



Vol. XI

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No. 1

By simple faith and devotion

You make the supreme Beloved your own.

With longing heart call Him

And He comes to you.

He is your teacher wise and potent.

Give the strings of your life

In His skilled and loving hands

And you gain immortality and peace.

—Swami Ramdas

RELIGION IS NOT TALK BUT EXPERIENCE

By Swami Ramdas

GOD is an all-pervading Reality and He is seated in the hearts of us all. To approach and realise Him, the devotee has to develop an all-embracing vision and consciousness. He should transcend the limitations of time and space. He should look upon all beings and creatures in the world with an equal sight.

Devotion to God does not consist merely in talking and discoursing about Him. It is an experience of intimate contact and union with Him. As the devotee progresses on the divine path that leads him to this supreme status, changes of an outstanding nature take place in his heart, mind and life. The heart becomes soft, compassionate and loving, the mind is enlightened with the knowledge of the omnipresence of the Divine and the life flows spontaneously for the good of humanity.

A narrow consciousness, an egoistic life and a self-centered mode of action have to be shed by the seeker so that his soul can take a free and unhampered flight into the region of the universal consciousness—God.

The realisation of God means a state of unqualified freedom and the resultant bliss and peace of the Spirit. It is a state of inner awakening to the awareness of the immortal Truth. It is a state of unalterable peace and serenity of the soul. It is to abide in the never-fading light and joy divine.

Life lived in identity with God fills every part of the devotee's being with His radiance. He becomes indeed a beacon, a blazing torch of spiritual knowledge and illumination. He is a power in the hands of God for the uplift of the world.

Religion, as it passes with many, is merely a matter for an hour or two's practice in reading or meditation. At other times life is lived in selfish pursuits and in achieving false ambitions and ephemeral baubles of the world. True religion is a matter of soul experience which becomes the background of the seeker's entire life. In all vicissitudes and situations the seeker maintains the consciousness of his deathless and blissful nature. Calculation, pettiness, hardness and egoism have nothing to do with him.

Let the seeker therefore know where he actually stands by applying to himself the test of true spiritual attainment as described above. Self-examination and retrospection are absolutely necessary for the seeker. It is only an utter dedication of all he has and he is to the highest existence, power and consciousness in him that really transforms his life from the undivine to the Divine, from the non-eternal to the Eternal, from the obscure and unrevealed to the exalted light and revelation of God.

Let the seeker arise and step out from the lower, dark and ignorant plane of consciousness and gaining the knowledge of his true and immortal being live perennially in the experience of imperishable bliss and peace.

The world at present needs men of divine light, understanding and realisation. Out of the suffering which has come to humanity should be born spiritual heroes who can kindle the hearts of men with the light of God and bring the blessings of harmony and peace among the warring peoples. The world needs those who are prepared to sacrifice their selfish interests and lay all their resources and energies at the altar of humanity's service. Again it stands repetition to say that religion and devotion are not matters of mere talk and show but they have to be lived out in one's life.

THE NECESSITY OF THE GURU FOR THE SPIRITUAL LIFE AND HOW TO ATTAIN HIM

By 'Seeker'

HAVING thus far shown the supreme importance of a Guru for the spiritual path, let us think of the changes which the Chela accomplishes within himself by constantly meditating upon Him, by two analogies, drawn from the physical world; suppose there is a piece of wood which you want to kindle; for this purpose you put it into the fire, which at first absorbs the moisture that lies latent in its pores. Together with the absorption of moisture, the fire imparts its brightness and lustre to the wood which was so dull and lifeless before, till at length it becomes fire itself. Let the Chela stand in the place of the wood and the Guru in the place of the fire. When the Chela volunteers to become the fire represented by the Guru, he must first drive out of himself the moisture of worldiness which prevents his being kindled by that fire. In process of time the fire of the Guru touches him, ignites him, fills him with his divine influence, and at last makes the Chela His second self. We all know what grafting is in the botanical world; when we want to graft plants of a superior quality upon those of an inferior one, our main object is to implant the virtues and fecundating powers of the former in the latter. In time, when a thorough union has taken place, when the two twigs have assimilated each other, the sap of the higher runs through the veins of the lower. Even such is the fusion of the Guru with His Chela.

From the experience of those who are best able to give an opinion on this subject it is gathered that when

THE VISION



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If you want to taste immortal Peace
And the fount of Love to flow for ever
in your heart

Make God your all in all.
Seek Him above all things
Hold Him as your dearest
Then He is yours, you are His
A relationship — simply sweet, ambrosial,
glorious!

— Swami Ramdas

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BE HERALDS OF THE GREAT EVENT

By Swami Ramdas

IT is up to you to make your life either harmonious or chaotic. If you attune it with God, the Master of harmonies, and make Him your sole Companion, Guide and Refuge, you will fill it with true beauty, peace and equality. Then eternal music is produced in you and divine splendour illumines every aspect of your life. On the contrary, if your life is ruled and controlled by egoism, all the forces within you, mental and physical, will create a state of discord and confusion.

The way is to so adjust your life and conduct as to harmonize it with the cosmic life and activity, which means that you become one with all beings and creatures by developing universal love and vision. Your life is now surcharged with the glory, power and peace divine.

Your individual life should be realised as the expression of the universal life. It must bear the stamp of God upon it. The animal and even the human in you should be totally transformed into the divine life and nature. You have to become the embodiment of immortal love and joy.

Life is intended for attaining this supreme goal. If you choose to remain only in your lower, dark and egoistic nature, you will be a victim to unbridled passions and live in bondage and misery. Therefore reveal your divinity and make life blessed.

Let not false aspirations arise in your heart and low desires dominate you. Have God, the King of your heart, as your sole inspirer. He is not far away. He dwells within you. Be aware of Him and surrender up your entire being to him.



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No. IX

Life is for God and His service

Knowing He dwells in you

Realise His presence everywhere

Look upon all as His forms

Love all and serve all

And enjoy eternal freedom and peace.

—Swami Ramdas

THE GREATEST GAIN

By Swami Ramdas

REALLY there is no gain greater than the realisation of God, that is, the attainment of immortal peace and joy. The fact is, your true being and nature are utterly divine and you have only to become aware of it. So there is nothing new you have to obtain by sadhana but you have only to remove the veil of ignorance by knowing that you are the eternal Self identical with God. When you have thus experienced everlasting peace and bliss, the hankering after the objects of the senses automatically ceases and your life becomes selfless. This is the supreme release of the soul from bondage for which it has been struggling from life after life.

When you dwell in God-consciousness, when your mind, heart, senses and body are filled with divine radiance, when you know that you are the deathless Spirit, one with all existences, and manifest as all that is visible, when your life is gifted with the universal love and vision, whatever be your external condition and circumstances there is no end to your inner joy and tranquillity. The impact of external things does not disturb you. You have now risen to a state where the pairs of opposites cannot affect you. This is so because you have achieved a peace and joy the nature of which is eternal and therefore not dependent upon the acquisition of mundane objects.

Hence saints rightly insist upon every human being to walk on the path that leads them to this supreme goal. Man's natural craving for happiness cannot be satisfied until he realises his unity with God. Pursuit after the pleasures of the senses brings disappointment,

pain and misery; while the quest for God within takes the soul to the realm of immortal peace and freedom. Fear, doubt, worry and grief now leave him entirely. The mental fever caused by insatiable desires is now abated. Such a life expresses itself in terms of universalism. It rises above the petty and narrow considerations of caste, creed, race and nationality. All sense of diversity disappears in the consciousness of an all-inclusive and all-embracing unity.

Do not therefore still live in your lower nature and clutch at the shadows of life. Do not be harassed by unreal sorrows by becoming victim to wrath, hate, malice and greed. Reveal your divine existence and diffuse always the rays of love, joy, power and knowledge.

MY EXPERIENCE OF GOD

By S. B. M.

AFTER I came into contact with Sri Swami Ramdas some eight years ago, I have been made to go through varied experiences. I was lifted from the sense of mortality into one of immortality. The sense of body idea and diversity was replaced by one of the all-pervading Spirit. I found that my body, mind, nerves and all the organs just as all other bodies were created and governed by One Omnipresent Spirit who is eternally present in all these movements. By a total surrender to this Universal God, who is also the God seated in my own

all that grows, decays.

You are beyond the grip of both
Destruction and decay.

My Experience of God (Continued below)

Nami. I shall just now prove it by a concrete example before the assembly disperse."

Narada then called Hanuman to his side and said, "O mighty hero! when you salute in your usual way all the Rishis and Sri Rama, do not salute Viswamitra. He is only a Raja Rishi. He does not deserve equal treatment and respect." Hanuman agreed. When the time of salutation came Hanuman said, "I have had my experience of God (continued) on my heart, all my struggles abruptly came to an end. It was impossible for me to imagine what such a total surrender could be until my Divine Master took the reins of my life into His own hands. I had sought for God here and there. My Divine Master made me feel that He was everywhere and always with me. Wherever I go and whatever I do I am always in communion with Him. It is impossible not to commune always. He is so sweet. He pours out love on me every moment. I go to work and He follows me to guide me. I relax and He too relaxes with me. Perplexing problems often confront me. I place them before God. He solves them for me. God is very particular that I must on no account be depressed. It hurts Him to see me down. So, I am always cheerful. Some persons often try to disturb me. God usually keeps me away from such disturbing persons. I do not like to cut myself off from those who would come in contact with me. I want to earn their love. Maybe I shall sometimes be disturbed. But God wants me to face all such situations so that I may serve Him always. I do not pray to God to give me the experience of the highest Samadhi. My knowledge that God is always with me keeps me contented. I had wrongly thought that by my remaining a householder and attending office it was impossible for me to have the experience of God which would give me satisfaction at all times. But my contact with Sri Swami Ramdas made me change my former view. He has made me always live in God and live for Him. This satisfies me.

(continued from
overleaf)

EPISTLES OF SWAMI RAMDAS

in your lives to come you will only be inviting ever recurring states of pain and misery of the same nature as you are now suffering from. Therefore Ramdas' advice to you is to shake off your attachment for the unreal and getting yourself thoroughly awakened direct your life force with all concentration towards the supreme Reality — God, and thereby earn immortal freedom, peace and bliss. You know that human life is intended for achieving this blessed goal. You have the power of understanding the true from the false. You are also, from the way you write, wise and well-read. Besides, you have the benefit of worldly experience culminating in the knowledge how attachment to the perishable is the cause of utter misery. Do tear off the veil of maya that covers your vision and with a whole-hearted devotion dedicate your life to Him who is the only ever lasting Being. Mirabai, Sakhubai Muktabai, Janibai were born like any other women in the world, but through their concentrated devotion and surrender to God they achieved immortality and became examples of spiritual eminence to humanity. Why can you not also come up to their ranks by consecrating the remainder of your life to one-pointed devotion to God? Give up your sorrow for the unreal. Stop thinking of getting back that which is subject to change and dissolution. Make God your sole aim and all in all. Find out your eternal kinship with Him. Be His blissful and radiant child. All else is not worth striving for. Let your husband and others in the house who still mourn over the loss of your son be also guided by the advice which Ramdas has given in the above lines. Let the glorious name of Sri Ram ring in the hearts of you all and drive away the darkness of grief that has made your lives bitter. May His grace grant you all true devotion to His holy feet.

BUDDHIST DOCTRINE OF FLUX

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severally and jointly will give rise to various cases of fallacy. But there are fallacies of thesis (*pakṣābhāsa*) also. It is then relevant to enquire into the nature of the thesis (*pakṣa*), conclusion in the language of Aristotelian logic. The thesis has been defined as 'a (proposition) which is established by the arguer himself to be established only as the probandum and which is not contradicted by other evidence.' The phrase 'only as the probandum' excludes the case of unproven

EPISTLES OF SWAMI RAMDAS

9th December 1943.

Beloved Mother,

(continued overleaf)

Ramdas duly received all your letters. All through them there is an unbroken wail for your lost son. If you had hungered for the darshan of Sri Ram with this intensity you would have certainly got Him by now. Why do you still long to have back the perishable part of your son? Many a son must have been born to you from life to life and all have gone away. The nature of the worldly forms are transitory. If you make use of the present strong *vairagya* you possess for realizing God you would be freed once for all from the malady of *samsara*. Separation from relations at one time or other in the course of or at the end of one's life is inevitable. If you still persist in your attachment to the ephemeral and continue the same



God awaits you in the shrine of your heart.
Turn your look within
Seek and find Him there
His face is shining: His beauty is enthralling.
His light is Knowledge: His form is Love.
He is Joy eternal: His Power is invincible
When your little self is one with Him
You are He—He is you!

— Swami Ramdas

PRAYER

We rejoice with all people at the ending of the world-war. After a terrible period of destruction, peace has come upon the earth. May peace and harmony ever prevail is our earnest prayer.

RAMDAS

THE SPIRITUAL HERO

By Swami Ramdas

IT is rightly said that heroes are required to walk on the divine path because they alone with a one-pointed mind and effort can reach the goal. Those who try to protect their petty selfish interests and at the same time strive to progress on the path cannot achieve anything. It is a like a man to whose legs are tied heavy weights attempting to climb up a hill. Unless the spiritual aspirant's mind becomes totally unworldly, unless he is fired with a burning zeal for God, unless his heart with an unflagging aspiration longs and longs for Him alone, he cannot attain spiritual victory.

"To dare is the secret of success" is a saying eminently true in the case of a spiritual aspirant. Human values have to be substituted by spiritual values. Human ambitions must give place for a flaming desire for the Divine. The attractions for the pleasures of flesh should be abandoned for a concentrated love and devotion to God.

The spiritual quest means a tremendous endeavour to transmute the merely temporal and ephemeral conception of life into the radiant, everlasting and blissful knowledge of it. It is a complete transformation which indicates a state of your all round magnificent spiritual perfection.

The moment you put your step on the path, you shed all your weaknesses such as fear, timidity, doubt and selfishness. The very fact that you are out to attain the highest purpose of human life, viz: God, brings sunshine into your heart, light on your face and indomit-

able strength and courage to your will. Really when life is dedicated in all its aspects to the Divine, the human being will be born anew, his lower ignorant nature converted into the illuminated divine nature.

What then is the outlook and vision of such an aspirant? The individual now becomes the embodiment of the universal, gifted with an all-embracing vision, his heart filled with love and compassion towards all beings and creatures in the world. Love is the dominating feature of such an enlightened and sanctified life. Joy eternal is the sweetest fruit of it. In the fulness and the overflowing exuberance of pure delight, he works untiringly for flooding the hearts of all beings with the light and peace immortal.

In short, the ultimate fulfilment of human life lies in its revealing the inherent and hidden divine beauty, power and glory.

A GREAT DEVOTEE: SWAMI RAMDAS*

By Lizelle Reymond

(Translated by Sadhu Arunachala)

AMONG the sages who are living in India, there is one, Swami Ramdas, who should especially attract the attention of Christians, because of his resemblance to Jesus, for like Him he teaches the way of Love. He lives in the midst of a group of disciples, exactly in the same way as popular imagination paints Christ surrounded

* Taken from "Etudes et Portraits" by Lizelle Reymond et Jean Herbert.

by His apostles, teaching them under a sycamore on the borders of Lake Tiberias.

After having toured all over India Swami Ramdas has selected the side of a bare hill on the Malabar coast as the spot on which to build his Ashram. On one side calcined rocks, on the other the sea; elements static and dynamic, which, in their conflict, engender the space where, in order to find himself, man chooses between peace and strife. A white wall marks the boundary of the property, which jackals and wild beasts seem to respect. It consists of some palms, flowers and white house built by devotees who have come to live with their Guru. The hours flow past, one like another, sweet and bathed in harmony.

