according to which, virtue lies in the mean between too little and too much. Such attempts are doomed to failure, for the qualitative distinction between value and disvalue is untranslatable through the medium of ontological distinctions.

Moral Values

The bipolarity of value and the principle of the ontological dependence of the higher upon the lower values being understood, we shall be able to follow Hartmann's account of moral values.

Moral values, according to Hartmann, are values which concern personality. They attach not to things but to persons. They may also be defined as values which imply freedom, for personality, as Hartmann understands it, is nothing but the freedom to realize or not to realize the values, including the freedom to realize the disvalues. It is the prerogative of human beings to be creators—creators, that is to say, in the sense that they have the power either to realise or not

to realize the values. It is this creative power of human beings which gives them the status of persons, and it is this also which invests them with freedom. Human beings are creators because they have this freedom, the freedom, that is to say, either to realize or not to realize the values. This freedom also makes it possible for them to have moral values. In the whole of creation it is the prerogative of human beings alone to have moral values.

Although moral values are values which relate to persons, yet they envisage in their scope other kinds of values. In fact, it is only in respect of other kinds of values, that moral values can exist. For example, the value of honesty, although it is a moral value, can only exist in relation to goods which have no moral value. The distinction between an honest man and a thief can only be made if goods have value. If they had no value, then the distinction would lose all meaning: for intance, a man who steals something which has no value, cannot be called a thief. If we could live in a world where no goods would be considered to have any value, as, for instance, in a world where everybody was an ascetic, honesty as a moral value would cease to have any meaning.

Moral and Situational Values

Moral values are thus causally dependent upon the other values, though they are axiologically independent of them. This follows as a corollary from the general principle that the higher values are causally dependent upon the lower.

The lower values, upon which moral values depend, Hartmann calls *situational values*, that is, values which consist in the different situations and conditions, both physical and mental, in which a man may find himself. These situational values comprise a large range of values. Everything, in fact, which concerns a man's mental and physical condition is a situational value. For instance, a man's happiness, his social position, his material comforts, the physical and mental objects which affect him, all come under situational values. Hartmann makes a distinction between situational values and material values or goods, but the distinction has no axiological significance, and we may therefore ignore it.

The situational values, thus understood, have a very important part to play in connection with moral values. In fact, they constitute the ends towards which all actions which have moral value are directed. Hartmann lays very great stress upon this, and this is one of the pivots round which his whole theory of moral values moves. Actions have for their ends, not moral values but situational values. As he puts it, 'the end of straightforwardness is not to be straightforward oneself, but that the man to whom one speaks may learn the truth; likewise the the object of the high-minded or loving man is not to be high-minded or loving, but that the other person, upon whom the gift or the gladness is bestowed, may have the gift or the gladness[2]. Not that moral values can never become the ends of actions. We may of course occasionally like to see our picture in a mirror and aim at being generous or truthful or honest ourselves, but as a rule, our actions are directed outwards, and it is objective ends which we aim at rather than subjective conditions of ourselves.

The moral value of an action, however, does not depend upon the situational values which may causally determine it. Hartmann, therefore, dissents from the common view which estimates the moral value of an action by the nature of the ends towards which it is directed. This view, which he calls the ethics of ends, makes a confusion between causal and axiological determination. The ends towards which an action is directed are certain situational values which may be the causal determinants of the moral value, but are certainly not its axiological determinants. An example will make this clear. Suppose a rich man wants to donate a lakh of rupees for a hospital. The moral value of this action cannot be estimated by the purpose

[2] *Ethics*. Vol. II, p. 31.

of the act, namely, the building of a hospital for the sick. The man may have wanted to build a hospital in a spirit of rivalry—for instance, with the idea of scoring over his political opponent who may have made a similar but smaller donation. There may be greater moral value in the action of a poor man who gives a rupee to relieve the distress of another poor man, than in that of this rich man who donates such a large sum for a hospital. The end is merely the external factor without which the action would not have taken place, but the moral value depends upon the spirit which animates the action and which is very different from this external factor.

It would, however, not be quite true to say that the situational value is no index at all of the moral value. In the choice of the situational value there is at work a moral feeling which, if not positively, at least negatively works in rejecting a rival end. This moral feeling is what we usually call Conscience.

Hartmann's Criticism of Max Scheler's Theory

Here Hartmann comes in collision with the theory which Max Scheler has elaborated in his book *Der Formalismus in her Ethik und die Materiale Wertethik*, the theory, namely, that the lower values are axiologically dependent upon the higher. At pp. 92-93 of this book Max Scheler says, 'I say that the value of the class B "founds" the value of the class A if a determinate individual value A can only be given so far as any determinate value B is already given, and that in accordance with the law of its essence (wesensgesetzlich). Then, however, any such "founding (fundierende)" value, for instance, here the value B, is always the higher value.' He gives as an illustration the relation of the useful to the pleasant. The latter is the higher value, for there cannot be anything useful, unless there is something pleasant. But the pleasant itself similarly is dependent upon the wholesome, which is, therefore, a still higher value In this way Scheler erects a hierarchy of values, organised in such a way that the lower values are dependent upon the higher. On the top of this hierarchy there is, as he puts it, 'the value of an infinite personal Spirit and the 'world of values' standing before it.'

Against this theory of Max Scheler's, Hartmann, in addition to pointing out facts we have mentioned already, advances the argument that if this theory were true, there would be no independence at all of the lower values. They would, in fact, be determined by the higher values. On the contrary, in the theory advanced by Hartmann, the higher values, although they are causally dependent upon the lower, maintain their axiological independence.

The axiological independence of values is a thing very dear to Hartmann's heart. He maintains it very stubbornly, and it is in fact one of the main features of his theory of values. All the values, according to him, are independent of one another, so far as their value-quality is concerned, although there may be ontological dependence upon other values and also upon non-values. Max Scheler's view, if accepted, would destroy this axiological independence of values, and that is the reason why Hartmann is opposed to it.

In our next article, we shall be mainly concerned with examining the implications of this theory of the axiological independence of values.

THE CONTRIBUTION OF JAINISM AND BUDDHISM TO THE CULTURAL UNITY OF INDIA[1]

By Dr. A. Chintamani, M.A., Ph. D.

The subject may be treated under three heads: 1. The History of Jainism and Buddhism; 2. Their metaphysics and 3. Their rituals. I have to say a few words on the history of the two great religions, because even today there are some educated people who are unable to distinguish between Jainism and Buddhism, who mistake Jainism to be an off-shoot of Buddhism, and who consider both Jainism and Buddhism to be branches of Hinduism. Thanks to the efforts of the compilers of the Cambridge History of Ancient India, it is now accepted that Jainism is older than Buddhism and that Lord Mahavira who lived from 599 B. C. to 527 B. C. was not the founder of Jainism and that his predecessor, Lord Parswa who lived 250 years earlier was also a historical person. According to Jaina tradition Lord Mahavira was the twenty-fourth Tirthankara and Lord Parswa was the 23rd Tirthankara. Looking back into the past we find Lord Neminath, referred to in the Vedas as Arishta Nemi, the 22nd Tirthankara, who was a cousin of Lord Krishna of *Mahabharata* fame. This Krishna is also accepted by the Jains as a Vasudeva and is expected to be born as a Tirthankara in the coming cycle of time. Going still deeper into the past, we find Lord Rishabha of the Ikshvaku clan, the first Tirthankara of the Jains preaching his doctrine of Ahimsa to the early Aryans. This same Lord Rishabha is praised in the Rig Vedic hymns and adored as an incarnation of Vishnu in *Srimad Bhagavatam* and other Hindu Puranas. The names of his parents found in the Hindu books are the same as those found in the Jaina version. His son was Bharata, the eponymous emperor of India, after whom the country is called Bharata Varsha. After leading the life of a householder and helping mankind by teaching them various means of livelihood such as agriculture, trade, arts and crafts and organising the society into groups according to the duties allotted to them, he became a homeless monk to illustrate to the people the rules of conduct of an ascetic. As a result of austere *tapasya*, he attained omniscience, *kevala jnana*. Out of unbounded compassion for the struggling humanity, the Lord taught the way of salvation to all those who gathered around him. After spreading his message of Ahimsa in several parts of the country for a long time he moved up to Mount Kailas where he attained Nirvana. The day of his attaining Nirvana or Moksha is celebrated by the Jains as the Mahasivaratri.

The doctrine of Ahimsa as preached by Lord Rishabha was regarded as a high ideal and was being practised by a group of people side by side with those who were for performing *yagas* involving animal sacrifice with cruelty and bloodshed, as enjoined in the Vedas. The Jains along with the Buddhists who were also followers of Ahimsa openly rejected the Vedas in as much as they praised the efficacy of performing *yagas*. Throughout the history of the religious thought in India these two schools, one upholding the doctrine of Ahimsa and the other performing vedic sacrifice are found to live side by side, sometimes one coming to prominence and sometimes the other predominating.

Regarding the interpretation of the term Aja which is very important for a Vedic sacrifice, we have an interesting episode narrated in *Mahabharata*. The story says that once there was a serious discussion between the Devas and the Rishis as to what exactly was meant by Aja The Devas said that the word referred to a goat whereas the Rishis who were all followers of Ahimsa maintained that the term referred to only paddy, which was kept for over three years and which had

[1] Based on a lecture.

lost its potency to sprout. Since both the parties were equally strong and were not willing to yield to the views of the other they had to approach the King Uparichara Vasu for a decision in the matter. The king who was afraid of the Devas gave his verdict in their favour, to the effect that he accepted their interpretation of the term Aja to mean a goat. This was a shock to the Rishis who exclaimed, 'Oh, Great King Vasu, what is it that you have said. You have grossly misinterpreted the holy text of the Vedas. If you have given the wrong interpretation let the punishment be on you. Let the earth open its mouth and devour you. If, on the other hand, our interpretation is wrong let that punishment come to us.' No sooner were these words uttered by the holy Rishis than the earth yawned and down went Uparichara Vasu deep into the nether regions. From that day onward the Rishis seceded from the Vedic school of thought. They rejected the Vedas as they had come to sanction the performance of animal sacrifices. This story of Uparichara Vasu and his erroneous interpretation of Vedic mantras, Ajenayashtavyaya, is found narrated in Jaina sacred literature in exactly the same terms when the Jains explained why they could not accept the present Vedas which according to them is a perverse substitute to the old Veda based upon Ahimsa. This old Adi Veda founded upon the doctrine of Ahimsa is associated with Lord Rishabha of the Ikshvaku clan. This Rishabha cult must have been in existence long before the composition of the Rig Vedic hymns. That such a religious cult was in existence in ancient India is fully borne out by the relics of an ancient culture, discovered in excavations of Mohenjodaro and Harappa. Figures of Yogi in standing posture in a naked form have been found in these remains which according to the scholars represent the idols worshipped by the people of that age. Probably this refers to Lord Rishabha the first Tirthankara of the Jains who preached the doctrine of Ahimsa and himself practised the method of yoga or *tapas*. This Rishabha cult of the Ikshvaku clan as circumstantially supported by the remains of the Indus Valley civilisation must have been prior to the advent of the Aryans who were responsible for the composition of the Rig Vedic hymns. Oriental scholars are of the opinion that this represented the second wave of invading Aryans, whereas the Ikshvakus representing the Rishabha cult are designated as the early Aryans.

As time rolled on and later Aryans came to India the early Aryans moved towards the East and settled in the countries of Kasi, Kosala, Videha, and Magadha. It is very interesting to note that out of the 24 Tirthankaras who were all Kshatriyas, nearly 20 of them belonged to the Ikshvaku clan. Kalidasa says that the Raghus who were all of the Ikshvaku clan begin their lives as students, then enjoy life as householders during the early part of their life, then take to asceticism during the latter part and finally obtain liberation by performing *tapas*. This description goes to corroborate the Jaina tradition about the Kshatriya heroes of the Ikshvaku family. It is peculiarly interesting to note that the warrior class in India, unlike those of the same class in other countries concerned themselves very much in the discussion and investigation of truth And curiously enough truth was first sought for in India by the Kshatriyas and consequently they came to lead the rest. This seems to be the common characteristic of the Upanishads which mainly owe their composition to Kshatriyas. Thus it would appear that the doctrine of Ahimsa and the consequent self-discipline or Yoga was championed by the Kshatriya thinkers whereas the orthodox priests of the western country of Kurupanchala were the custodians of the ritualistic lore of Vedic sacrifice. In the Upanishadic discussions we find the orthodox priests going to Kshatriya heroes with the request to be initiated into the Atma Vidya which they recognised to be of higher status than their own ritualistic lore. It was in the Atma Vidya that the Vedic sacrifices were severely condemned as not only useless but also obstructive to the

evolution of the soul. In the Brahmanas there is an interesting fact where the author calls the people living in the countries of Kasi, Kosala, Videha, and Magadha as *bhrashtas*, dissenters or non-conformists, implying that they were Aryans nevertheless.