Seated in the Hall, a building open to all the winds, Swami Ramdas lives in silence and meditates. He blesses those who come and prostrate before him. Whether hundreds of people pass by in procession or an unknown passer-by sits at his feet, the Sage lends himself with simplicity, as much to the curiosity which argues, as to a faith which rests on certainty. Can Love, above all a delicate sentiment, be the object of a reasoned analysis? And greater problems still, can divine love be expressed in words, can it be lived by a saint, can it be transmitted from man to man? The intellect can offer no solution, though the great Christian mystics have all told us of the feeling which causes the Elect to immerse in the Divine, and for long or short time realize the truth of the phrase, "My Father and I are one." Some time passed before (at the feet of) Swami Ramdas gives us a fore-taste of the reality. We feel transported outside time and causality, even if our reason refuses to live in *prema* in the supreme Love which has neither beginning nor end.

Of the four traditional paths which lead to Liberation, it seems *a priori* that Bhakti is the least noble because it appeals to those intuitive and sensuous elements in us of which "evolved" man likes to think himself free; it dwells constantly in that *maya* which is precisely the cause of all our sufferings. In Bhakti there is always duality of the Adored and the adorer, of Him who gives and him who receives, and that right to the moment, on the threshold of Grace, when the soul is immersed in the Absolute, the One. Swami Ramdas is one of those rare travellers who has chosen out of love for us to come down from the heights. After having traversed all the successive steps of Bhakti, he loves to tell us of what he has seen, he makes us find, in a concrete manner which is easy for us, an analogy with the ultimate mystery of union with God. "Do not forget", he says, "that God and His devotee are one playing two roles at once. Therefore you are God Himself." He offers us his mystic experience and we can profit by his inspiration to throw on him the burden of our lives and live "mad with love" in a "divine intoxication."

In what way does Swami Ramdas convey to us his power of love? How does he teach us to taste divine ecstasy after we have shaken off that very human passion which makes us desire? No method is laid down. For us Westerners it is very difficult to imagine that we can proceed to perfection, of whatsoever nature it may be, without first having received doctrinal instruction; we forget that Jesus gave without considering results and expresses Himself above all in parables — which were for the heart thirsting for the ideal, refreshing water. All Ramdas' life is a parable and the images which he

unfolds are like a life-buoy thrown to the sceptic suffocating in the clutch of his will, to the luke-warm one in his fumbings, to the believer trembling before the ineffable Fulness. None of them knows what to expect, but the smile of Swami Ramdas drives away the fear which paralyzes the deepest movements of their being.

What they really seek is divine Love, *prema*. It is said of this love that it is its own proof and demands nothing from others, that it is at the same time forgetfulness of the outside world and forgetfulness of one's own body. Ramdas incarnates this ecstatic love. During long hours immersed in the One, in that Perfection which has no name, he lives, radiating around him glory, kindness and pity. His disciples see him clothed in a smiling humanity which is God, Paramatman, the universal Soul, impregnating their souls like that of the Guru they worship.

It is at that moment that the disciple seeks in himself the constructive element necessary to seize and assimilate the fragments of wisdom which will perhaps transform his life. One thinks of Swami Vivekananda, who, without suspecting the cataclysm that the response would provoke in him, asked Ramakrishna: "Sir, have you seen God?" Swami Ramdas would also reply: "Yes, my son, I see God like I see you, I touch Him like I touch you. And you can also see Him."

How has Swami Ramdas reached this absolute unity which is more than the sum of all separate manifestations?

At the beginning of his Bhakti, Ramdas experienced the intense and ceaseless desire for God that the Scriptures compare to an unbroken stream of oil running from one vase into another. Ramdas was thirty and the father of a family when one single word caused his restless spirit

to resound like a blazing obsession: Ram, Ram, Ram! He forgot everything he did, everything he was. A veritable madness took possession of him, because God to draw him to Himself had assumed the traits of Rama, and He had smiled.

For us Westerners the story of Ramdas begins here, so many the incidents of his life they are scarcely believable and seem illogical. The adorer had found his *istha*. Swallowed up by love, incapable of giving expression to all his passion, Ramdas cried: "Who am I? Nothing but I worship Thee." His lips trembled, repeating: "Om Sri Ram, Jai Ram, Jai Jai Ram." They no longer said anything else so deeply was Ramdas immersed in the joy of his visions, he had become the joy itself; so attentively did the servant obey the orders of his divine Master without any more will than that of a wisp of straw carried by the wind, he allowed himself to be led by the voice which he heard and went away, a *sannyasin*, to meet his God. He saw Ram in the man with whom he walked, in the traveller who with him waited for a train in a country station, in the woman who filled his bowl with rice, in the goat which forced its way through the thicket: "I am listening to you, O Sadhuram," he said, attentive to the voice of Rama who spoke to his servant, even borrowing the wind to carry his message.

Soon people came to call him Ramdas, as they saw him always living in a mysterious obedience to His commands. Plunged entirely in his game of love Ramdas was unconscious of the curiosity he aroused. He died to his ego, put on a sparkling purity, incarnated a love which saw neither spot nor sin. In the sanctuaries where Rama prayed he prayed in his turn, in the sacred tanks

where God had bathed he drank. He lived amidst crowds, in forests, yet was his ecstasy uninterrupted. Wild beasts came and ate from his hand. This journey lasted a long time.

When a liberated soul returns to mankind he carries the stigmata of Love. Immersed in *prema* he says no more than: "Ram, Ram," the words only ceasing to give place to an interior melody. Ramdas knows. Leaning with tenderness towards those who seek God he says: "Bhakti is at the same time both the means and the end."

The Japa by which Ramdas has reached illumination may appear to us childish. It is however recommended by the great Hindu sacred scriptures, in the same class as several other methods. It consists of the continual repetition of a sacred word or *mantra* which awakens in the spirit a spiritual current destined to influence the outside world, and still more to fashion the inside world. India knows that word-symbols have a great power on the active spirit which concentrates on them. They insinuate themselves little by little tormenting thought to the point where it has the hardihood to conceive of God apart from form, until it finds itself in *srishti* which is the perfection of form. The mystic sound of the *mantra* lays hold of the worshipper in his search, with its agonies and enthusiasms, and isolates him until, in an unifying silence, he knows the greatest realization, that of Love.

How can one live this love? Swami Ramdas smiles sweetly at this question because he knows that one thing alone is true, love for the love of love. All who come to him are drawn to him by the same sweetness, the same tenderness, which opens the hearts and makes fall all barriers and differences. Turmoil is pacified and in the

calm intelligences question themselves. The being who strives towards his destiny and makes an effort towards perfection sees for the first time the love of which he is capable reflected in the mirror of a boundless love for him. As long as he dwells in his ego like the serpent of a thousand heads on which the child Krishna danced, he can only say: "I also, I would adore, love, but see the impurity which envelops me!" The voice of love answers him, "Give me everything you possess. It is not for you to judge what you are!" Such is the silent dialogue interchanged between the Master and his disciple.

"Affirm and manifest your own divine nature. To what end this strife? Look with new eyes and live on the path of happiness. Take the pilgrim's staff and in your life, wherever you may be, march with that peace which is the gift of Love." The liberated being adds with a smile in speaking of himself: "Ramdas smiles now, the time of tears is past: He knows the terrible conflict of love which gives pain so long as difference separates the adorer from the Adored; he knows *prema* which reigns and spreads the light after the heart has felt the finger print of Brahma, Creator, Preserver and Destroyer. The mother who enfolds her child in her arms does she not make it weep? Overflowing with love Ramdas cries: "Encore!"

The saint tells us of the days of his heroic battle and puts us on the sublime road. "In the forest of thought, God in His greatness, transcendant and immanent, chooses for revealing Himself at the heart of love itself Jnana, Knowledge. One must know that in Unity the Adored (God in His personal aspect) and the adorer become One, infinite mystery. Even if Bhakti needs Jnana to pass from the personal plane to the impersonal, it

immediately goes beyond this means to become *parabhakti* in which separation and Unity are love in Love. The miracle of Love is necessary for fecundating everything, as a seed thrown into the world it bears in itself all potentiality. Is not the child itself at the same time its own father and the new being which begins its course? Jnana sees illusion, Maya, but *parabhakti* is the expression of God. Everything one sees is Brahman. One day a man entered a room pannelled with a thousand mirrors which reflected a thousand images; "O Joy full of ecstasy!" he sang before the diversity — while his dog, becoming mad, fled.

Seeing our poor capacity for love without any 'side shows' without fear and without rivalry, Swami Ramdas cries: "In the mystery of love man finds all hope and all power. Has he not a body envied by the Gods? Behind man there is a divine power. When man has submitted to this divine power he can no more stop and change his path, even at the price of his life. He must advance, drunk with love, in certitude."

For all those who care to live in this love Anandashram is the oasis of joy where the soul meets its Lover, like the *gopies* in the woods of Brindaban sought their well-beloved; the soul immolates itself and in the humanity of the Face of goodness finds the creative breath. In the meditations which one has with the Saint the individuality escapes from the grip of human sentiments and tries rash to go forward in love which flourishes in detachment, in the impersonal. This stripping, infinitely minute, makes us probe intelligence perhaps more than the heart, and only stops when in peace the being says: "I understand!" The 'witness of the subject' sees the ego defeated; after peace;

he has already gained a victory. Weary of effort it seeks something to hold on to in the eyes of Ramdas, who contemplates Infinity. A Great Silence! Then in the dusk, full of tenderness the voice of Ramdas says slowly: "The only real love that one can give has as base the love of God realized."

MOVE TOWARDS FREEDOM

By Sri Swami Sivananda

THE Lord is within you. He is seated in the heart of all beings. Whatever you see, hear, touch or feel is God. Therefore hate not anybody, cheat not anybody, harm not any body. Love all and be one with all. You will soon attain eternal bliss and perennial joy.

Be self-disciplined. Be simple and harmonious in thoughts and feelings, diet and dress. Love all. Fear none. Shake off lethargy, laziness and fear. Lead the Divine life. Be a seeker after Truth or Reality. Understand the Law and Dharma. Be alert and vigilant. Overcome sorrow and conflict through enquiry and reflection. Move towards freedom, perfection and eternal bliss every second.

Is there anyone among you who can say with emphasis and force now "I am a deserving aspirant. I am yearning for Moksha. I have equipped myself with the four means. I have purified my heart through selfless service, Kirtan and Japa. I have served my Guru with faith and devotion and have obtained his grace and blessings?" That man can save the world. He will soon become a cosmic Beacon Light, a unique torch bearer of wisdom and a dynamic Yogi.

O man! Get yourself ready now. It is a shameful thing that you have lived in vain till now and spent the life in eating, drinking, sleeping, idle gossiping and worthless pursuits. The hour draws nearer. You have not done any meritorious act. It is not too late even now. Start Nam Smaran or recitation of Lord's name from this second. Be sincere and earnest. Serve all. You can make yourself worthy of His Grace. You can cross the formidable ocean of births and deaths and attain eternal bliss and immortality.

BE BOLD AND STRONG

By G. Balasubramaniam

"He is not born nor doth he die; nor having been ceaseth he any more to be; unborn, perpetual, eternal and ancient; He is not slain when the body is slaughtered..... Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away." — Bhagavad-Gita

GOD is Love. But ~~in~~ between God and soul (Jiva) there are some illusory powers which try to possess and rule over the soul. A weak mind or heart falls an easy prey to these evil spirits! Their ways are subtle and invisible and they possess us unawares. Some of them are very powerful, of the type of Ravana, Indrajit, Maricha and others, and are capable of hoodwinking and curbing one's spirit even for years together. They lead us to religious fanaticism, uncontrolled emotions or to sentiments unchecked by reason. But assertion of one's divinity or constant repetition of the Name is a very powerful weapon to ward off evil spirits. There is a mighty power behind all divine names and so no evil spirits would dare to attack or frighten him who has

always the Name on his tongue. Love is the greatest power. Other powers (*siddhis*) come and go. Sporting with Siddhis is just as a rich man's play with his wealth. But powers and wealth are bound to disappear one day or the other. They also obstruct and prolong the liberation of the soul. And if they are abused they are sure to cause violent reactions. Hence it is said the aspirant should pray to God only for pure Bhakti or Jnana and not for any powers. //

The following anecdote from the life of Maharaja Shaktan Thamburan, who ruled over Cochin a couple of centuries ago, is narrated to show how he once boldly dealt with an evil spirit. He had done many such brave deeds for the good of his subjects.

In Trichur (Cochin) there is an ancient and famous temple called Vadakanatha Kshetram. In the days of Maharaja Shaktan Thamburan this temple was surrounded by a dense forest of teak trees and people were afraid to freely move about in the temple precincts. Therefore, the Maharaja ordered for the removal of all trees and to have a beautiful pathway all round the temple. When the cutting of trees was commenced in the presence of the Maharaja, a man possessed by an evil spirit suddenly rushed at the Maharaja with a sword in hand and a weird appearance and shouted in a wild tone: "These trees are the *jata* (matted hair) of my Father: So they should not be cut off."

The Maharaja replied: "I am having them cut so that the surroundings may be neat and clean and people may freely move about without fear of reptiles and wild beasts. So you had better get away from here without provoking me unnecessarily. When Tippu Sultan attacked this temple and destroyed its idols where were you and your father?"

Hearing the reply, the evil spirit grew still more wild and jumping about in emotional frenzy threatened the Maharaja thus: "O my boy, you are playing with me, eh! I will show you my powers" and it began to strike at its own head with the sword. As the sword was a blunt one the cuts were not serious. So the Maharaja retorted: "What harm can you do to us? If your sword is blunt, here is mine which is very sharp. So saying, the Maharaja himself gave a blow with it to the evil spirit and killed it on the spot. The forest was then cleared of the trees and the people relieved of all fears.

SONGS BY THE WAYSIDE

By Gurdial Mallik

WHAT fathomless depths of fragrant peace! All delusion has departed. The protean play of the senses has ceased.

There is a confluence of the limited and the limitless.
What ineffable beauty of infinity!

The cosy nest has crumbled and with it also all comfort.
The soul is on the wing skyward. What wondrous change!

What fathomless depths of fragrant peace!

II

O Divine Beloved! Death is but an invitation from Thee to me.

Wandering through the world's fair I had well-nigh forgotten Thee. But Thy loving heart hankered and hungered for me. Hence, Thy messenger, Death at my door!

elated by your praises and pleasing words might also turn against you when his or her defects are pointed out for correction. So realise the Lord is your true friend, because He is Love absolute and the all-merciful Master. Surrender to Him means perfect peace and security. Pray to Him constantly for light and He will surely lead you aright.

HARI OM TAT SAT

THE FACE OF REALITY UNVEILED

TOUSPENSKY'S VISION OF THE SUPERMAN

By K. Venugopal Rao

FROM the beginning of man's acknowledgment of his spiritual being, as opposed to his superficial existence which gives him the feeling of an alien surrounded by elements, irreconcilable with himself and hostile to his undisturbed security and contentment, the unreality of the phenomenal world has been stressed in a manner giving rise to the divinely discontented ascetic, the stoic, the epicure, the scientist and the cynical atheist, all alike exemplifying the diversity of behaviouristic character, expressive of a strength of feeling incapable of being suppressed or standardised to conform to a single type. Several systems of philosophy have sought to see through this fascinating will o'the wisp of life that slips through our fingers as we attempt to take hold of it now leaving a long trail of suffering and occasionally giving us a short-lived taste of happiness that is too deceitful to be taken at its true worth. In India in particular where men have pondered more deeply than elsewhere over the problem of life,

saints and seers have always appeared in unbroken succession — and during certain auspicious periods of history many at a time — and by their gospels of surrender, contemplation and love helped to save great masses of people from soulless frustration. Our own times are no less well-favoured in that, apart from Sri Ramakrishna of blessed memory, there are in our midst other eminent Saints, almost divine in grandeur who preach the unantagonistic saving truths, each in one's own characteristic way of contemplative immersion in the Divine; of ascent to the Divine through the Yoga of a three-fold higher consciousness in order thereby to bring Divinity back to earth there to compel it to manifest itself in all genuine awareness; of conquest of true life by all manner of extinction of falsehoods, traditional and egoistic; and of finding complete and unreserved refuge in God or his most authentic representative.

In Europe till recent times, godliness or saintliness was found either in an unconscious apostate like Meister Eckhart or persons of similar mystic experience such as Jacob Boheme in non-clerical life. Ordinarily the saints bearing the imprimature of Papal canonisation were so less by virtue of genuine universal god-consciousness than by reason of the fact that they brandished the proselytising sword of an intolerant Christ or the inquisitorial brands of fire. Even among these latter, there were exalted personalities like St. Teresa, St. Francis of Assisi who reached heights where they lost sight of the purely theological conception of "our true God and other fraudulent imposters." In the freer and culturally more expansive atmosphere which does not boast of officially recognised saints, there have flourished men and women in whose hearts the God of their mystical realisation has danced and caused an overflow of ecstatic verse and prose.

Among these latter are numbered such God-eccentrics as Goethe, Schopenhauer, Edward Carpenter, William Blake, Walt Whitman, Madame Blavatsky and not many others worth mention. Living in an atmosphere surcharged with scepticism born of the scientific culture of the time, as yet unconscious of its infinite limitations, they either found their voices lost in the wilderness or piercing enough to touch the heartstrings of a handful of listeners. It is only nowadays when dogmatic religions are deservedly falling into disrepute and science has on its own admission reached the dead-end of insoluble problems of life and death, that their influence has expanded to almost prophetic proportions. Inspired by their teachings and led by a deeper wisdom, characteristically all his own, such an outstanding thinker like Ouspensky has arisen and established an undisputed claim to seership. Having drawn freely from the storehouse of accumulated spiritual wisdom gathered from Kantian and Hindu sources, Ouspensky has worked out a system of mystical philosophy, derivatively so in one sense but wrung from the depths of his own enlightened consciousness. He calls his teaching "the third canon of thought" which like the third eye of Shiva is intended to make it possible for the path-finder to smash the smokescreen of an illusory existence on a plane of self-imposed limitation of consciousness, restricted to sense perception of the subjective and the objective world in a way too imperfect to enable him to know anything for what it really is. In an atmosphere which regards science alone as infallible and limitlessly powerful and religion as something in the nature of midsummer madness, he brings a highly analytical mind to bear upon problems incapable of being solved by the atheist and the scientist and makes it compelling for them to recognise forces within them.

selves and beyond, far more bewildering and immense than can be understood by merely denying the existence of a cosmic order. The way he tears our petty world of futilities and improper understanding to such miserable tatters, the most hard-headed of agnostics and scientists will find themselves in agreement with him in spite of their axiomatic notions.

Unlike other Western philosophers and the Mayavadins of India, Ouspensky asserts that the world is so much with us that it cannot be dismissed as something purely phantasmal; it exists to be perceived as it really is but not through the instrumentality of the senses which gives it a very attenuated, distorted and unnatural form, encompassed out of all recognition within the confines of a three-dimensional space. Seen through such befogged channels of understanding not only do material objects remain unknown to us for what they are and from the point of view of the inter-relation binding them together, but a vast realm upon realm of formless space and psychic life go unexplained or imperfectly explained away as something perpetually in motion in keeping with a time-scale. Man in his physical aspect may be measured but like space that is timelessly immeasurable, his psychic being is capable of outstripping the limitations of a feeble perceptive that sees everything through the narrow eye-glass of a fleeting present that keeps on sinking into the so-called oblivion of the past. Apprehended through the senses, the phenomenal world remains as much unknown in all its genuine reality, as all that is infinitely everpresent is regarded as non-existent or unseeable because of our inability by virtue of our limited consciousness to make the present stay with us forever or to eliminate the false sense of motion arising from endless expansion of space. Ouspensky is incontroverti-

ble when he says that just as man is something more than flesh blood and bones, and essentially a psychic being unknown in all its depths and potentialities, so is this psychic consciousness capable of supersensual expansion to the extent of transforming the present into an unfleeting eternity and comprehending the whole of space at the same time. Living on a plane of inadequate time and space consciousness, giving rise to the illusion of variability, distance and imperceptibility, everything appears or vanishes in an untruthful light. For Ouspensky, man merely serves the purpose of a registry of sense-impressions of the outside world without contributing anything that issues from his own true self. All genuine existence as supersensually comprehended is knowledge originating from man's own expanded psychic being, fully aware of matter other than what is understood by surfaces and curves in all its mutually coherent fellowship in which everything is displayed without there being a past, a future and distance illusion. Such is the eternal present and unfleeting space which being unrealised makes it impossible for us to know the meaning of certain dislocations taking place in the little world of our consciousness.

(To be continued)

Whatever form your enquiry may take, you must finally come to the one I, the Self. All these distinctions made between the 'I' and 'you', Master and disciple &c. are merely a sign of one's ignorance. The 'I' supreme alone is. To think otherwise is to delude oneself.

—SRI RAMANA MAHARSHI

ASCENT AND DESCENT

Away beyond the reach of the ordinary,
 Over the competitive stream of life,
 Uplift me ye who would win through my speed;
 Brother Souls in Life's sublime adventure!

In aeons past I was a burning star,
 Soul of a whirling system of worlds,
 Possessor of powers now baulking thought,
 Powers which I lost through the smallest sin!

Then was I hurled into the depths of matter,
 Smaller than a worm, less than a dragon-fly!
 But there I caught the end of my Mother's glance
 Dipped in the honey of hope, dripping with uplifting Grace!

Then I rose slowly through a world of sleep
 Was caught in a whirl of electrons blind,
 Was plunged in an eddy of sub-atomic fire.
 I was mud and mineral, diamond and metal proud.

I rose slowly into a dream world,
 Was the soul of a plant in the sea, on dry land.
 I rose to the sky as a giant tree,
 Shelter of armies, playmate of storms.

Then did I open my eyes and ears,
 Was the soul of an animal in storm-tossed seas;
 Eating and eaten by, rose in Life's plan
 As man with a mind and Godward will.

I set the limits of ego, worked confined
 In self-drawn boundaries Love to win!
 The Love who hurled me down now smiled,
 Accepted me into Salvation's scheme.

—S. Krishna.

When the Lord Sree Vishnu appeared before Dhruva and ask for any grace, th
 in his heart ~~and that he should travel~~ happiness of that consciousness for all time. Not only this, but he asked that the entire world should be blessed with His grace and this selflessness has always distinguished all realised souls. Thus did Dhruva realise the Truth — the God in his heart — and the Ananda is his for ever.

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(To be continued.)

AT THE FEET OF BELOVED PAPA

By Ramabai C. T.

Like weary travellers pressing through,
 Their destination lost to view,
 Long for the peace of home so sweet,
 We hanker so for Papa's feet.

Like men in a solitary boat,
 In raging stormy seas afloat,
 Yearn for the rescuing ship to meet,
 We thirst for a sight of Papa's feet.

Like frolicky, careless lambs that stray
 Pause and turn to seek out the way,
 That leads them home in safe retreat
 We seek the way to Papa's feet.

Like children romping the outer ground,
 Collect and hasten homeward bound,

Identify Ramdas in your thoughts with the impersonal spirit and being, that pervades all space.

* * * * *

Have Ramdas in your thoughts as the impersonal, immutable, deathless cosmic spirit and give up attachment to external forms. Directly you do this, you will attain liberation and immortal joy and peace within yourself.

EPISTLES OF SWAMI RAMDAS

8th April 1945

Beloved Ram,

Happy to receive your loving letter of the 14th March which reached here only yesterday.

Ramdas wishes all success to your annual Adhyatmic Sadhan Samarambh to be held from the 13th to 16th April.

Ramdas exhorts all the assembled sadhakas that they should do all sadhanas in a spirit of dedication to God and feel conscious that by His will and power alone that they are inspired to perform them. There are three aspects of sadhana — concentration, meditation and self-surrender. Concentration is achieved through constant repetition of God's holy Name. Meditation is upon either the enchanting form of the Lord or upon His eternal attributes. Self-surrender means to feel that one is a mere instrument in the divine hands and that God is all and all in all. The sadhana purifies the mind and awakens the soul to the awareness of his immortal, changeless and illumined nature. Thereafter the soul attains the vision of the Divine everywhere. The state of the highest spiritual eminence which the soul now

realises is indescribable. The soul now knows that he is Sat-Chit-Ananda himself. May His grace ever pour on you all.

You may kindly read the above message to the gathering assembled at the annual Samarambh.

Love and blessings,

YOU ARE A CHILD OF GOD

By Swami Ramdas

WHEN the mind is silent the powers of your inner life reveal themselves. Then you maintain unruffled harmony and peace within in the midst of the so-called external conflicts and disturbances. The secret is to let the mind sink into your soul and lose itself. Now your entire being is flooded with God's own radiance and joy and you realise the worlds as His expressions filled with the same splendour and delight. The apparent clash of Nature's forces outside seem to you to be necessary for the fulfilment and consummation of divine plan and purpose. All movements have their inception in Him—the upward as also the downward. He rides on the waves of eternal bliss.

As the child of this Supreme God of love, peace and joy, inherit His glory and know that you are His own image, cast in His mould, imbued with His spirit and power.

Seek Him not outside you. He is your life and very source. It is by His will and power alone, you act in all manner of ways — through mind, tongue and body. He permeates every part of your being. When you do not possess this knowledge, you are a bound creature beset with darkness, fears and griefs, whereas when you are awakened to the consciousness of Him, you become a free, illumined and blissful being.

copies required for the existing subscribers. We regret therefore we are unable to enrol any new subscribers up to October next.

THIRD EDITION OF 'THE DIVINE LIFE': We are glad to inform our readers that the third edition of 'The Divine Life' is out and the price is Rs. 2/- per copy.

MANAGER, ANANDASHRAM.

REPORTS

ANANADASHRAM, RAMNAGAR, KANHANGAD: The 62nd Birthday of Sri Swami Ramdas was celebrated on a grand scale on 27th April. Hundreds of devotees participated in the different items of celebrations in the Ashram as well as in Sri Krishna Vidyalaya. The main features of the programme were meditation,

Beyond the line of horizon extends space limitless

Beyond the count of time dwells eternity

Beyond the bounds of mind lies all

comprehensive intelligence

Beyond the compass of the heart pervades

all embracing love infinite

This great cause of all causes —

The one Truth — God

The Beloved of our heart, in us resides

He is the sweetest Companion

Giver of true solace, peace and joy

Have Him and all your known and unknown

Longings are fulfilled.

THE VISION



VOL. XI

SEPTEMBER 1944

NO. XII

God dwells in you
 It is He who fills your heart with Love
 And illumines your mind with Knowledge
 It is His Power that works in you
 He pervades in every part of your being
 You are His embodiment
 Worlds are His forms
 There is none but He
 Realise this.

— Swami Ramdas

BE GOD'S CHILD AND SERVANT

By Swami Ramdas

Your life is intended for the dedication of all its powers to the service of God. From the combination of the highest knowledge and highest devotion proceed spontaneous and blissful action whose nature is to relieve the distress of humanity in whatever form it exists — physical, mental and spiritual. Man is a dynamo of divine strength and radiance. He can be a great force for bringing about unity, peace and happiness in the world, because divinity dwells in him and even in his external nature he is utterly divine. To become an illumined vehicle for the manifestation of God in you is the sole purpose of your existence.

In order to make your life supremely blessed, in the first place, be a true and joyful child of God. Be guileless, pure and simple like a child. Let your trust in God be complete. Feel His presence in and out everywhere. Live always in the consciousness that He alone is real and that He has become all. Know that His will only works in the world and that you are merely His servant obeying His command.

The world needs that you should be such a divine child and servant. You are here not to serve merely your petty self and those to whom the self is attached. You are here for attaining a universal vision and develop universal love and use your powers for universal service. It is by living such a life alone that you release life from all its bondages and attain a state of union with God and the resultant immortal peace and joy.

Sitting idle and shirking selfless service in the name of religion is not the way. Pray to God to grant you

one-pointed devotion to His feet, and after obtaining His vision as the immanent and transcendent spirit and also as the world manifestation, be still His servant. There is true delight in His service. The impersonal is not the whole truth about Him. He reveals Himself as form and action. It is His Power alone that causes all movements in the world. If man submits to this Power, he becomes a magnificent instrument in His hands. Otherwise, he is a cramped, narrow and darkened creature seeking the petty satisfactions of the mere physical and sense desires.

The goal is God and His service. The chief thing required for an aspirant who aims at a divinised life is that he should be meek. It is in the absence of the ego that God's light, power, love and joy manifest in a human being. Keep your intellect bright and your heart pure by dwelling in God.

Religion does not consist in external forms of worship and ceremonial. It is the installation of God in your heart and permitting Him to rule over your intellect, mind, senses and body. It is like a skillful driver controlling and guiding a chariot drawn by horses. When Lord Krishna became the Charioteer of Arjuna, victory was assured. So when you live and act in this world be calm and brave, realising the presence of God within you and delivering every part of your being into His hands, so that He may wield them as He wills for His service and to fulfil His plan in this world. Otherwise, the so-called spiritual states you may have achieved mean nothing. It is very apt to say that your life should be like that of a candle. It burns and spends itself away in giving light and joy to others.

Selfishness means misery, selflessness means happiness. Service of the self is bondage, service of God is freedom. Calculation and hypocrisy keep you in ignorance.

Sincerity and guilelessness bring you knowledge. Transform self-love to universal love and then you will experience a peace and joy which is eternal by nature and abides with you at all times and places. You are the very embodiment of Divinity.

MY VISIT TO ANANDASHRAM

By Y. Jagannatham, B. A.

One of the greatest, if not the rarest, events in my life was my visit to the Anandashram, Kanhangad, South Kanara District, on the 7th. April 1944, the first day of the festivities connected with the Shashtiabda Poorthi ceremony of Sri Swami Ramdasji of the Ashram. It was almost dark when I reached the Ashram along with some devotees hailing from Coimbatore. We were treated to some sweet drink in the Ashram kitchen before being taken to the presence of Sri Ramdasji who was then enjoying in an ecstatic mood the soul-stirring discourse on Tulasidas Ramayana in the pandal adjoining "The Vision" office. The discourse closed and as I was proceeding towards a bath-room at some distance, comes the clerk of The Vision office to me saying that "Papa" wants me. Although my visit to the Ashram was "long overdue" as the Ashram Manager would put it and Papa was even thinking of me now and then to "help me" in spite of my self-presumptuous attitude, Papa received me in a most cordial and loving manner and also blessed my second daughter who had the fortune to accompany me on this trip.