The reason indeed is not far to seek. The Aryans of the Gangetic plains or as we shall say the Eastern Aryans who occupied the Eastern countries preached a topsyturvy religious system. They did not stop with the mere condemnation of the Vedic sacrifices. They also said that to perform them was sinful and to avoid them was virtuous. Thus they not only withdrew merit from one side of the scale but placed it on the opposite side and made the difference all the greater. It may be supposed with great probability to truth that these Eastern Aryans who revolted against the Vedic ritualism and preached the supremacy of Atma were evidently the ancient Jaina thinkers.

Linguistic history tells us that the early Aryans and especially the Kshatriyas who lived in the Eastern countries spoke some form of Prakrit for which the Kurupanchala Aryans ridiculed them for their supposed corrupt and faulty pronunciation of the Aryan tongue. Since it is a fact too well known that the earliest Jaina works were written in Prakrit only, it may be concluded even from a scientific point of view that the early Aryans who had settled in the Kingdoms of Kasi, Kosala, Videha and Magadha were Jains. Thus in due course of time two divergent views came to be held in upper India. 1. The Kurupanchala Aryans or the later Aryans or those who had settled on the plains of the Punjab upholding the Vedic culture with all its elaborate rituals and sacrifices, known also as Aparavidya with the Brahmins or the priestly class at their head, and 2. The early Aryans who had settled on the Gangetic plains, who spoke a dialect similar to Prakrit and who denounced all vedic sacrifices and ceremonialism and who introduced a new philosophical cult known as Atma Vidya or Para Vidya with the Kshatriyas or warriors at their head since they were the discoverers and custodians of the New Thought Evidently these two rival schools of thought, which were found to be existing from the very earliest times had now become poles asunder and as such could not be easily reconciled. But fortunately for India, the new cult gained enormous following and influence and the Kurupanchala Aryans thought it high time to come to a compromise with their rival and Eastern brethren Thus the age became one of intense discussion, research and introspection and finally the Kurupanchalas and their priests gave up the ceremonial technique and flocked to the royal courts to be initiated into the new mysteries as I have already referred to. Thereupon a reconciliation was effected and the doctrine of Ahimsa came to be accepted by the Vedic Aryans gradually. Hence in the later Brahmanas it is expressed that animal sacrifices can very well be replaced by offerings of cakes without loss of efficacy or spiritual importance. Evidently this marks a tendency to compromise and reconciliation. The extreme left wing of the early Aryans must have remained outside without accepting the reconciliation and perhaps formed the forerunners of the later Buddhistic school. The influential central party would mark the early Jains.

Now regarding the history of Buddhism, I have not to say much. You all know that it was founded by Gautama Sakya Muni, who was a younger contemporary of Lord Mahavira. Here we may note that the Sakya clan of Kshatriyas to which he belonged, proudly claimed its origin from the Ikshvakus. Like Jainism it also gained support from the ruling chiefs and the cultured people since it also rejected the authority of the Vedas, vehemently opposed the caste system and preached universal brotherhood and upheld the doctorine of Ahimsa but as it preached *anitya* and *anatma vada* it was found to be uncompromisable. That is why it was considered antagonistic to Hinduism till it was finally blotted out of existence by Sankara and his followers. The personality of Lord Buddha was so great that the Hindus could

not but raise him to the status of an Avatar as they have done in the case of Lord Rishabha the first Tirthankara of the Jains who lived and preached long long before the traditional Avatars of Vishnu.

At the time of Lord Buddha Jainism seems to have been a well established religion followed by a large section of the people. For according to the Buddhistic texts we come to learn that Buddha himself was for sometime a naked Jaina saint practising the rules of conduct of a Jaina ascetic such as lying down on the bare ground, fasting and taking food from the palms of his hand. In course of time he found it difficult to practise these rules and so he began to adopt and preach the middle path (Madhyamamarga) midway between the extreme ascetic life of the Jains and the moral laxity of the other orders of ascetics. This is clearly indicated by his own description of his early ascetic life as narrated to his friend and disciple Sariputta. From this we understand that Buddhism was of later origin than Jainism.

Before taking leave of this section on history let us note certain significant facts of historical importance relating to South India. The present-day Saivaism in South India is associated with the worship of Rudra, Siva or Kapaleswara whose praise is sung in the Thevara hymns. Still the Saivites speak of an Adi Saivaism where Siva is designated as the incarnation of love and mercy. There must have been a different form of religious ideal before the appearance of the present day cult of Kapaleswara. I am constrained to believe that the Adi Saivaism which was said to have been prevalent in South India was nothing but the Rishabha cult preaching Ahimsa. There are certain interesting facts which support our hypothesis. The place where Lord Rishabha attained Nirvana is associated with Mount Kailas where his son Bharata built a temple and installed an idol representing Lord Rishabha. This place sanctified by Lord Rishabha's *parinirvana* is considered sacred by the Saivites since it is considered to be the abode of Lord Siva. The Sivaratri (*parinirvana*) day of Lord Rishabha is also observed by the Saivites as a day of religious importance. The bull, an emblem which is usually engraved at the Peetha of Rishabha's image is converted into a *vahana* for the image of Siva. Several of the important names associated with Lord Rishabha such as Satyojathan, Aghoram, Esanan, and Tatpurushan are also applied to Lord Siva in the Hindu Puranas. Another striking resemblance is the application of the term Digambara which is applied to Lord Rishabha who, renouncing all attachment to worldly things roamed about naked as a Digambara Muni. The same term Digambara is also applied to Lord Siva. The path to salvation is called Siva Marga, and Moksha itself is called Sivagati. When we look at the sacred literature of the Hindus and the Jains we find this curious fact that the terms, Mahadeva, Siva, Sivaswarupa, Sivagati, are first associated with Lord Rishabha and later on transferred to the deity of the latter Saivaism which is the Rudra of the Vedic pantheon. Hence it is most probable that Lord Rishabha was the original Siva and the early Saivaism and Jainism were one and the same. The present day description of Siva as a deity having a garland of skulls round his neck, a tiger's skin for his loin cloth, and a *kapala* as a begging bowl and a *trisula* in his hands must be due to the introduction of the Kapalika system in South India during the period of Hindu revivalism. This Kapalika form of religion fully succeeded in displacing the early cult of Ahimsa Saivaism by a distinctly lower religious ideal, by catering to the tastes of the masses who wanted a deity with wife and children and with all the characteristics of a hero to their liking and with their comprehension.

Now let us turn to the metaphysics of the systems.

Jainism, Buddhism, and the Charvaka system are said to be non-Vedic systems as they do not accept the authority of the Vedas. For that reason they are also dubbed as Nastika schools of thought. But I think

this is a misnomer. According to one accepted definition a Nastika system is one which does not believe in Atma, Moksha and Mokshamarga. If this criterion is adopted then Charvaka system alone will come under this head. One who studies Jainism and the other Indian systems will see an important underlying common ground between these systems. I can say with a certain amount of authority and confidence that the creation theory is not accepted by any of the Indian systems of philosophy. Kapila openly ridicules the creation theory and contends that it is quite impossible and untenable as a metaphysical doctrine. Patanjali speaks of an Iswara who is not a creator but serves as a mere moral ideal for the other Purushas. Vedantism does not recognise the doctrine of creation. Sankara completely throws overboard the Vedic account of creation as purely a *vyavaharic* fiction. Mimamsa similarly rejects the doctrine and does not recognise any creator or the possibility of creation.

The strongest and the most logical condemnation of the creation theory is found in the Mimamsa system which is perhaps the most orthodox of the Hindu Darsanas in as much as it emphasises the authority of the Vedas to be supreme. The Vedas according to them are eternal and *apaurusheya*. The only Vedic Darsanas which *prima facie* appear to recognise the doctrine of creation are the Nyaya and Vaisesbika schools. Even here the ultimate principles of atoms and souls are taken to be eternal and uncreated. The work of the creator consists merely in building up a body suitable to each Jiva or Atma according to its merit or demerit. The Jaina view does not amount to anything more than what is already contained in the Vedic Darsanas. If Jaina Darsana is condemned as Nastika for the simple reason of rejecting the doctrine of creation then the title would be applicable to every Hindu Vedic Darsana with equal justification. The criterion of Astika Darsana consists of three fundamental doctrines which are present in the six Hindu Darsanas as well as the Jaina Darsana. They are :—

1. Atma with *upadhis*. 2. Atma without *upadhis*. 3. The path for the realisation of the Pure Self, Atma, Moksha, and Mokshamarga. The reality of Atman or individual personality is emphasised in Jaina Darsana as it is done in other Hindu Darsanas except in Sankara's Advaitism. Even in Advaitic conception of Atma there is an implicit recognition of individual personality. This is evidenced by Sankara's commentary on an important Vedanta Sutra, where in answer to a *purvapaksha* he admits that the differences in individual enjoyments are entirely accountable by their respective karmas.

According to Jainism the universe is also eternal though it may undergo changes during the course of ages. There are infinite number of souls existing in different forms of life according to their own karmas. Every Jiva in potentially divine but its divine attributes are limited or obstructed by these karmas. The conception of karma according to Jainism is a very important and significant contribution to metaphysics. When a person thinks of doing a thing there is in him what is called the Bhava Karma. When he actually does the thing there is Dravya Karma produced. Jaina metaphysicians believe that there are very subtle particles of matter called *Karmic varganas* in the space which bind the soul whenever it does a deed due to *krodha, mana, maya* or *lobha*, anger, pride, deceit, or greed. These karmic particles bind the soul whether one actually does the deed, induces others to do the deed or approves of the deed done by others. These karmas constitute the karmic body which is associated with the soul throughout its career of transmigration producing its appreciate results, till it is finally cast away and destroyed when the soul attains moksha or perfection.

When a soul gets itself free from all karmas it attains full divinity, becomes a Paramatma and begins to enjoy infinite bliss, infinite power, etc. This is the conception of God or Paramatma according to Jainism. Though Sankara and Jainism agree in maintaining the ultimate identity of Jeevatma and

Paramatma, yet the Jaina ideal of Paramatma with infinite qualities will be found to be different from Sankara's ideal of Nirguna Brahman. But Ramanuja is one with the Jaina system in his conception of God with infinite qualities. There is no coming back of this liberated soul to the mundane world again because a perfect being cannot become imperfect and hence the theory of Avatar according to which God is said to be born in flesh and blood is not acceptable to the Jains. Existence in Moksha or Nirvana has a beginning but no end, whereas mundane existence of the imperfect soul had no beginning but can have an end.

Mokshamarga or way to salvation according to Jainism consists of right faith, right knowledge and right conduct, Samyak Darsana, Samyak Jnana and Samyak Charitra. Right belief is defined as belief in the existence of the Tattvas or realities as they are. Right knowledge is said to be a correct understanding of the nature of these realities. Right conduct is described as living according to the ethical principles prescribed in the sacred books. This conduct is two-fold,—one for the laymen or householders and the other for ascetics or Munis. The religious vows to be practised by the laymen are called Anu Vratas (small vows) and those of the ascetics are said to be Maha Vratas (great vows). But all these vows have for their basis the great doctrine of Ahimsa. Every vow should be subordinated to the strict observance of Ahimsa. In the case of a layman who has to live in this world and perform his duties the Ahimsa vow is limited; for example, he can make use of the vegetable kingdom only to that extent to which his necessity requires. But he is prohibited from killing any of the mobile beings, *i.e.*, those that possess two senses and more. In the case of the ascetics all the vows are to be observed strictly and completely without any fault.

Some systems hold that faith is enough for salvation while some maintain that knowledge is sufficient for spiritual liberation, while some others believe that conduct (*charitra*) will make the soul free from the turmoils of worldly existence. But Jainism emphasises that all these three are equally important and essential for spiritual emancipation.

As for the rituals, we find that Buddhism has nothing at all whereas Jainism has as much rituals as or even more than those of Brahminism. We have got *upanayana* (initiation into Sandhyavandana and Gayatri); marriage, etc., in short all the sixteen *samskaras* associated with the life of an orthodox Brahmin. Jaina boys and girls are initiated into the religious life of a householder with the *upanayana samskara* when they are taught the Mahamantra of the Jains. The boys are taught in addition the Gayatri and the Sandhyavandana. The rituals performed in the Jaina temples are probably more elaborate than those in the Hindu temples. A word about Homa. Homa or fire sacrifice is so important in the life of a Jaina householder that no ceremony can be conducted without Homa or fire sacrifice. This point must be emphasised here because very many non-Jaina scholars maintain erroneously that Jainism has nothing to do with Homa or fire sacrifice. For example, wherever there is a description of marriage Homa, they come to the absurd conclusion that the parties concerned could not be Jains. Such an opinion is entirely due to the ignorance of the actual facts. Even now if you witness a marriage ceremony in a Jaina household you can see the marriage Homa with all its elaborate details, such as making fire with *samit*, pouring clarified butter, milk and fried paddy over the fire and invoking the Gods such as Indra, Varuna, Agni, and Vayu, etc, who figure here as Dikpalakas. The truth is that what is rejected by Jainism is *yaga*, the Vedic sacrifice, which involves the killing of animals and not Homa or Fire sacrifice as such. In order to bring out this distinction, the term used in Tamil literature to designate Homa or Fire sacrifice is வேள்வி (Velvi) while the term used to refer to *yaga* or Vedic sacrifice is வேதவேள்வி (Vedavelvi). It is the