THE VISION



VOL. XI

AUGUST 1944

NO. XI

At the rise of the moon in the heavens
The world is flooded with light—
Pure, cool and soothing
So when God reveals in the heart
Your entire being is filled with
Immortal splendour, peace and joy
Your life is now tuned to the symphony eternal
Bringing the dawn of cosmic love and harmony.

—Swami Ramdas

SAINT AND NAME

By Swami Ramdas

THERE are two ways by which a spiritual aspirant can awaken and purify his heart for the realisation of God within and without him. The first is the society of saints and the second, repetition of the holy name of God.

It is in the company of a saint that the aspirant becomes conscious of the existence of God and a yearning to attain Him is created in his heart. This contact also grants him a foretaste of the divine bliss born of such an attainment. Just as a lotus blooms in the rays of the morning sun, so, the aspirant's heart opens and receives the subtle influence which a saint exerts on him giving him the experience of immortal peace and joy. Moreover, the saint's contact slackens the aspirant's attachment to the objects of the senses, thus enabling him to easily concentrate his mind upon the indwelling Divinity. So, it is essential for the aspirant to seek the company of a saint and bask in the sunshine of his grace.

As the mind has been allowed to roam about as it liked from a long long time, to curb its nature and to engage it in continued remembrance of God becomes in the early stages of the aspirant's struggle extremely difficult. In spite of the aspirant's possessing a spirit of dispassion towards the attractions of life, his mind refuses to be easily guided towards the eternal Reality who is the source of the world and all creatures in it. Hence, the adoption of a method of steady discipline for achieving concentration is necessary. The sovereign way for the aspirant is to take to the repetition of the powerful Name of God with all faith and devotion. God's Name is invincible. The Name is the bestower of peace, power

and knowledge. It can remove all the impurities of the heart and fill it with the joy and radiance divine. Very few seem to know the greatness of the Divine Name. The wonders that the Name can work is realised only by those who have made proper use of it. The troubled mind gets peace and rest by taking refuge in the Name. The weakened and the diseased mind regains its strength and health by chanting the Name. The mind in which sweep the blasts of unbridled passions, can be freed from them by the power of the Name. The soul whose vision is clouded by ignorance can be made aware of God who is existence, consciousness and bliss through the constant utterance of the Name. In short, victory over the lower nature and perfection of the higher spiritual life can be gained by the aspirant's unwavering reliance on God's Name.

A man's life, however high-placed it may be from the material or worldly standpoint, is far away from real peace and happiness. The soul can be released from its miseries only by living in the divine consciousness. Man's desires for sense pleasures cast a veil over him denying him the joy of his union with the Divine. It is for this reason that he lives like an animal only to fulfil the cravings of his lower nature. His association with the body and the senses is the cause of his sorrow and bondage. When he directs his vision inward and communes with the immortal Self and beholds the world about him and all creatures and things in it as the expression of the Self, it is then that he achieves the supreme fruition of human life. Now he becomes a pure, exalted and illumined vehicle of God through whom rays of all-embracing love and beneficence spread everywhere in the world. In this state he feels a rare perennial joy by giving himself away for the good of others.

Keeping in view of the sublime goal described above, the aspirant should strive with all his heart to reach it by drawing inspiration from the contact of saints and by chanting God's glorious Name.

EPISTLES OF SWAMI RAMDAS

1st July 1944

Beloved Ram,

Your loving letter of the 20th instant to hand.

Why do you think that the burden is on your head? Ramdas is reminded of the action of a Railway passenger who, while sitting in the running train, was carrying his bag on his head. The entire burden of the world is borne by God including yours as well. Having understood this repeat God's Name with full faith and devotion and you will attain perfect peace and bliss. You should not depend upon worldly relations but upon the all-loving supreme Beloved who dwells in your heart. May the Divine grant you peace, strength and protection.

Love and blessings,

Ramdas

The world is passing through a period of great travail and agony, for, they are the signs of a new birth which will bring goodwill, peace and harmony on earth. Let us all be the heralds of this great event. May divine grace pour on the world and cool down the fires of greed and hate, the cause of destructive wars and the resultant widespread devastation, distress and death. - Ramdas

EPISTLES OF SWAMI RAMDAS

23rd September 1944.

Beloved Ram,

Your loving letter of the 18th instant to hand.

Ramdas' method of approach to and realisation of God is of pure love and devotion to Him. Repetition of the divine name is the means for concentration on and absorption in the Divine. The ultimate state is complete surrender to the divine will and live blissfully like a child in constant communion and fellowship of the eternal Mother. You have to see for yourself whether this path would suit you. Ramdas can definitely say that by following it you can reach the highest spiritual perfection. It is an all-comprehensive Yoga in which Bhakti, Jnana and Karma are combined into one Purna Yoga.

You can practise this Yoga even when you are active in the world. Only you have to set apart some time to commune with God in solitude. The society of saints is also necessary. You

need not take the trouble of coming here. You are very far from this place. May divine grace be ever with you.

Love and blessings to you and all members of your family.

Ramdas It is by faith alone that you elevate your mind and keep it in tune with the Infinite. God is the eternal essence of all that exists. As such He can only be realised. While sense pleasures are experienced through the mind, the spiritual bliss and peace are experienced through the communion of the soul with God.

A real aspirant who has had the benefit of a saint's society alone knows what he has gained by coming in touch with him. It is personal contact that tells. When you read the teachings of saints keep your mind open, but, at the same time, pure, concentrated and enlightened. Then you will know what they mean.

The instructions you ask regarding spiritual sadhana can be given to you only in the course of a personal enquiry. All joy and peace to you.

Love and blessings,

Ramdas

Guru: "But then, fool, why are these gourds for?" One can better imagine the state of mind and feelings of emotion when one approaches the Guru for the first time. Kochuram was also in the same state and due to a perplexed mind and burning desire for initiation at the hands of the Guru, he did not hear anything except the word: "Fool-gourd" and thought that was the Mantram and that the initiation was over. So once again paying his respects to the Guru in all humility and devotion, he silently left the place. The Guru felt that the boy was perhaps a bit pained as he called him a fool and so he must have left the place abruptly. On the other hand, Kochuram was in glee as his foremost desire had been so quickly fulfilled by the Guru. He returned home, took his bath and with a lamp before him in a quiet room began to repeat the Mantram with all faith and sincerity. When he had completed repetition of the Mantram some lacs of times he felt he was imbued with the power to cure snake-bite himself.

ledge the receipt of Rs. 18/8 during the month of December 1944. Dispensary Building Fund as at 31-12-1944 = Rs. 2010-0-0 and Dispensary Special Ward Fund as at 31-12-1944 = Rs. 150-0-0. Gifts: We have received with grateful thanks 70 bottles of Bhagwan Tailva from Srimathi Sushila Devi, Gwalior.

Sri P. Vadivelu, Malappuram	...	5	0	0
"A Devotee", Rajkot	...	1	0	0
		<hr/>		
Total Rs.		40	0	0

The above amount was utilised for distribution of food, provisions and clothes to the poor including Harijans.

We are glad to announce that the third edition of Gita Sandesh (Message of Gita) by Swami Ramdas is just out. It includes a new and excellent picture of Sri Swamiji.

REPORTS FROM ANANDASHRAM BRANCHES

BOMBAY: The monthly meeting of the Bombay Branch was held on 4th June. Sri Dadabhai Taki Maharaj of Jogeshwar was invited to deliver a speech. He delivered a talk on

MAN IS EMBODIED DIVINITY

By Swami Ramdas

HUMAN life has a great purpose behind it. It is not given to be lived out in ignorance of the divine source from which it springs. When the source is known it flows like a sparkling stream imbued with immortal joy and peace, diffusing its beneficence for all alike. Otherwise, life assumes a dull and monotonous aspect—fitful, erratic and disturbed. It loses its inherent tranquility and bliss. It is covered by a dark shadow. It feels that it is fettered by innumerable ties. It is like a bird trapped in a cage struggling for freedom.

True freedom, peace and joy can come only when life realises its universal, eternal and infinite nature. It is the dissolution of the individual ego in the cosmic consciousness—God. It is filling life with divine love and splendour.

It is now that life reveals the glory of God's own power. It becomes a veritable expression of it. Therefore it is able to control and guide all other forces in nature. It should not be mistaken that life at a standstill is the true life. Such a life can be compared to a stagnant pool. It is self-centred, self-satisfied and therefore moves in a narrow circle and can never taste the peace of immortality. As the fragrance rises from the incense, as the lustre radiates from a diamond, as the perfume spreads from a flower, so life should manifest its hidden beauty, power, light and joy.

Man is an embodied divinity. He can raise himself to the heights of spiritual eminence. He can experience his absolute and deathless existence. He can make every

atom of his manifest life thrill with the divine consciousness. He can know his oneness with the visible nature and invisible worlds. Apparently an individual—still he lives and acts ever in tune with the Infinite.

So let your wisdom be of the Eternal, your love be of the Infinite and your actions bear the stamp of universality. Thus realise the supreme perfection of your life. Verily, you are He.

and supraphysical and we can use this double mentality if the power to do so is developed by Abhyasa, by persistent endeavour.

(To be continued)

EPISTLES OF SWAMI RAMDAS

26th April 1944.

Beloved Ram,

Ramdas is in receipt of your loving letter of the 17th instant.

God showers His bounties on those who live always in contentment and peace. Surrender to His will is a sure way to success and prosperity. So you should remain calm and serene in the situation in which He places you from time to time. Do not fret and grumble. Man makes himself miserable in anticipation of something better in the future by denying himself the joy of the present. We are here to live from moment to moment in continuous flow of bliss and peace. This philosophy applies to all, be they sadhus or householders. May divine grace be ever with you.

Love and blessings,

Ramdas

He is a real devotee who can remain undisturbed when everything goes wrong and against him. Such moments are tests for the devotee. Stand firm on purity and faith, then strength is sure to come and the path will become clear to you.

—SWAMI PARAMANANDA

~~complete purification of one's heart - f i s -~~

your entire being unto Him. You feel His presence within you when your heart is pure, your mind is enlightened and your will coalesces with His will.

When you are thus possessed by the Divine Spirit, you are imbued with His radiance and power for bringing about an atmosphere of peace and goodwill on the earth and for removing all causes that give rise to strife, conflict and war. The fragrance of divine love which now emanates from you is irresistible. You will sweeten your own life and also the lives of others. Your vision is sublime as it beholds only Divinity everywhere. The kindly and soothing light of your eyes kindle other hearts and awaken them to the consciousness of God. They are thus made lights unto themselves and lights to all the world. — Ramdas

WORDS OF SRI MA ANANDAMAYI

(Compiled by Abhaya Brahmachari)

Do not be a prey to misery and weakness. If you must search for a refuge, seek it above in His name, and in the joy of His meditation. You should bear this particularly in mind.

* * * * *

The Mother as soul is always with you. Call on the Mother with all your heart. Then alone you will get response. Practise complete surrender in all circumstances and conditions.

* * * * *

The mind is a child. It has the restlessness of a child. How much care and labour is needed to bring up a child! You must do likewise for the mind. For example you have to provide good company; also you have to make the child read even when unwilling. In the same way you have to exert yourself for the culture of the mind.

* * * * *

There is the outer seeking for the Guru or spiritual guide. But it is the inner yearning or the aspiration of the heart that is the real search for the Guru.

* * * * *

Keeping the company of noble souls is the first requirement. Through it everything will be accomplished in course of time. You will be able to get many good counsels from the sages and saints. By following them, you will be able to find out a path for yourself. Therefore keep the company of noble souls and try to take shelter at the feet of the Guru.

* * * * *

There can be no cessation of want through outer activities. All these outer activities proceed from a feeling of want. And the nature of such activities is that they keep alive the sense of want. So you should act in harmony with your true self or nature.

You should form such attachments as will put an end to all attachments. Withhold or reduce the outgoing vision and ideas of the external world but withdraw it into the Self, with the mind pointing inward.

* * * * *

"I cannot", "I shall not be able"—expressions such as these will never do. If you wish to be saved, seek refuge at His feet above.

* * * * *

SONG OF SELF-REALIZATION

(Here below is a free rendering in unmetrical and faulty verse-form of an ecstatic Tamil song composed by Sri Mahananda Oliyullah some years ago by way of giving expression to the indescribable experience of Self-realisation, since then an abiding reality with him. —K. V. R.)

I belong to the heights of illumination,
The Real in ecstatic revelation am I;
Acquiring form, I became formless as well,
Aware indeed of the bygone, the now

and the times ahead,
Liberated thus I shone in all the power of my Being.

Born was I out of my mother's womb,
I gloried in the shadowy identity of a name.

The eternal light as first I beheld,
Emitted three consuming tongues of flame;
Broken into fragments I became the many
For love of toying with plurality.

The One I was uncorrupted by Duality
Ever immense and Supreme in grandeur;
Outflowing in waves of self-effulgence
In the blissful sweetness of my essence
I danced the cosmic harmony as man and

woman in one.

Then I joyed in the diversified music of sex identity
Unified again I delighted in creative sport.

Reminded from the deeps I woke to life in all

undimmable reality;

Beyond the bondage of dull flesh, I played

upon the heartstrings of devotion

And like a mighty floodlight enlightened the universe,
Filling it to the full enveloped behind grossness.

The Sublime in the human am I,
 The form of all the forms therein,
 Reigning Supreme over human hearts.

Beyond flesh and thought the transcendental I am,
 Exalted above all eminence too,
 The One without limitation, —
 The Universal and God's own immanence,
 That in all brilliance shone in Jailani,
 And later rose in flames in Chembinad.

—Sri Mahananda Oliyullah.

(Jailani is a town in Arabia which is the birthplace of the celebrated Saint Abdul Khader Jailani who Sri Mahananda Oliyullah claims to have been in his previous incarnation.

Chembinad is the name given by the Arabs to the Ramnad district, where in the coastal town of Kilakarai Sri Mahananda Oliyullah was born.)

YOGA AND SANNYAS

By G. Balasubramaniam

A Yogi or Tyagi is one who has attained Brahma-Jnana just as the Sannyasin but the difference is that the former does not believe in the external changes of name, form and garb. Brahma-Jnana means direct realisation of the Self and not a mere intellectual knowledge of Shastras. Ochre colour may of course remind us often of holiness and purity, but then there is also the danger of its bringing in gradually an air of superiority and austere pride. And to remind one of purity, it is not necessary that one should resort to ochre robes alone; one can as well have some other mark on his person just to serve the needed purpose.

Now if we ask a Yogi, he would quote the Gita:— "The Yogi is superior to the ascetics and even superior to men of knowledge (obtained through the study of Shastras); he is also superior to men of action; therefore, be thou a Yogi, O Arjuna. And among all Yogis, he who, full of faith, with his inner self merged in Me, worships Me (the Absolute) is deemed by Me to be the most devout." The Yogi rejects even his own liberation (Moksha) and the bliss of Sannyas or Nirvikalpa Samadhi (undisturbed peace); he does not attempt to escape from his own Dharma (worldly duties and responsibilities) by taking to Sannyas; he chooses to live and move amongst his brothers and sisters in the world as a simple man, free from all superiority or inferiority complex, true to the Vedantic ideal: "All this is verily Brahman." This is also called Sama-drishti (equal vision).