latter that is rejected by the *sramanas* (Jains) for which they were persecuted and destroyed according to the Thevara hymns. I am led to think that in spite of bitter animosity and severe religious persecution Jainism was allowed to live side by side with Hinduism because of the ritualistic side of the Jaina system. The Jains and the Hindus joined together in opposing Buddhism for its teaching of Anatma Vada, denial of soul. But the Hindus opposed both the Jains and the Buddhists for their not accepting the authority of the Vedas. Though Hindu revivalists tried to completely destroy both Jainism and Buddhism, the former managed to survive till the present day because of its ritualistic side, which emphasised its similarity to the Brahmanical rituals. But in spite of this commonness of ritualism which probably accounts for its survival, Jainism is not favourably appreciated by the Hindus because of its uncompromising rationalism and hence its opposition to Puranic Hinduism. The Jaina teachings are well founded on logic. The Jaina thinkers always warn people against accepting anything that is not subject to reason. That is why such superstitious practices as bathing in an ocean or a river in the hope of getting rid of sins, offering animal sacrifices to Gods and Goddesses to ward off epidemics or to get children or wealth or prosperity and bowing down to and serving the so-called Sadhus, being deceived by their outward appearances, tricks, and hypocritical words, are vehemently condemned by Jainism.

I have to say a few words on the creation of the sect of Brahmans according to the Jaina account. I have already told you that Jainism does not believe in the caste system based on birth. We have already seen how Lord Rishabha organised the human society into three groups according to their profession namely, administration, trade and service. But his son, Emperor Bharata, after subjugating all the then known world came to Ayodhya, his capital. Since the society had become complex by that time he wanted to entrust the duties connected with the spiritual welfare of the people to the chosen few, well qualified for the function. He called his ministers and consulted them. They suggested to the emperor that he may appoint for the purpose those who were spiritually advanced and who were practising Ahimsa strictly. In order to select such people the following method was adopted. The emperor sent a proclamation throughout the realm inviting people for a feast. On the appointed day, the emperor ordered that grains with fresh sprouts be strewn on all the pathways of the imperial palace before the gates were open There was a huge congregation of people waiting to enter. When the signal was given and the gates were thrown open the people rushed in, and occupied the seats allotted to them. When Bharata asked if all the people had come in, he was told that there were still many standing outside. He asked some of his ministers to go and bring them; but the people told the ministers that they could not come in because the pathways leading to the palace were full of tender sprouts of grains and that they should not trample over them and injure them as they were strict followers of Ahimsa and that they should not injure even the one-sensed plant life. When Bharata heard this he was greatly pleased and instructed his ministers to bring the remaining people by another gate. The emperor then saluted these people for their religious merit, invested them with the function of Brahmins, who had to instruct the people on the significance of Ahimsa Dharma and thus take care of their spiritual welfare. Thus arose the Brahma Kula according to Jainism. The author of *Kural* makes a significant reference to this fact in the following couplet:—

அந்தணர் நூற்கு மறத்திற்கு மாதியாய்
நின்றது மன்னவன் கோல்

Even to-day the Jains especially those living in the Tamil country have all their religious functions and social ceremonies such as marriage etc., performed with the help of their own Brahmin purohits who are all followers of Jainism and practisers of Ahimsa.

As for the contribution to the cultural unity of India, Jainism and Buddhism have done a good deal. Buddhism breaking down all barriers of caste and discarding every kind of ritual welcomed one and all to embrace Buddhism. This catholic attitude was perhaps responsible for the rapid spread of Buddhism not only in India, but also in other parts of Asia. But as I have already pointed out it was the Anatma philosophy of Buddhism that brought about its fall here. Like Jainism it also preached Ahimsa, but its Ahimsa was limited and may be said to be lip-service only, for it has allowed its followers to eat meat and fish so much so that even Buddhist monks take meat freely. But this is not the case with Jainism. Every Jaina, whether he is a layman or an ascetic is prohibited from eating flesh of any kind. They have said that it is not only sinful to kill a life for the sake of meat but it is equally sinful to purchase it which according to the Buddhists is not objectionable. This idea is not acceptable and convincing to the Jainas as may be seen from the following couplet in the *Kural*:—

தினற்பொருட்டாற் கொள்ளாவுலகெனின்
யாரும்
விலைப்பொருட்டா லூன்றருவா ரில்

It is evident from Sanskrit literature that even Brahmins during the Middle Ages had a partiality for meat as may be seen from *Uttararamacharita*. The almost complete disappearance of animal sacrifice in Yagna, the wholesale conversion of the Brahmins and high caste Hindus as vegetarians, the purity of worship in the temples and the simple living of the people which all are found in South India at present are due to the influence of Jainism.

In its lofty conception of Atma, in its scientific treatment of the nature of karma and its association with Atma and in its upholding of Ahimsa as the highest ethical principle, Jainism stands unrivalled. Both Jainism and Buddhism have contributed a good deal to the literature, architecture and paintings in the land.

There is a mistaken notion even among the educated classes that the preaching of Ahimsa has brought degeneration among the Indian people. No reader of Indian history can fail to see that the most glorious periods were the periods when Jaina emperors, like Chandragupta, Asoka, Karavela, Vikramaditya and Amoghavarsha were ruling. They were all followers of Ahimsa.

The introduction of temple building may also be attributed to the influence of Jainism according to which Samavasarana is the place where the Tirthankara sits in the middle and all living beings gather around Him to hear his teachings. This Samavasarana is said to have four *gopuras* with gateways, and seven *prakaras*, where tanks, gardens, halls for music and dances are located. Ancient Jaina tradition says that the idea of building temples and worshipping the images of Tirthankaras in them had its beginning when Bharata built a temple for Lord Rishabha on Mount Kailas.

In this connection I may quote here a historical incident to corroborate my statement. King Karavela of Kalinga in his Hathigumpha inscription on Udayagiri Hill dated 170 B. C. makes mention of his campaign against Magadha when he brought back from Pataliputra, the image of Jina (Lord Rishabha) which had been carried away by King Nanda Vardhana about 454 B. C. from Kalinga. He reinstated it in his capital with elaborate ceremonies in which monarchs from distant parts like the Pandya Kingdom took part. This inscriptional evidence goes to prove that even in the 5th century B. C. there was the practice of temple worship among the Jains which was later on adopted by Puranic Hinduism.

LIVE ON THE TOPMOST FLAT

By Swami Yatiswarananda

The higher form of happiness is always born of perfect control over the body and the senses; perfect control, physical as well as mental; happiness is never born of sense-enjoyment. Ordinary sense-enjoyment never brings us happiness, never the feeling of perfect bliss, of perfect poise and calmness that control always brings in its wake. The aspirant is happy because his body and his sense-impulses can no longer influence or dominate him and enslave him, because he cannot be caught in the meshes of lust, anger, greed, hatred, likes and dislikes, through contact with sense-objects. He is happy because he has something that eternally dwells in his soul and is entirely independent of anything else. Lust and anger have both to be taken in the very widest possible sense wherever they are mentioned. Lust is every kind of desire, anger every kind of aversion or dislike.

The aspirant is happy, as I said, because he is not troubled by his passions. Because he is ridding himself of the passions and attaining a state of perfect passionlessness. His happiness no longer lies in sense-contact in any form, but in something that is beyond sense. He stands on the bedrock of the Atman and as such cannot be shaken by anything.

Shraddha means far more than passive faith. It is the dynamic attitude of the inner self, born of deep inner conviction which makes us choose and act.

No one should even dream of attaining true spiritual knowledge and Self-realisation without *yajna* (sacrifice) and *tapas* (austerity). Without these he cannot approach the goal.

Yajna and *tapas* help us in being in tune with the Cosmic and in realising our own eternal divinity, because they more and more purify our heart.

Bodily purity, simplicity of conduct, continence, non-injury, all of them in thought, word and deed, come under the head of *tapas*. Serenity, peace, control of speech, self-control, purity of thought, these are the *tapas* of mind. Formal Sannyasa without fulfilling this inner mental renunciation is of no value.

If illumination is possible, it must be possible now and must be realised now, not in some future life. If freedom is possible, it must be possible before this body falls off, not in some future life.

The perfect man has no interest in sense-enjoyment, but he is nevertheless engaged in the good of all beings. (Gita III, 3—4).

When these great souls lead a secluded life, a silent, quiet life, they purify the whole atmosphere, but people with gross minds are not able to appreciate the service they render to human society! It is much greater than any form of social service could ever be.

So long as we feel this body, let us feel the higher points instead of the lower points. When you have to live in a house, why not live on the topmost flat and breathe more of pure air?

'The seat of the mind is in the forehead, but the Jiva who sits there looks downward. That is the trouble. The Jiva must look up. The seat, the centre of consciousness, is always there.' (Sri Ramakrishna.)

Never allow any extra-energy to flow to the lower centres; only allow as much as is absolutely necessary to keep them in a fit condition.

Try to practise rhythmic breathing until it becomes a habit. Irregular breath is a tremendous waste of energy, and, at the same time, it makes the mind restless. The senses must be subdued, the mind must be made rhythmic, the wheels of the whole machine must come under your control. And then you enjoy riding the machine; you enjoy living on the top-storey.

SAMARTHA RAMDAS

By Sri T. R. Gadre

Ramdas, the great guru of Maharashtra and the inspirer of Shivaji, was born of pious Brahmin parents in Jamb of Marati District in the year 1608. His original name was Narain.

As a boy he acquired some knowledge of the Hindu scriptures and developed a liking for meditation and religious study. One day he shut himself up in a room and began to meditate on God. When his mother asked him what he was doing, Ramdas replied that he was meditating and praying for the good of the world. His mother was surprised at the precocious religious inclination of the boy and felt happy.

When he attained his twelfth year, his mother, as was the custom, pressed Ramdas to marry. But he was averse to a married life. As his mother time and again pressed him he somehow consented. On the day of the marriage Ramdas was found missing. He escaped to an unknown place and wandered in the woods.

Studies and Penances

During his wanderings he went about chanting Sree Rama Mantram. On the day the required number of 96,00,000,000 was completed, Sree Ramachandra gave *darsan* to Ramdas, with Lakshmana, his brother and Seetadevi; his consort. It is said that Ramachandra ordered Ramdas to visit holy places such as Nasik, Haridwar, Benares, etc.

For 12 years he stayed at Nasik on the banks of the Godavery. He used to get up very early in the morning, go into the Godavery river and with his body half immersed in water recite the sacred Gayatri Mantram till about 12 noon. Then, he will go round for alms. He first offered the collected food to his deity Sree Rama and then took it as prasad. After resting a while, he used to attend religious discourses like Kathas and the Puranams in the various temples of Nasik and Panchavati. He also studied Sanskrit and copied in his own hand the Ramayana of Valmiki. This manuscript is still preserved in the collection of Mr. S. S. Dev at Dhubliah.

Pilgrimage

Ramdas was an *advaitin* and a *bhakta* in one. He had a very noble quality that he never hated any religion or nation. His main object was to spread the Hindu religion throughout India. He wanted to make the Maharattas the ruling nation in India for this purpose. He had not visited Pandharpura as he did not know the existence of this holy place. One day, the tradition says, Lord Panduranga Vittal in the form of a Brahmin with a *gosti* (batch of pilgrims) of 300 people appeared before Ramdas and asked him whether he had any objection to see Sree Krishna. Ramdas replied in the negative. Panduranga then took Ramdas to Pandharpura and when the *gosti* approached the temple, the Brahmin disappeared. Ramdas then knew that it was none other than the Lord that had brought him to that holy place. He entered the temple and to his great surprise found Sree Rama standing alone on a brick.

Ramdas addressed the deity thus : 'O Lord, what are you doing here alone ? Where is your brother Lakshmana, and your consort Seetamata ? Where is your Maruti and the monkey hordes ?' On hearing these words the image at once transformed itself into Sri Pandarinath. Ramdas then praised Panduranga for all His kindness, prostrated before him and sang songs of joy for getting His rare *darsan*. Ramdas now felt doubly convinced that the several incarnations of the Lord are but His several forms and preached that every one should respect and worship the One who takes care of one and all in the world. Ramdas then worshipped Panduranga to his heart's content and became a frequent visitor and *bhakta* of Panduranga-Vittal also. Here, Ramadas

came in contact with Tukaram, and other Saints of Pandharpura. In his pilgrimage, he observed and studied the social, political and economic condition of Indians and their utter helplessness in life.