In short, external Sannyas is at best a means to an end. It is resorted to in the Sadhana period in order that the aspirant may, without disturbance from the worldly-minded people, exclusively devote his time to silence, prayer and meditation and attain union with the Divine. Afterwards, it is not indispensable that he should continue to wear ochre robes; so some revert again to their old white dress and live as ordinary men. Or it may be said that external Sannyas is taken purely for the purpose of destroying one's Tamasic and Rajasic nature (the Kumbhakarna and Ravana within oneself) which creates all kinds of selfish desires and passions, hatred and jealousy, and to attain the pure, blissful and peaceful Self (Sita). After succeeding in his object, the saint returns to the world with the purest of motives (Suddha-satwa) for Loka Sangraha — love and service. To spiritual aspirants in general one great desire

is to wear ochre robes some time or the other in their life. But to an aspirant who is sincere and honest to the core the ochre colour is a nightmare, as it were, because one can change his external dress in a minute but to live the life of a Sannyasin, victorious over his Rajasic and Tamasic nature, is not an easy job. Anyway, the object of Sannyas is not to simply shirk work and eke out one's livelihood by mere begging.

The common aim of both Sannyas and Tyaga is to dissolve the false little 'I' and to live in God-consciousness. Hence, ultimately, even the conception (Bhavana) that "I, being a Sannyasin, am superior to all others" should disappear from the heart. Who am I, then? —

"I am He; I am not the body nor the senses nor the mind, nor the intellect, nor the will nor Ahankara (false individuality,) nor am I the earth, nor water, nor fire, nor air, nor ether, nor smell, nor taste, nor sight, nor touch nor sound. I am He, the eternal witness, the only one, the true, the Blissful Brahman."

It is in relation to his body — due to Dehatma-buddhi — that the Sannyasin also says: "I am so and so; I am fat; the heat is unbearable; I like only fruits and milk" and so on. Thus it is obvious that so long as man has a body (deha) and mind, he is a Samsarin. If we observe the external actions of saints, we do not find any difference between them and other ordinary men. So knowledge is a thing which cannot be realised from the external movements and actions of a saint but in the mental attitude, in the cosmic spirit or consciousness in which he lives and acts spontaneously. Man is called as such, so long as he believes "I am the doer", so long as he depends solely on the limited powers of his puny self 'I'. But the moment this false 'I' is rooted out by Atma-vichara (Tat-tvam-asi Jnana), he knows that it is not he

but the one all-pervading power or spirit (Sarvadhishakshi-bhutam) who is the sole creator, protector, and destroyer of the universe. A man once asked Tulsi Das why such great people came now to see one who had before been so obscure and unsought. Tulsi replied:

Once did I beg and could not get even a cracked cowrie in alms. Who wanted me then for any need? But Rama, the cherisher of the poor, made me of great price. I used to beg from door to door for alms, now kings are at my feet. Then it was without Rama, now Rama is my helper."

In other words, Rama enters only that heart where there is no 'I'. The whole secret of wisdom lies in the inner consciousness and motives of the devotee and not at all in the external garb. There is no such thing as perfection in action or sacrifice. Hence it is said Karma, being *jada*, is incapable of granting liberation. All actions and sacrifices are performed with the one object of attaining union with God and to live in God-consciousness. Vedanta asserts: "All this is verily Brahman", but it is the false 'I' which labels actions and sacrifices as good and bad, big and small and so on.

Any truth or principle must be universal. Therefore, if ochre robe is the criterion for Jnana, then we cannot call Kabir, Tulsidas, Tukaram, Tennyson, Emerson Hamblin, Krishnamoorthy and other saints as Brahma-Jnanis. What is essential is the eradication of the sense of false individuality. And the most efficacious method to dissolve the false 'I' is the enquiry into "Who am I?" — the path of Atmavichara, because: —

"Every kind of Sadhana except that of Atma-vichara presupposes the retention of the mind as the instrument for carrying on the Sadhana, and without the mind it cannot be practised. The ego may take different and subtler forms at the different stages of one's practice, but is itself never destroyed The attempt to destroy the mind or the

ego through Sadhanas other than Atma-vichara is just like the thief turning into a policeman to catch the thief, that is himself. Atma vichara alone can reveal the truth that neither the ego nor the mind really exists, and enables one to realise the pure, undifferentiated Being of the Self or the Absolute. Having realized the Self, nothing remains to be known, because it is perfect Bliss, it is the All.

— Sri Ramana Maharshi

HARI OM TAT SAT

THE ESSENCE OF RELIGION

By Dewan Bahadur K. S. Ramaswami Sastri

RELIGION is nothing if it is not a sense of the infinite, if it does not envelop the pettiness and pain of your life with the perfume of vastness and bliss, if it does not enable us to say:

“O Grave! where is thy victory!
O Death! where is thy sting.”

A spiritual life is much more than the merely moral life. It is not merely keeping the ten commandments. It is a sense of the infinite value and worth and destiny of the soul, a sense of dependance on the Almighty, a realisation of our kinship with God. It is a realisation of the essential bliss (Ananda) of the soul, of the peace that passeth all understanding.

Once we attain “the central peace subsisting at the heart of endless agitation”, once we feel the love for which the whole world is too small, once we taste the bliss which is Rasa (sweetness itself) and beggars all description, it is inevitable that in moments and moods of activism as differentiated from moments and moods of bliss-



When my eternal Beloved entered my life
I was changed into a being of joy
Now I am like a lamp—light to itself and others
First my Beloved sat on the throne of my heart
And took me up in His embrace
I became His, He became mine
Sprang a sweet fellowship between us two
Who are eternally one:
Love playing with Love, Delight with Delight.

—Swami Ramdas

HOW TO GET DEVOTION FOR GOD

By Swami Ramdas

THE struggle of the spiritual aspirant for attaining God becomes protracted when the heart's longing for Him is not sufficiently strong. The heart should burn, as it were, day and night from His separation. When such a longing seizes the soul, the aspirant maintains a steady and unbroken remembrance of His supreme Beloved and consequently washes away all impurities of the mind.

The question is how to get such a keen and concentrated desire for God. The world and its pleasures lure away the soul from the path. The attractions of the transitory life lead him astray and prevent him from making a sustained attempt to realise God, and the flame of aspiration from burning throughout with the same degree of intensity. So it is rightly said that when Divine Grace descends on the human soul, his attachment to the sense objects are cut off and a one-pointed devotion to Him takes its place. As the mind runs more and more towards God, it recedes more and more from the world. For a time when the individual soul merges in the universal Soul, the world as such disappears from the aspirant's vision and he realises only Divine Presence within himself and everywhere outside him. It is a stepping from the plane of mortality to immortality, from the human to the Divine.

When the divine consciousness dawns in the heart, the human being undergoes a momentous transformation. The burning aspiration having destroyed all desires enables the divine nature to be manifested in all its inherent or pristine loftiness and magnificence. Such a man, although he appears as a man, is the very embodi-

ment of God. Every part of his being is now illumined with the light of God and thrills with the unusual delight and ecstasy of his immortal being.

Sadhana means a gradual process marking out the soul's progress from stage to stage, slowly or rapidly, on the path that leads to the Divine. The aspirant should always feel that his great Beloved, whom he has made his life's sole quest, is invisibly and mysteriously guiding, watching over and protecting him. In fact, God is in intimate touch with him, although at times the aspirant cannot be conscious of it. God is like the mother that takes care of her helpless child.

So the one thing mainly needed by the sadhaka in order to experience his unity and fellowship with God is undivided dedication of his life to Him. When this is absent, the effort on the part of the aspirant to attain the vision of God appears tedious and futile. Therefore, the aspirant calls on God with all his heart and soul to grant him ever-growing devotion for Him. This prayer develops into a veritable cry of agony, because he finds the separation from the Beloved unbearable. It is now that God pours on him the cooling showers of His grace and quenches the fire that rages in his heart, by granting him the supreme beatitude of His glorious vision.

Now it is clear, a burning aspiration can alone purify the soul and entitle it to the achievement of the highest spiritual experience. Day and night the thought of the Beloved should possess his mind, on his tongue should always dwell His sweet Name and his actions should flow as an offering to Him. Verily such an aspirant lives in an unbroken contact with God and ultimately becomes His very image filled with divine wisdom, power, love, joy and peace.

TO RAMDAS

(ON HIS BIRTHDAY)

We probe and scan, we wail and ask,
 Our questionings give us no rest.
 We vainly hug a joy — to bask
 In its ebbing light, desire-obsessed.
 You, friend, are built of a mystic clay,
 Your metal emits an angel ring!
 When surges roar we miss our way:
 You ride their demon crests, a king.
 False winds can draw us, fears can hurl
 And ruin our boats on rocks of pain:
 You only laugh when dark waves swirl,
 No reefs dismay you in the main.
 A freedom sung of by the Wise,
 (Whose cadence now is half-forgot)
 A bliss for which the heart still cries,
 A light whose message is uncaught
 By the mind in the throe of gloom and doubt, —
 All this is your life's daily lilt.
 With a mere smile you learnt to rout
 The blights that make soul's lilies wilt!
 O deputy of God, your face
 Is a deep initiation in
 The half-lost love of faith in Grace
 Which love like yours helps us rewin.
 Redeem unhappy atheist life,
 Your soul is sent to echo His pledge:
 "Who meets me once is freed from strife,
 For a child of mine's the starriest sage."

27-4-'45.

Dilip Kumar Roy.

GOD IS THE ONE REALITY

By G. Balasubramaniam

THE true abode of peace and bliss is God. God, Atman, Self and the Soul are one and the same in the absolute sense. The foremost problem for everyone is the awareness of his immortal Self. This is not different from the universal problem. The soul being an image of God is potentially divine. Suffering starts with the sense of separation and it ceases only by awareness of the truth that the soul and God are identical. To seek God means the withdrawal of the mind from what is evil, unreal and unstable. It is more an attempt to know what is false, what is not God.

The Upanishads say that the mind and intellect return baffled, unable to grasp the Self. As the sun gives light to the whole creation, the Self is the illuminator of the senses, mind and intellect, ever the Knower and Seer, hence beyond the grasp of the senses. It is explained as 'not this', 'not this', because none can know the Knower. Yet the Self is knowable by a purified mind as, by an analysis of what is untruth, the seeker must perforce arrive at the centre of Truth. The mind is purified by constant meditation and Truth reveals itself in a ripe mind. This is beautifully illustrated by an example. A chaste woman is asked to pick out her husband from among a group of men. She goes on rejecting 'not he, not he' until at last, when she meets her beloved, she becomes shy and silent. Similarly, by the process of self-analysis, the seeker goes on denying 'not this, not this' till he comes face to face with the impersonal truth that the soul is identical with God.

Awareness of the Self is complete stilling of the mind and entering into God's peace. It is to *be* a perennial fountain of love, peace and joy. All knowledge is only conceptual, so to know God is to be merged in God-consciousness. Yet it is not self-annihilation or entering into a void. By losing in God or by surrender of the ego, the soul enters the Life Eternal, it regains the infinite 'I' consciousness, free from the narrow and crooked mind. It is not cessation of life, as the evolution of the soul is infinite. By melting away the ego in God, the soul gets the true vision of life—the consciousness of its immortal nature. It is then the individual problem is solved, and the soul naturally changes itself into a saint or servant of God, a spiritual warrior, a messenger of God.

In the Upanishads it is said that on a tree called Aswatha, there are two birds—one on the lower branch eating the fruits on the tree as pleasant and the other bird on the higher branch remains calm as pure consciousness. Now the mind is in a state of oscillation between the two birds. The bird on the higher branch is the pure Self. It is like a magician who displays various arts or like an actor in drama who assumes different roles as Rama, Krishna, Sita, Jesus, Allah &c. to suit various occasions. When, however, the curtain is drawn, the magician or actor is one and the same person. Similarly, God is the one Reality, the source of all power, peace and love, although He is given different names and forms and attributes for the sake of expression. The world, bereft of a Master-Controller, cannot have an orderly existence. So both Reason and Love go to prove that the soul enjoys true peace or felicity only by surrender of the ego to the Supreme power—the Will of God—which controls the destinies of the universe.

The bird on the lower branch is the ego, eating the fruits of the worldly life as pleasant, possessed by an insatiable greed for pelf, power and self-aggrandizement to the detriment of the poor and weak. As the world is a mixture of both good and evil, everything in it cannot be indiscriminately taken as divine. The aggressive and grabbing forces are the cause of all wars and quarrels in the world and a fight against such evils should not be taken as a sin but as a righteous war. True Yoga, therefore, is not to be impotent or inactive nor is it an escape or running away from the evil powers in the world but a concentrated fight against them. Hence the Lord says: "Happy the warriors, O Partha, who obtain such a fight, offered unscought as an open door to heaven...Yield not to impotence! it does not befit thee. Shake off this paltry faint-heartedness! Stand up, Parantapa! (Conqueror of Foes)" — Gita.

HARI OM TAT SAT

Everyone is longing for God consciously or unconsciously. Everywhere is the abode of Love — whether it be a mosque or a temple.

—Sayings of Hafiz

Only when one is free, can one free others and in Yoga it is out of the inner victory that there comes the outer conquests.

—Sri Aurobindo

Thou has no right to success if thou are not also equal to failure.

—Swami Rama Tirtha

BELOVED BOATMAN!*By Swami Suddhananda Bharati***SOUL**

We escaped vital stress and strife;
 O divine Boatman of my life;
 This dark frowning flood, can we clear my dear?
 Remove my doubt and my fear.
 This shore is red with bloody war.
 The stormy sea is wide afar;
 Can this frail bark take us across
 While Time frowns and fortune is cross?

BOATMAN

Fear is false and death is nought;
 Worse adversaries we have fought.
 Be not afraid, my lovely heart
 Dare this fury, throw back her dart;
 The storm-play of this darkest sea
 Need not cause anxiety in thee.
 I hear a new song of hope;
 Lightning dances with wider scope;
 The trumpet of my challenge blows
 Louder than these war-tongued billows.
 Fear not, my love is homed in thee
 Fear not, O Gem bejewelled in me.
 I am, thou art; and love is there
 We shall be triumphant ev'rywhere;

the world. But few as they are, they can do an appreciable amount to mitigate the persons which society generates within itself by its political and economic activities. They are the 'salt of the earth', the antiseptic which prevents society from breaking down into irremediable decay. This antiseptic and antidotal function of the theocentric saint is performed in a variety of ways. First of all, the mere fact that he exists is extremely salutary and important. The advanced contemplative is one who is no longer of opaque to the immanent reality within, and as such he is profoundly impressive to the average unregenerate person, who is awed by his presence and even by the mere report of his existence and behaving appreciably better than he would otherwise do. The theocentric saint is generally not content merely to be. He is almost always a teacher and a man of action. Through teaching, he benefits surrounding society by multiplying the number of those who undertake the radical transformation of their character and then increases the amount of antiseptics and antidotes in the chronically diseased body politic." The saint does so not through organised political institutions or even through organised religious institutions but through influencing individuals or small groups by communicating to them his vision and his experience and his technique. He never competes with those who seek the seats of social or economic or political power but he is felt as an unseen but transforming influence like the sunlight whose touch makes the bud burst into blossom. Such religion as the mystic experience of reality, felt in the heart and communicated to disciples, is the real spiritual alchemy.

WORDS OF SRI MA ANANDAMAYEE

Compiled by Abhaya Brahmachari

There is power in Mantra. You should endeavour to repeat His name regularly with faith,

Devote a little more time to worshipping Him in the manner that spontaneously comes from within.

Indulge the mind with plenty of play but centering round Him. Try to spend more time with Him—be it with His form or with His qualities.

Endeavour to pass sometime specially in His company.

Repeat His name all by yourself as long as you can.

His name is like tamarind. The more you repeat it, the more will the mind get purified. Tamarind cleanses dirt and when the vessel is clean, one can see reflections clearly.

Repeating His name is like scrubbing. You can see your true Self after such scrubbing. Immediately dawns knowledge. The Ganges of knowledge flows and cleanses everything. Bondage of action and all else are washed off.

This is true of everybody that the more one takes His name, the richer one will be in that wealth which gives final satisfaction.

Wherever you may be in whatever condition, devote more time to singing about Him or meditating on Him alone.

Make a routine. Study, worship, chanting and repetition of His name, meditation—fill your time with all these. Their only object is to create yearning for God. How to make the mind steady and unruffled? It is only

when the mind is filled with yearning for Him to the utmost that the mind becomes steady.

So long as you are busy in work bear this idea in mind that you are serving Him and doing His work. Also while you work try to continue repeating His name inwardly. Whenever you get any leisure, sit down with Him. If you go on in this manner the mind will tend to become steady and undisturbed.

Whenever you get any leisure or sparetime, you should try to turn your thoughts towards Him instead of indulging in worldly talks.

In all matters, in all ways try to bring about resignation to God.

Whatever happens at any time is all for the good, everything is His benediction.

Do not grieve for what is not meant to last and do not last.

Bring all your prayers and supplications before Him alone who exists always and will exist for all time.

You should not only not commit any sin but also have recourse to pure and holy thoughts.

He who bears and endures, survives and enjoys.

Pray for His mercy alone.

Hold steadfast to truth.

Live with discrimination between good and bad accept what is helpful and discard at once what hinders.

One should not speak anything that is harsh or displeasing to others nor act in a manner that may give offence. Neither should one try to please everybody.

Always try to live under the shelter of truth, renunciation, purity and patience.

A HYMN TO INDRA

By S. Krishna M. A.

Lord of a hundred passions,
Come to us men.
Wielder of thunderbolt,
Come to us mortals.
Riding on a white horse come to us
With lightning for banner.

When Vritra covered the heavens
Piling darkness on darkness,
Thy lightning pierced the clouds
Making a path for the Sun.

When Sushna dried up the waters,
Thy thunderbolt pierced the earth:
There gurgled up Jumna and Ganges:
Shatter our littleness,
Widen our mind and heart.
Heighten our thought and aspiration,
Inspire our songs.

Wielder of thunderbolt, come,
Come to us mortals.
The winds are around Thee, Thy car
Stands shining above the sky.
Keep not Thy horses waiting:
They are yoked to the car by Thy mind.

Come and bless Thy devotees,
Drink of the Soma juice.
Drink of the nectar pressed
In our hearts by our nerves.

EPISTLES OF SWAMI RAMDAS

22nd February 1944

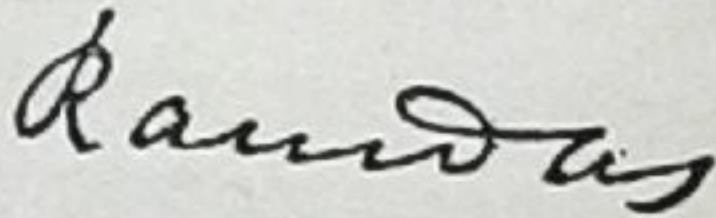
Beloved Ram,

Ramdas had received in due time your last letter of no date. As Ramdas was engaged in various activities he could not send you a reply to it earlier. It is by faith alone that you elevate your mind and keep it in tune with the Infinite. God is the eternal essence of all that exists. As such He can only be realised. While sense pleasures are experienced through the mind, the spiritual bliss and peace are experienced through the communion of the soul with God.

A real aspirant who has had the benefit of a saint's society alone knows what he has gained by coming in touch with him. It is personal contact that tells. When you read the teachings of saints keep your mind open, but, at the same time, pure, concentrated and enlightened. Then you will know what they mean.

The instructions you ask regarding spiritual sadhana can be given to you only in the course of a personal enquiry. All joy and peace to you.

Love and blessings,



*Philosophers devoid of reason find
This world a mere idea of the mind;
'Tis an idea — but they fail to see
The great Idealist who looms behind.*

— JAMI

ASHRAM NEWS

SPECIAL SUPPLEMENT: We wish to draw the attention of the readers to the Special Supplement which appears at the end of this issue in connection with "Sri Swami Ramdas Shashtiabda Poorthi Fund".

SERVICE OF DARIDRA NARAYANAS: We acknowledge with gratitude the receipt of the following amounts:—

Mrs R. Chitalkar, Ahmedabad	... Rs. 12 0 0
Sri Benegal Venkat Rao, Bombay	... 10 0 0
Mrs. Sushilabai Chitalkar, Ahmedabad	7 0 0
Sri G. Rajagopala Naidu, Madras	... 5 0 0
Sri P. Vadivelu, Malappuram	... 5 0 0
"A Devotee", Rajkot	... 1 0 0
	Total Rs. 40 0 0

The above amount was utilised for distribution of food, provisions and clothes to the poor including Harijans.

We are glad to announce that the third edition of Gita Sandesh (Message of Gita) by Swami Ramdas is just out. It includes a new and excellent picture of Sri Swamiji.

REPORTS FROM ANANDASHRAM BRANCHES

BOMBAY: The monthly meeting of the Bombay Branch was held on 4th June. Sri Dadabhai Taki Maharaj of Jogeshwari was invited to deliver a speech. He delivered a talk on "Bhagavad Gita Rahasya" for two hours.

—Devibai Trasikar,

Hony. Secretary

BANGALORE: The fortnightly bhajan was held at Sri Ramaswamy's house at Malleswaram on Sunday the 4th June and the usual programme was gone through. Bhajan ended at 5 P. M. after arati and distribution of prasad. At the bhajan

love — they are restless till the world is awakened to righteousness.

"The mighty Coliseum of Rome, in which the gladiators did fight to the death, and Christians were thrown alive to the beasts for the pleasure of a Roman holiday is a mark of shame upon the world. The holy hermit, Telemachus, after the defeat of Alaric at the revival of the gladiators, did enter the Arena and plead with the people to cease such barbarities. He was stoned by the people and killed by the gladiators. But the sight of this poor, innocent servant of Righteousness afterwards so touched the heart of the masses, that that day saw the final fight in the gigantic amphitheater of tragedies."

The righteous shall be filled.

—Herbert Porter

(Concluded)

The Lord is in me, the Lord is in you, as life is in every seed. O servant! put false pride away, and seek for Him within you.

—KABIR

All egoisms, all notions of I and mine, self-will, separation individually, all personal rights over the body's enjoyment and existence must be given up. Then alone the freedom of living in the Divine Grace is possible.

—RAMALINGAM SWAMI

True renunciation is that which is the product of true discriminative reason and disgust for the unreal. It is he, whose renunciation is of this nature, that has attained peace and has become the possessor of eternal bliss.

—AVADUTHA JNANANANDA DEVA

In the hour of adversity be not without hope, for crystal rain falls from black clouds.

—NIZAMI

EPISTLES OF SWAMI RAMDAS

2nd June 1944

Beloved Ram,

Your loving letter of the 18th ultimo to hand. You can make real progress in your sadhana provided you put your heart and soul into it. Ramnam is extremely sweet. Its power is simply marvellous. You realise its greatness when you repeat it with full faith and devotion. It is capable of freeing your mind from its vasanas. Believe that the divine grace is with you.

You come to know that God's will alone is supreme when your heart becomes pure and no egoistic impulses and thoughts arise in your mind. Till then you are only practising self-surrender. Mere talk about it is not experience of the great principle. The true evil consists in hugging to the ego-sense. The moment you lay yourself body, mind and soul at the feet of God within you, then you are released from bondage and attain immortal state.

Ramdas' spiritual experiences have reached such a stage that he can hardly find expression to them. However in the poems in the Vision from month to month, he is struggling to give voice to them.

Ramdas has no urge from within to record the incidents and experiences of the earlier period of his life before the great change came over him. Perhaps the description of that life will not be of much help to the spiritual aspirants.

Love and blessings to you and all others there.

Ramdas

EPISTLES OF SWAMI RAMDAS

28th November 1944.

Beloved Ram,

Your loving letter of the 22nd instant to hand. When Ramdas asked you to be content in the situation in which God places you by surrendering yourself to His will, he did not mean that you would have no better prospects in the future. In fact, by your worrying over it you postpone the coming of better days. Hence Ramdas asked you to take refuge in God and be calm and collected. God's grace descends on those who place complete reliance on Him. It is then that He makes the devotee a suitable instrument for the service of others. So Ramdas' advice to you is to repeat Ramnam constantly.

Sufferings of one kind or the other come to all alike. It is all due to the previous actions of the person who is so affected. "What we sow that we reap" is an apt saying. Poverty is not the only cause of unhappiness. It is an unbridled and restless mind which is responsible for that state of things. There are so many rich men who are miserable. Why, Ramdas can point out to you many poor people who have trust in God and are leading a happy and peaceful life. Your valuation of things is therefore not correct.

You should not give yourself away to despondency. Take courage. Have faith in the merciful Lord who is your sole Protector and all will be well with you.

Love and blessings,

Ramdas

ASHRAM NEWS

ANANDASHRAM MISSION: We have the pleasure to announce that Sri Shankar B. Mallapur has been appointed as Honorary Secretary and Treasurer and Sri Molhally Bhavanishankar Raju as Joint Honorary Secretary of the Anandashram Mission for propagating the ideals of the Ashram and collecting funds for its various activities. Communications be addressed and remittances made to:-

Sri Shankar B. Mallapur,
 Hon. Secretary and Treasurer,
 Anandashram Mission,
 16, "Guruprasad", Talmakiwadi,
 Tardeo Road, Bombay, 7

CLOTHING AND FEEDING OF THE POOR: We acknowledge with gratitude the receipt of Rs. 536-8-0 during the month of November 1944.

ANANDASHRAM FREE DISPENSARY: We gratefully acknowledge the receipt of Rs. 5/- during the month of November 1944. The Dispensary Building Fund as at 30-11-1944 — Rs. 2010/- and the Dispensary Special Ward Fund as at 30-11-1944 — Rs. 150/-. We also received Herbo-mineral medicines, one Thermometer and one glass from Sri Sharfanji, Hyderabad.

Manager, Anandashram

REPORTS FROM ANANDASHRAM BRANCHES

The reports of bhajan programmes etc. have been received from the following Branches:—

Bombay, Bangalore, Madras, Kurnool, Adra, Gooty, Mallapalli, Penukonda, Anantapur, Coimbatore, Hyderabad, Nanded
 Spiritual Centres: Bombay and Kolhapur.

THE VISION



VOL. XII

JANUARY 1945

NO. IV

Simple taking of God's name purifies your
mind and grants you His vision.

Be a devotee who trusts Him and makes Him
his sole refuge.

What freedom, joy and peace are yours then!

Who can express the loveliness of such a life?

— Swami Ramdas

UNITE IN THE NAME OF GOD

By Swami Ramdas

THERE are many religions, many creeds and many sects in the world. The object of them all is, ostensibly, to awaken in the hearts of men a consciousness of a spiritual kinship—a knowledge of the Brotherhood of man and the Fatherhood or Motherhood of God. But what is the actual situation? Instead of standing for unity, love and brotherhood, they are busy fomenting ill-will and dissension in the relations between man and man, and curiously enough this is all done in the name of God.

The great Teachers who brought the light of God to the hearts of men belonged to no religion, no society, no church and no temple. Their temple was the entire world and their God dwelt in the hearts of all beings and creatures. So their love poured out for all alike irrespective of any man-made creed or class. Their love was as free as the air and their vision was as universal as the sun-light and their service was alike to all members of the human race.

There is struggle, strife and war going on in the world for attaining earthly power and glory. Men who are pursuing these aims are naturally impelled by the lower nature or self. But what to say of those who create trouble, violence and misery in the name of God who is all love, mercy and peace?

Then again, just as superiority complex is rampant among those who are proud of their race, wealth, status and caste, so also it is evident among the followers of the great Teachers of the world. They say: "My Teacher alone is perfect and you can attain salvation only if you follow him; my religion is the true religion and all other

religions are false; I am the only civilized man and you are all heathens and infidels." So long as this kind of mentality persists with the so-called religionists, instead of bringing about unity, harmony and peace in the world, they spread in it only discord and chaos.

The very conception of God is founded upon the principle of universal harmony and peace. He is the true servant of God and humanity who understands this truth and realizing the unifying power of divine love, looks upon all his fellow-men as members of one family of God. It is now that he beholds Divinity in all of them. It is now that his heart is flooded with pure love and his vision is radiant with light divine and his life is a consecrated offering to the indwelling God. A spiritual awakening of this nature is the need of the hour. Man should purify his heart and fill it with Divine Love and his life must flow in blissful spontaneity in the service of the suffering humanity.

Denominations, labels, organizations and societies are of secondary importance. The Divine Spirit — call Him God, Truth or Reality — should possess our souls so that we can melt into His being and become His very embodiments. Christ, Buddha, Krishna or Mohammed are not for being held merely as great ideals to be worshipped from afar. We have to mould and transform our lives so that we may become like them — rise to their stature and know our real divine and immortal nature.

Inherently every soul is bathing in the light and joy of God. If we only attain to the awareness of this glory, we can bring peace and goodwill in the world, otherwise not. Mere preaching without becoming a flaming example that touches, elevates and transmutes the hearts of men can do little good.

Owing to wars the world is passing through a period

Master. It is not given to us to fully understand God on earth. and His ways. Let us not quarrel over the limited and imperfect conceptions we form of Him. We know that God is omnipotent, all-loving and all-merciful. Let us open our hearts so that His power and grace may be revealed in us. Let us submit our will to His will so that He may work through us. Let our puny self disappear in the effulgence of His presence. Let us love all people in the world in His name. Let our hearts go out in compassion and sympathy towards all those who are in sorrow and suffering. Let us invoke His blessings upon them. May we become His true children inheriting the qualities of our divine parentage.

ABDUL BAHA - AN APOSTLE OF BROTHERHOOD

By Gurdial Mallik

IT is part and parcel of a people's apparatus of advancement to remember with reverence and radiant affection its high and holy personages. For, in this way the light, kindled by the latter, is kept continually burning. Hence, celebrations not only of the anniversaries of their passing away from this world but also of their birthday, even though they may have been long laid down in their last earthly rest. (And this, too, is quite proper, for the great live immortally in their ideals.)

This year the Bahais, who hailed originally from Persia, but who to-day are spread all over the globe because they



When thou art inebriated with bliss divine
Thro' sweet union with the Beloved
Thy life no longer moves
Under shadows and half lights
God's own splendour envelopes thee
The worlds appear as He manifest
In His varied love-forms
Grace and beauty — light and joy
Hold charmed pageant everywhere.

— Swami Ramdas

THE EASY WAY OF APPROACH

By Swami Ramdas

THE simple way of realizing God is to follow the path of devotion. While you are on this path, you open up a relation with God of which the most natural is as between mother and child — yourself the child and He the mother. The mutual love between the parent and her offspring is of everyday experience of all human beings. What is required is only to divinise the ordinary love we have for earthly relations by directing it towards our eternal Beloved.

The question arises — how to offer the love of our heart to one whom we have not seen? Here it is that we should contact a saint who alone can teach the way. A saint is a very embodiment of Divinity. If the devotee approaches him in a spirit of meekness, he will receive the saint's grace and under his instructions the devotee will be able to cultivate real love for God. The saint advises the devotee to worship God in his heart in the form of any one of the great Incarnations that came to save and redeem humanity. He teaches that the Name of the Divine has the power to purify his mind and thus prepare him for the beatific vision.