Return to Birthplace and Beginning of his work

At the end of 36 years Ramdas returned to his birthplace, Jamb. When he came home, he found to his great sorrow that his mother had lost both her eyes. When Ramdas announced his arrival, his mother asked, 'Is it Narain, my son, that is speaking.? Ramdas went near his mother and prostrated before her saying it was her son, Narain. With tears in her eyes she received him, passed her soft and kind hands all over his body and shed profuse tears as she could not see him. Ramdas felt very sorry for his mother and gently passed his gifted hands over her eyes, when, lo! a wonderful thing happened. Her eyesight was restored and she saw Ramdas to her heart's content and enquired in detail of his welfare. She praised the Lord for all His kindness, and wondered at the powers Ramdas had acquired by his great *tapas*.

It is said that Sree Rama ordered Ramdas to go to the banks of the Kistna and help the cause of Shivaji, the incarnation of Shiva. Ramdas came to the Kistna and went about preaching from Mahabaleswar to Kolhapur. He established eleven principal seats of Maruti which emphasised the importance of physical developement, installed the shrine of Sree Ramachandra at Champavati, and introduced Sreeramanavami Mahotsavam and the procession of Sree Rama's chariot. It was at a place called Singanvadi, that Shivaji became the disciple of Ramdas.

His Preachings and Life

Ramdas' ways were very peculiar. He appeared to the outside world as a mad man. He had a small bow. He used to have a great number of stones by his side, which, he pelted at every object he saw. To men really interested in his teachings, he gave Baja Mantram, *i.e., Sree Ram, Jaya Ram, Jaya-jaya Ram.*

Ramdas had eleven hundred disciples of whom three hundred were women. The women disciples were also expert preachers and were virtuous. Ramdas sent his disciples to all parts of India to spread the Hindu religion. His disciples and Mutts in the North have directly or indirectly helped Shivaji and his work. His organisation in the South round about Tanjore helped Rajaram (Shivaji's son) to go to Jinji and carry on the twenty years' war with Aurangazeb. When Ramdas visited Tanjore, Venkoji, (Shivaji's step-brother) became his disciple. Ramdas appointed Bhimaswami, his dearest disciple as the Mahant of the Tanjore Mutt.

Last Days

Ramdas generally preferred to live in the forest, where, he would say, he would have better meditation. In his last days, Ramdas devoted his time partly to literary activities and partly to the extending of his organisation of disciples and Mutts, systematically both in the North and in the South. Ramdas' literary works such as *Dasabodh, Manache Shlok* (verse addressed to mind), *Karunastakas* (hymns to God) and his Ramayana, (describing only the conquest of Lanka by Sree Rama and vanquishing of Ravana) are very popular. It was as a tribute to his extraordinary patience and determination in rehabilitating the Hindu Religion in India that people named him *Samartha Ramdas*, a name which Ramdas richly deserved. This great guru of Maharastra breathed his last in 1682 at Sajjangad near Satara, a fortress which was given to him by Shivaji as his residence.

His Message

The message of Ramadas holds good for all times and runs as follows:

"*Unite all Maharattas; propagate the Duty and Religion of Maharastra, and carry forward the work of extending the Religion of Maharastra; if this is not done, the ancestors will hold you responsible and will ridicule and laugh at you.*"

Sri Aurobindo Mandir Annual No. 4: 73RD BIRTHDAY NUMBER, SRI AUROBINDO PATHAMANDIR, 15, COLLEGE SQUARE, CALCUTTA. PAGES 207. PRICE Rs. 4. CLOTH BOUND Rs. 5-8-0.

This Jayanti Number brought out to commemorate the 73rd birthday of Sri Aurobindo is as usual a solid volume, a sumptuous compendium of Sri Aurobindo's philosophy. It brings together more than a dozen papers from eminent writers in India.

The 'Letters of Sri Aurobindo to his Disciples' is a very bright feature throwing very useful light on his one subject, Yoga. 'Yoga,' he begins, 'is not a thing of ideas but of inner spiritual experience'. And in this he has condensed the purpose, sadhana and end of Yoga. To those who mix Yoga philanthropy or politics, Sri Aurobindo's advice is definite: 'The true object of the Yoga is not philanthropy but to find the Divine, to enter into the Divine Consciousness and find one's true being in the Divine. . . . If the spiritual man does anything for his country, it is in order to do the will of the Divine and as a part of a divinely appointed work, and not from any other common human motive'. The other portions contain very helpful instructions to sadhakas.

'The Body Human' by Nalini Kanta Gupta, addresses itself to the task of explaining Sri Aurobindo's favourite thesis, the immortalization of the body. 'The body celestial' Sri Gupta writes, 'is this very physical human body cleared of its dross and filled with divine substance. This could have been so precisely because it was originally the projection, the very image of God in the world of matter. The mystery of Transubstantiation repeats and confirms the same symbology.' But beyond the mystery of it Mr. Gupta does not take us. 'Sphota and the spoken word' is a scholarly contribution from the pen of T. V. Kapali Sastry. He shows how Sphota is not simply the fountain of inspiration of the grammarians and *alankarikas* but is the Vak, the subtle voice which is the basis of all speech in mind form, nay, the Sabda Brahman of the Scriptures, the Nitya Vak of the Rig Veda.

'Education and Yoga' by Dr. Indra Sen brings out the ideology of education and reconciles it with Yoga. An integrated and harmonious personality freed of all 'complexes' and repressions is the ideal of modern psychology. Education worthy of the name should direct itself to the building up of such an integrated personality and so it is an integral education that we want, to be on a par with integral Yoga. 'Children under Yogic education' writes the author, 'will also develop a more intimate understanding of the inner workings of human nature—' a thing so necessary for one's own inner transformation. Dr. Sen spurs our educational aspirations to that glorious consummation when education would make a new nation, a new race.

'In Basis of Morality' another notable paper, Sri Anilbaran Roy avers that the true sanction for the rules and dogmas making up morality must be found in Yoga; for Yoga they serve as a preliminary discipline. Morality is not spirituality. Spirituality is an expansion of consciousness, an increase of awareness and moral discipline can only *help* this consummation.

Other contributions include 'The place of Evil in Sri Aurobindo's Philosophy', 'Sri Aurobindo and Kena Upanishad' by Sri Charuchandra Dutt, 'The Integral vision in History by Sir Kumar Mitra, 'Sri Aurobindo and Nikolai Hartmann' by Dr, S. K. Maitra.