When the devotee's aspiration for God is sufficiently intense, the Name runs on his tongue ceaselessly yielding him rare sweetness and joy. Singing, talking and reading of His glories create a veritable flood of love in his heart. Now it is that God, his eternal Mother, becomes a reality for him. By dwelling on the great attributes of the Mother as perfect purity, wisdom, power, peace and bliss, the child reveals these qualities within him and becomes

more and more conscious of Her presence in him and everywhere about him.

In the early stages the consciousness and vision of the Mother seem to be difficult to obtain. The desires for the things of the world obstruct the steady and continuous flow of the devotee's thought and feeling towards the mother. Although the heart longs for Her, the mind refuses to think of Her. Here, for a time, the devotee struggles hard to maintain unbroken contact with the Mother through the repetition of Her holy and all-powerful Name.

When the keen thirst for Her seizes the entire being of the devotee and when the mind, heart and will are all surrendered at Her feet through constant contemplation of Her, all the forces of his being are drawn inward, his soul shines with divine splendour and merges in the blissful being of the Mother. Then the devotee is permeated through and through with divine lustre and joy. He beholds the Mother within and without, everywhere. All beings and things stand transformed before his vision as the very images of the Mother. He is bathed in a light and peace which is simply inexpressible. The apparent diversities of the world resolve themselves into one supreme Unity and that is the Mother. Thereafter he realises that there is only one Truth and one God who is the supreme Mother and none else. The Mother has assumed the forms of all worlds, all planes and all spheres.

The state to which the devotee now reaches is simply wonderful! He who has experienced it can alone know the grandeur and beauty of this exalted achievement. The Mother and child having become eternally one, still, remain two for the sake of the Divine Play. Here the devotee reaps the ineffable ecstasy of Mother's infinite

love. Love is indeed the crown of all spiritual experience. Devotion gives birth to knowledge and both sublimate into Love in which the devotee's will is tuned with the Mother's omnipotent will. Now the devotee attains spiritual perfection and becomes a blessing on this earth. He guides others on the path that leads to the Mother.

So, be the child of the Mother. Offer yourself totally to her. Realise her presence in your heart and then behold Her as everybody and everything in the universe. This is the simplest and most natural way of approach to God.

"GOD IS LIGHT"

By Revd. Arthur E. Massey

ON the wall of my office hangs a bannerette with the words "God is Light" worked in silk by a dear old lady over thirty years ago. She has long since reached the fulness of that Light. We should begin each day by realising that we have the Light within to illuminate every shadow that crosses our path — "The light that lighteth everyone that cometh into the world", because God who is Light dwells within us.

"I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the Light of life." (Jno. 8. 12)

We need to cultivate the realisation of the Omnipresence of God; to live and continue steadfast in thought all through the hours of the day, to this glorious Presence which sheds radiance on every pleasure, on every detail of service however humble or exalted, as well as making loneliness impossible.

If doubts and perplexity present themselves let us just be still for a moment *keep silent within* so as to realise

the Inner Light. The Divine Wisdom will illumine our minds and guide us and direct us perfectly if we expect and reckon on it.

God *knows* all, expect illumination from *Him* and it will come.

People are so inclined to seek help from others than depend on direct spiritual guidance, in fact many go hunting up holy men, not to place themselves under any spiritual discipline, but somehow vaguely to get some kind of inspiration or virtue from the mere sight of, or contact with them. And yet we know that if any lacketh wisdom he has but to ask of God and it shall be given him.

God never fails us if we habitually wait on Him in all things great and small. Guidance does not often come through deliberate thinking, but dawns on our consciousness from within when we are still. Let us ask definitely and then leave the subject, and God will think into us the wisdom we need, if we wait restfully for it.

To say "I don't know what to do" shuts the mind up to its own darkness, a receptive attitude of expectancy opens the window of our spirits through which the Light may shine from within through us to others.

But we must first of all clear out everything that cannot stand God's Light. All unworthy feelings and desires must go. We cannot prevent them from presenting themselves, but we can change them immediately to constructive thoughts, and so prevent the negative thoughts from dimming our consciousness. We should never give expression to thoughts that are not conducive to joy. One really poised, radiant mind in a community, will do far more good than forty dim ones. We must keep our minds turned rightly towards the Light and keep them bright and clear like reflectors in a lighthouse,

free from all the murky thoughts that dim ourselves and others.

Light builds up and brings nutrition. We know the X rays expands tissue condensed by disease, and so gives the life force free course through it, and makes the healing process possible. In like manner our mind responds to the idea of Light, and a real change is produced in the body as well as in the mind, for the body responds to our thoughts. There is not a function of the body that is not altered by thoughts. "As a man thinketh in his heart so is he". This is true both of body and character. We have therefore to be constantly on our guard. Thoughts vibrate and travel like the Light. Consciously or unconsciously the influence of our thought-life reaches others uplifting or depressing. Let us live in the Light of God's presence and dark thoughts will be impossible. Here, we are to be God's Lighthouse, reflecting His Light and shedding radiance wherever we go.

PREM FLASHES

Oh! come, beloved mine, in my helpless plight,
 And enthrone thyself on my sore feeble heart,
 That ever doth yearn for the charming sight
 Of thee and thee alone.—Tarry no more,
 Beloved! fly quick unto me,
 Ere the pining soul betakes to hazardous flight
 To regions unknown whence returneth none.
 Thy memory haunts, me, O darling sweet! come,
 Before the dreaded hour creeps on—
 Into my lonely chamber;—and
 Receive Thy long due homage.
 My garden of love blooms rich with flowers—



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No. X

Truth within you is the Truth
That dwells in all beings
Power that works in you
Is the Power that activates all beings
Light that shines in you
Is the Light that enlightens all beings
You realise this state Supreme
When your ego melts
In Universal Love
And your life flows
In Universal Service.

— Swami Ramdas

TRUE MISSION OF HUMAN LIFE

By Swami Ramdas

MARVELLOUS are the possibilities of human life. You can elevate it to the highest eminence and make it reveal its rare hidden powers to produce works that can leave a permanent impress upon time. Mainly, there are three functions of human life, namely, thinking, feeling and acting. If you manipulate these functions from your lower nature, they create only discord for yourself and for those round about you, whereas if they are inspired by your higher divine nature, they make for the attainment of a state of harmony conducive to your own felicity and also for the delight of others.

Before the Divine Power takes possession of your life and handles it as it wills, for your immortal freedom and for universal beneficence, you should in the first place deliver it to that Supreme Power. Just as a well-tuned musical instrument when played upon by a master musician, rings out a sweet and enthralling melody, so also when God, the Master of beauties and harmonies, manifests in the human being, He blesses it with the gift of a cosmic vision and surcharges it with an all-embracing love.

The main condition for the revealment of God within you is the elimination of your ego-sense and the complete surrender or dedication of every part of your being to the omnipresent, omnipotent and omniscient God. Instead of the ego, God should hold sway over you. God's light should illumine your mind. God's love should permeate your heart. God's power should control your activities. In short, you should be so fully imbued with the God-consciousness that your life inside and outside is fully

divinised and the world is seen by you as the blissful expression of your regenerated life.

All that is good, great and magnificent that you observe in the world which have stood the test of time and have been the wonder and joy of ages, have been the creations of human lives in whom God had manifested Himself in all His glory and perfection. God has reserved as it were, His powers for unveiling the exalted qualities of love, sacrifice and service only through human life. Hence, human life has a special mission and significance among the innumerable species of creatures living on the earth. Every member of the human race can become such a vehicle for God to possess and be a sun of divine love and splendour.

The lower human nature is brought under control so that the divine nature may be released and thereafter life may think, feel and act from a new and universalised, eternal vision and experience. There is delight in the progress that you are making to this beatific state, there is bliss in the attainment of it and there is the spontaneous outflow of joy in the life that succeeds it. So, it is rightly said Sadhaka and Siddha are both He, becoming and being are both His.

Therefore, let your life be made so fit and pure that its hidden mysteries are brought out for the fulfilment of the divine purpose in the world which is to awaken mankind to the awareness of its identity with Him, the one great Lord and Master of the worlds.

Attainment is not for the few but for all, at whatever stage of evolution they may be.

— KRISHNAMURTI

SAYINGS OF CONFUCIUS

By Dr. T. M. P. Mahadevan, M. A., Ph. D.

THE sayings of Confucius have justly become famous for their concentrated wisdom and sound common sense which has always been so uncommon among men. The great Chinese teacher and social reformer lived in an age in many respects similar to our own — an age of disquiet and disorder. In the sixth and fifth centuries before the Christian era China was like a house divided against itself. The feudal system under which the country was governed had become degenerate with wicked rulers at the centre and warring states around, each contending for supremacy. As a writer on Confucius aptly puts it, "The soldier was in the ascendant, the schoolmaster unemployed. Agriculture languished for lack of manual labour, and plague, pestilence, and famine wrought untold horrors upon the feudal kingdoms." In such an unsettled world Confucius was born in 551 B. C. The name of the great man, in Chinese, is Kung-fu-tse. But the first European scholars who visited China found that name hard to pronounce, and so they turned it into Latin and called it Confucius. As a young student of fifteen Confucius began a close study of his country's literature and history; and he became increasingly convinced that unless the rulers reformed themselves and returned to virtue there was no way of arresting the decay of the kingdom and its people. His ideal was to create a race of sage-rulers for China who would govern by moral force. "A virtuous ruler," in his view "is like the Pole Star, which, by keeping its place enables all other stars to revolve round it." Successful reform must start from above. As

SATCHIDANANDA

By G. Balasubramaniam

IN the first stage of the enquiry into "Who am I?" the mind is only in Vritti-jnana (thought-waves). The aspirant mistakes it for Swarupa-Jnana whereas he is merely in a whirlpool of thought-waves. In reality, as Bhagawan Sankara says, "Samadhi whose other name is Swarupa-Jnana is the forgetfulness of all mental activity by first making thought changeless and then identifying the consciousness with Brahman. They in whom this consciousness grows and also fructifies, attain identity with the eternal Brahman, and not those who merely fight about words." In the second stage, the mind gets glimpses of truth, just like flashes of lightning; and draws its own images or forms of God and struggles to stick on to them.

In the third stage, the thought-waves are controlled, the mind transcends name and form and is lost in abstraction. By this time, the mind becomes highly concentrated. The aspirant feels as if he is passing through fire. His heart is in pure Satwa-guna. Yet, he frequently falls a prey to fits of anger because, while meditation is being practised, many impediments perforce assail one—break of continuity, idleness, desire for worldly pleasures, sleep, confusion, temptation and a sense of blankness. These and many other obstacles should be got over step by step. He is in truth utterly indifferent to the world and mad after God, although he too appears to do actions mechanically. He struggles to run away from the world. It is then he comes in contact with the Guru—the impersonal Guru within pushing him out as it were to the company of saints who

live, move and have their being in God. Heat or fire is produced by focussing the sunrays through a lens. Similarly, God is realised only by the company of saints. Hence the Lord says: "Learn thou by discipleship, by investigation and by service. The wise, the seers of the essence of things, will instruct thee in wisdom."

The discipline or Sadhana described above takes a pretty long time although so quickly expressed in words. Because, Truth does not rest content by mere theories or assertions such as: "I am neither the body nor the mind nor the ego" or "The body, mind and ego are thine". Either way, one merges in the ocean of bliss (Ananda) or real peace only after the surrender is actually effected by the grace of God, in the first place, and a burning aspiration on the part of the Sadhaka or devotee—not passing fits of dispassion which vanish like vapour in a trice, but a bold step forward that knows no turning back until victory is won, until he is free from all trace of separation from his Beloved. It may be said that such a burning aspiration is itself a sign of God's grace. It is then the soul enters a rebirth as it were. It finds as if a new world has emerged out of the infinite consciousness—not the erstwhile ego, cribbed and confined in its own body, or confined to any particular sex, creed or colour. The soul undergoes a divine transformation, purified of all dross, and becomes a saint or seer just as a worm comes out of its cocoon as a wasp. He is an illumined and liberated soul. It is then he lives in the world detached like water on lotus-leaf. Still, he retains a subtle and unique personality, but this purified ego is like a burnt cloth and actions and thoughts do not taint him as in the state of ignorance. It is then, in divine ecstasy, he expresses: "I am He, I am He" and dances like Thandava, the Divine Dancer! He



When the inner light is lit
And mingles with outer radiance
There is one consciousness supreme
Permeating and enveloping all.
As one mass of luminous substance
Splits into countless stars
So one Truth – God reveals Himself
In million forms, in million ways
Each part is whole; each life is perfect
God indwelling, self expressed.

– Swami Ramdas

SPIRITUAL EVOLUTION

By Swami Ramdas

THE attainment of God-realization is a gradual process. You have to progress from stage to stage before the goal is reached. The first step is strong aspiration which gives rise to concentration and purification. Then comes the inner vision and the resultant peace and bliss which leads to the full knowledge of the Reality. Next you achieve a state of all-comprehensive realisation of Divinity in all aspects of existence. Ultimately you get the experience of the mystic oneness and identity with God which baffles description.

Hence it must be understood by every aspirant the path which takes him to the goal of spiritual perfection should be trodden upon with determination, steadiness and patience. The transformation that is sought to be brought about is of a tremendous nature. The animal and the human have to be changed into the Superhuman and Divine. Unusual haste, uncontrolled impatience and impetuous zeal should be avoided.

Every human being, in whatever situation or circumstance he or she is placed, possesses the right to realise the highest spiritual status. What is needed is a fixed resolve, a sustained faith and an optimistic outlook when walking on the path. There may come moments of vacillation, uncertainty and even of despair. Here the aspirant should have recourse to the society of saints. Through their inspiration and guidance he should regain strength and assurance and march onward.

Just as the flower reveals its hidden grace and fragrance, so your soul unfolds its latent qualities of

all-encompassing vision, eternal wisdom and infinite bliss by a natural evolutionary urge God has implanted within you.

Saints are beacons. Saints show the path. They hearten you in your struggle. Their words should carry absolute weight with you. They can awaken and enthuse you. But you have to advance on the path by your own growing inner power and will. You should feel conscious that the Divine within is your sole refuge. It is by the constant thought and meditation of Him that you rise from the lower to the higher planes of consciousness. When finally you are absorbed in Him, He manifests within you in all His beauty, power and glory.

God showers His bounties on those who live always in contentment and peace. Surrender to His will is a sure way to success and prosperity. So you should remain calm and serene in the situation in which He places you from time to time. Do not fret and grumble. Man makes himself miserable in anticipation of something better in the future by denying himself the joy of the present. We are here to live from moment to moment in continuous flow of bliss and peace. This philosophy applies to all, be they sadhus or householders. May divine grace be ever with you. — Ramdas

instant. The seeker of God becomes aware of his spiritual advancement by watching the state of his mind from time to time. If the mind gets purer as the sadhana progresses, it is a clear indication of his march onward on the divine path. Thereafter the trials and difficulties of life do not daunt him. He surrenders his will to the Divine Will. His thought remains mostly in tune with

Ramdas

Ramdas

GOD

Out of Thy heart flow forth streams which clothe the valleys with verdure and which, serving Thy creature, speed on to merge themselves in the sea! As the sea is the destination of the streams, may my destination be Thy fragrant feet!

III

God is an artist and this world is His studio.

In Nature's museum there are multicoloured paintings of His for all to see. Seeing them, my heart jumps with joy.