The volume gives rich reading fare and maintains a high standard of printing and get-up. The Pathamandir amply deserves the gratitude of the public for this labour of love.

Enemies of Indian Freedom: BY SWAMI DHARMA THEERTHA. PUBLISHED BY HAR BHAGAVAN, HAPPY HOME BOOK DEPOT—KRISHNANAGAR, LAHORE. PAGES 56.

In this booklet (a collection of the Swami's articles and addresses) the Swami makes a spirited plea for the solution of India's pressing problems by getting rid of her enemies within.

According to the Swami the enemies of Indian Freedom are, firstly, 'those who march into the political and national arena in the garb of Hindus, Muslims, Christians. Sikhs and so forth. Such persons cannot make a nation.' The Swami hits the nail on the head of the communal problem when he says, 'you can have a British nation, a Russian nation and so forth, but never, a Hindu nation or Muslim nation.' In India the approach to the solution of political problems has been unfortunately medieval, as Nehru said after the Delhi Conference. It has been through religion.

The second class of enemies of Indian freedom is formed by those who observe caste; the third are those who appeal to us in the name of our ancient past and culture; and the fourth, those so-called patriots who want to brand the country with communal, sectarian and racial names as Hindusthan, Pakisthan, etc.

But one enemy, Enemy No 1, stands out in every page of the book and that is caste. Banish it root and branch, the Swami says, and that is the dawn of a new era in India. This tirade against caste has become hackneyed. Has not the nation got rid of much of the distinction-phobia that caste has put into people's blood? And regarding the functional basis that caste inculcates, perhaps it is not wise to go against, for even the West talks in terms of functional organisations as a solution for her industrial and social problems.

'There should be neither Hindu, nor Muslim nor Christian', says the Swami. Every man is a free citizen, a free Indian, nothing more nothing less'. Indeed. But can we one fine morning, stop the pedlar at the Railway station shouting 'Hindu Cha' and another 'Muslim tea'. We are reminded of W. R. Inge's words, 'The more things change, the more are they the same.'

Ethics for High Schools: BY G. A. CHANDAVARKAR, M. A., VICTORY PLAY GROUND, ISAMIA BAZAR, HYDERABAD DN. PAGES 232. PRICE Rs. 2 8-0.

In recent years there has been a move in India towards a systematic course of religious instruction in schools. But want of a proper text book that can be followed in a class of Hindu, Muslim, and Christian boys was a real difficulty in the way of enthusiasts. Sri Chandavarkar has not only removed this difficulty but shown by his ripe knowledge of Hindu scriptures, how Hinduism can

supply matter for the ethical edification of all religionists in an edible form.

The book is divided into three courses, Part I for VIII class, Part II for IX class and Part III for X class. The chapter headings show how the author has judiciously graded the ethical teaching, according to the age of the pupils. He speaks of courage, happiness, truthfulness, kindness, friendship, loyalty, health and cleanliness to the youngest folk; of self- reliance, self-control, conscience, of clarity and independent thinking to a little more older generation and lastly, he talks of purity, temperance, toleration, justice, social reform, brotherhood and place of religion in making the best of life as also of the choice of a career to the students of the X class.

The author has to be congratulated for the beautiful way in which he weaves incidents from the lives of Saints, statistics and pithy passages from scriptures into his lesson. The book is sure to win not only the hands of the teachers but the hearts of the students.

NEWS AND REPORTS

Sri Ramakrishna Mission Vidyalaya, Coimbatore: Report for 1944 & 45.

'The Vidyalaya run on modern lines following the precepts of Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi' maintained its progress during the year. The residential High School, the Training School, the Kala Nilayam, the Rural Service and the Publication Department functioned successfully. A rural college and a rural dispensary seem to be the immediate needs of the institution.

Sri Ramakrishna Advaita Asram, Kalady: Report for 1943-44.

In spite of trying times the Asrama kept up its various branches of activity. The outstanding events of the year were the opening of the Vedanta College and the starting of the Industrial Section. The Vedanta College is having 6 students and the Gurukul 24.

The strength of the Sanskrit High School rose from 231 in 1942 to 280 in '43 and 290 in 1944. The Non-Hindu public continued to show greater interest in Sanskrit study as is evident from the increasing number of Christian and Muslim students.

The Mayavati Charitable Hospital: Report for 1944.

The Indoor department of the Hospital with 13 regular beds treated 207 cases of which 150 were cured and discharged. The outdoor section treated 10,265 cases. The clinical laboratory and the operation room fitted with up-to-date equipments make it possible for the Hospital to render medical assistance to needy folk in the most modern way.

TRIVANDRUM RAMAKRISHNA ASRAMA RELIEF RECONSTRUCTION CENTRE, THURAVOOR.

Report for Feb. '42 to Feb. '45.

The centre started in February '42 has been doing excellent work all these years. More than the gratuitous relief it gave to 85900 destitutes its solid work was the training it gave in spinning, weaving and coir-spinning which has become a source of income to many families.

The centre trained 296 spinners. Starting with 2 looms it is now working 29 looms. A trained girl can earn from As. 9 to Re 1-4-0 a day. Coir-spinning was another industry which the Centre encouraged. Starting with 35 families, the Centre has at present 300 families working in different centres. There is a thrift society also attached to the Centre.

The Centre carried on religious work. There were Sunday Bajans, congregational worship and weekly Gita classes for the workers. This very useful work deserves all encouragement and support.

THE SANSKRIT ASSOCIATION, KARACHI

The Ramakrishna Ashrama, Karachi, has done pioneering work in the spread of Sanskrit education in the schools of Sind. The work reached a definite stage of success when the present president of the Ashrama took it up and gave it shape and colour. He created a central body which will be responsible for collecting funds and for the employ of workers for the proper encouragement of Sanskrit study. With the Swamiji as the president, an association by name Sanskrit Association was formed. The Association was fortunate enough to get Sir. S. Radhakrishnan to do the inauguration function for it. The philosopher's visit to Karachi was taken advantage of by many other associations of the city and Sir Sarvapalli addressed largely attended gatherings under their auspices. Sir Radhakrishnan was the guest of the Ashrama where he addressed a large gathering on the Gita.

The birthday of Sri Sarada Devi, the Holy Mother, falls on Tuesday, the 25th of December

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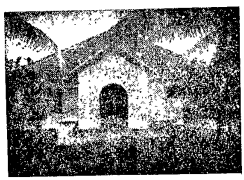

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