But of all His paintings the most beautiful is the soul-suffused body of man, seeing which even the gods and goddesses go into raptures.

Colour and cadence, love and language are all but partial expressions and embodiments of Him, seeing these, I am filled with an unquenchable longing to meet

His responses of pain, grief and anger, to certain impromptu. We can modify our attitude and call opposite responses. The real emotive is not a desire soul, but a soul of pure delight that takes equal pleasure in all sensations and is open towards all. But it can resume its normal state. *My religion is the religion of Truth and Love. God is my creed; Love is my creed; Brotherhood is my creed; Fellowship is my creed..... The body is thy temple.*

* * * * *
—GURU NANAK

* * * * *

With his mind offered to Me, with his mind and soul
reveling in Dharmas leading to Me, one should do all acts
for My sake, Calmly and with My thought.

—SRIMAD BHAGAVATA

EPISTLES OF SWAMI RAMDAS

26th August 1943.

Beloved Mother,

Ramdas got your loving letter of the 20th. instant.

You should not have attachment to human friendships. The great Friend and Healer is God alone. It is through human agencies that He befriends and helps His devotees. You should attune your mind and life with Him who dwells within you. You should place all reliance on Him only. In the silence and solitude of the heart the Supreme Beloved comes and you hold communion with Him. When you seek friends in the world your hopes are frustrated and you meet with disappointment. But when you make Him your Eternal Friend, the whole world is attracted towards you. Do not therefore mind that people after a short period of contact with you leave you to yourself. This is for your good.

Ramdas never courted worldly friendships. He delighted in the company of his Great Beloved Ram. Then people began to crowd round him and offer him their love and affection. As willed by the Divine, who always means well, some of them dropped off. That does not any way perturb him, for his great Friend is always with him. It is He alone who stands by you in all situations. He is your real Companion through eternity. The unstable and irregular relationships of the world are nothing compared to the grandeur and glory of the immortal kinship with the supreme Spirit. Hence Ramdas exhorts you to make Ram your sole refuge. He is near you, in you and everywhere about you. Feel His

presence at all times and live a life of self-contained bliss and peace.

EPISTLES OF SWAMI RAMDAS

Scarcely there is any soul in the world whose life is not beset with struggles, worries and disappointments. The true way is not to expect them to come but to rise superior to them by taking refuge in God. The faithful, the brave and the true alone remains calm and serene in all kinds of adversities that befall him or her. Opposites always exist in this world. There is the bright side to the picture and also the dark side. Human nature, as Ramdas understands it, is not all evil. There is in it the inherent good, for God dwells in all beings. It is ignorance — deep laid ignorance — that is responsible for so much selfishness, greed, deceit and hypocrisy in the world. Ours is to persist in our endeavour to remain pure in the midst of impurity, to remain tranquil in the midst of confusion and to make the light of knowledge shine within us in the midst of ignorance.

For all the ills of the world Ramdas has only one prescription, that is, the constant repetition of the holy and all-powerful name of God. When the mind attains peace through communion with God, you are infused with courage, cheer and assurance. Sufferings are borne patiently or are removed. It is through sufferings that the soul is made to direct its steps to his or her immortal source — God. Ramdas advises you to take the name of God as the never-failing rudder of your boat of life sailing in the stormy sea of the world.

You are the one eternal Om

Wherein is language grown.

To That Lord.....

Who Brings the Truth? *

WHEN I began to think for myself, which has been now for some years past, I found myself in revolt. I was not satisfied by any teachings, by any authority. I wanted to find out for myself what the World-Teacher meant to me and what the Truth was behind the form of the World-Teacher. Before I began to think for myself, before I had the capacity to think for myself, I took it for granted that I, Krishnamurti, was the vehicle of the World-Teacher because many people maintained that it was so. But when I began to think, I wanted to find out what was meant by the World-Teacher, what was meant by the taking of a vehicle by the World-Teacher, and what

* An address delivered at Eerde, the International Headquarters of the *Order of the Star*, August 2, 1927.



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was meant by His manifestation in the world.

I am going to be purposely vague, because although I could quite easily make it definite, it is not my intention to do so. Because once you define a thing it becomes dead. If you make a thing definite—at least that is what I maintain—you are trying to give an interpretation which in the minds of others will take a definite form and hence they will be bound by that form from which they will have to liberate themselves.

What I am going to tell you is not on authority, and you must not obey, but understand. It is not a question of authority, nor of set lines which you must follow blindly—that is what most of you are wanting. You want me to lay down the law, you want me to say: I am so and so; so that you can say: all right, we will work for you. That is not the reason why I am explaining, but it is in order that we should understand each other, that we should help each other. I would make you see

things now which you may see for yourselves, perhaps in this life or in some future life.

Now, when I was a small boy I used to see Shri Krishna, with the flute, as He is pictured by the Hindus, because my mother was a devotee of Shri Krishna. She used to talk to me about Shri Krishna, and hence I created an image in my mind of Shri Krishna with the flute, with all the devotion, all the love, all the songs, all the delight—you have no idea what a tremendous thing that is for the boys and girls of India. When I grew older and met with Bishop Leadbeater and the Theosophical Society, I began to see the Master K. H.—again in the form which was put before me, the reality from their point of view—and hence the Master K. H. was to me the end. Later on, as I grew, I began to see the Lord Maitreya. That was two years ago, and I saw Him then constantly in the form put before me. 1925

I am telling you all this, not to obtain authority nor to create belief, but only in order

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to strengthen your own beliefs, your own hopes, your own minds and your own hearts. It has been a struggle all the time to find the Truth, because I was not satisfied by the authority of another, or the imposition of another, or the enticement of another. I wanted to discover for myself, and naturally I had to go through sufferings to find out. Now lately, it has been the Buddha whom I have been seeing, and it has been my delight and my glory to be with Him.

I have been asked what I mean by "the Beloved". I will give a meaning, an explanation, which you will interpret as you please. To me it is all—it is Shri Krishna, it is the Master K. H., it is the Lord Maitreya, it is the Buddha, and yet it is beyond all these forms. What does it matter what name you give? You are fighting over the World-Teacher as a name. The world does not know about the World-Teacher; some of us know individually; some of us believe on authority; others have experience of their own, and knowledge of their own. But this is an individual thing and not a question about

which the world will worry. What you are troubling about is whether there is such a person as the World-Teacher who has manifested Himself in the body of a certain person, Krishnamurti; but in the world nobody will trouble about this question. So you will see my point of view when I speak of my Beloved. It is an unfortunate thing that I have to explain, but I must. I want it to be as vague as possible, and I hope I have made it so. My Beloved is the open skies, the flower, every human being.

I said to myself: until I become one with all the Teachers, whether They are the same is not of great importance; whether Shri Krishna, Christ, the Lord Maitreya, are one is again a matter of no great consequence. I said to myself: as long as I see Them outside as in a picture, an objective thing, I am separate, I am away from the centre; but when I have the capacity, when I have the strength, when I have the determination, when I am purified and ennobled, then that barrier, that separation, will disappear. I was not satisfied till that

barrier was broken down, till that separateness was destroyed. Till I was able to say with certainty, without any undue excitement, or exaggeration in order to convince others, that I was one with my Beloved, I never spoke. I talked of vague generalities which everybody wanted. I never said: I am the World-Teacher; but now that I feel I am one with the Beloved, I say it, not in order to impress my authority on you, nor to convince you of my greatness, nor of the greatness of the World-Teacher, nor even of the beauty of life, the simplicity of life, but merely to awaken the desire in your own hearts and in your own minds to seek out the Truth. If I say, and I will say, that I am one with the Beloved, it is because I feel and know it. I have found what I longed for, I have become united, so that henceforth there will be no separation, because my thoughts, my desires, my longings—those of the individual self—have been destroyed. (*the ego is gone*)

Hence I am able to say that I am one with the Beloved—whether you interpret it as the

Buddha, the Lord Maitreya, Shri Krishna, the Christ, or any other name.

(1911-1926).

For sixteen years you have worshipped the picture which has not spoken, which you have interpreted as you pleased, which has inspired you, given you tranquillity, given you inspiration in moments of depression. You were able to hold to that picture because that picture did not speak, it was not alive, there was nothing to be kept alive; but now that the picture, which you have worshipped, which you have created for yourselves, which has inspired you, becomes alive and speaks, you say: Can that picture, which I worshipped, be right? Can it speak? Has it any authority? Has it the power to represent the World-Teacher? Has it the magnitude of His wisdom, the greatness of His compassion, fully developed and can it be manifest in one individual? These of course are questions which you must solve for yourselves. You remember the well-known story by Dostoievsky in which the Christ reappears? He had been preaching and He went at last to Rome, and the Pope invited

Him, and in secrecy fell on his knees and worshipped and adored Him, but kept Him imprisoned. † He said: "We worship you in secrecy; we admit that you are the Christ; but if you go outside, you will cause so much trouble; you will create doubts, when we have tried to quell them."

Now that picture is beginning to get alive, and you cannot have anything real, you cannot have anything true, which is not alive. You may worship a tree in the winter-time, but it is much more beautiful in the spring, when the buds, when the bees and the birds, when all the worlds, begin to be alive. Through the years of winter you have been silent and not questioning yourselves very sincerely, it has been comparatively easy; but now you must decide for yourselves what it all means.

Before, it was easy to say that you expected a World-Teacher, and it meant very little; but now you are face to face with the problem of that picture coming to life. Whether you

are going to worship continually a mere picture, or worship the reality of that picture, must, of course, be left to the individual. But do not, please, try to use your authority to persuade another, as I do not use mine to convince you of the truth of that picture being alive. To me it is alive. Though I used to worship that picture, I was not satisfied in the mere worshipping. I wanted to find out, to get behind the frame of that picture, to look through the eyes, think through the mind, feel through the heart of that picture. I was not satisfied, and because of my dissatisfaction, because of my discontentment, because of my sorrows, I was able to identify myself with the picture and hence I am the picture.

There is nothing very complicated about it, nothing very mysterious, nothing to be excited about in order to convince others. It is when you are willing to put yourself under some authority that you will be broken—and quite rightly—because authority varies from day to day. One day it will be one person, another day it will be another, and woe to the man

that bends to any or all of them. That is the very thing that you must not have, and that is what you are trying to bring about. You want an authority that will give you courage, that will make you develop more fully ; but no external authority will ever give you the power to develop. Whether the truth which the picture speaks, when it has come to life, is of importance or not must be examined by yourselves.

It has been my practice to listen to everybody, always. I desired to learn, from the gardener, from the pariah, from the untouchable, from my neighbour, from my friend, from everything that could teach, in order to become one with the Beloved. When I had listened to all, and gathered the Truth wherever I found it, I was able to develop myself fully. Now, you are waiting for the Truth to come out of one person. You are waiting for that Truth to be developed, to be forced upon you by authority, and you are worshipping that person instead of the Truth.

When Krishnamurti dies, which is inevitable, you will make a religion, you will set about forming rules in your minds, because the individual, Krishnamurti, has represented to you the Truth. So you will build a temple, you will then begin to have ceremonies, to invent phrases, dogmas, systems of beliefs, creeds, and to create philosophies. If you build great foundations upon me, the individual, you will be caught in that house, in that temple, and so you will have to have another Teacher to come and extricate you from that temple, pull you out of that narrowness in order to liberate you. But the human mind is such that you will build another temple round him, and so it will go on and on.

But those who understand, who do not depend on authority, who hold all peoples in their hearts, will not build temples—they will really understand. It is because a few have truly desired to help other people, that they have found it simple. Others who have not understood, although they talk a great deal about it, and of how they will interpret the

teaching, will have difficulties. It is perfectly simple for me to go out into the world and teach. The people of the world are not concerned with whether it is a manifestation, or an in-dwelling, or a visitation into the tabernacle prepared for many years, or Krishnamurti himself. What they are going to say is: I am suffering, I have my passing pleasures and changing sorrows—have you anything lasting to give? You say you have found Happiness and Liberation—can you give me of that, so that I can enter into your kingdom, into your world? That is all they are concerned about and not the badges, the orders, the regulations, the books.

They want to see the living waters that flow under the bridge of human beings, so that they can swim with those waters into the vast ocean. And what you are concerned with all the time is how you are going to interpret. You have not found the Truth for yourselves, you are limited, and yet you are trying to set other people free. How are you going to do it? How are you going to discover what is true, what is false, what is the World-Teacher, what

is reality, if you have not cleared the stagnation from the pool so that it will reflect the Truth?

I have always in this life, and perhaps in past lives, desired one thing: to escape, to be beyond sorrow, beyond limitations, to discover my Guru, my Beloved—which is your Guru and your Beloved, the Guru, the Beloved who exists in everybody, who exists under every common stone, in every blade of grass that is trodden upon. It has been my desire, my longing, to become united with Him so that I should no longer feel that I was separate, no longer be a different entity with a separate self. When I was able to destroy that self utterly, I was able to unite myself with my Beloved. Hence, because I have found my Beloved, my Truth, I want to give it to you.

I am as the flower that gives scent to the morning air. It does not concern itself with who is passing by. It gives its scent, and those who are happy, who are suffering, will breathe that scent. But those who are contented, who

are not longing, who do not care, who have no idea of the delights of the scent, will pass by unheeding. Are you going to compel them to stop and breathe that scent? You are concerned with how you are going to convince them. Why should you convince them? You will only convince those who are really searching. It is because you are doubting in your own search, that you are not searching truly. You are satisfied with your little knowledge, your little authorities. You want those authorities to speak, to save you from your doubts.

Suppose a certain person was able to tell you that I am the World-Teacher, in what way would it help, in what way would it alter the Truth? In what way would understanding come to your heart, and knowledge come to your mind? If you depend on authority, you will be building your foundations on the sands, and the wave of sorrow will come and wash them away. But if you build your foundations in stone, the stone of your own experience, of your own knowledge, of your own sorrows and your own sufferings, if you are able to build your house

on that, brick by brick, experience upon experience, then you will be able to convince others.

Up till now you have been depending on the two Protectors of the Order for authority, on someone else to tell you the Truth, whereas the Truth lies within you. In your own hearts, in your own experience, you will find the Truth, and that is the only thing of value. That alone will satisfy your afflictions, that alone will clear away your sorrows, and that is why I feel I have got to speak of these things.

I could not have said last year, as I can say now, that I am the Teacher; for had I said it then, it would have been insincere, it would have been untrue. Because I had not then united the Source and the Goal, I was not able to say that I was the Teacher. But now I can say it. I have become one with the Beloved. I have been made simple. I have become glorified because of Him, and because of Him I can help. My purpose is not to create discussions on authority, on manifestations in the personality of Krishnamurti, but

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to give the waters that shall wash away your sorrows, your petty tyrannies, your limitations, so that you will be free, so that you will eventually join that ocean where there is no limitation, where there is the Beloved.

I hope I have made it clear. To the minds that will understand, it should be clear. The minds and the hearts that have groped, that have searched, that have longed to find the Truth—they will find it. You are not going to convince, to alter the mode of life in those who do not desire to alter. But as I have changed and become one with the Beloved, as I have found my end, which is the end for all, and as I have become united with the end, because I have affection—and without affection you cannot attain the end—because I bear love, because I have suffered and seen and found all, naturally it is my duty, it is my pleasure, my dharma, to give it to those who have not.

Whether I give it through the Order of the Star, or through any other body, that is of no value. People are not going to be concerned

through what body it comes. They are only going to be satisfied if their sorrows, their pleasures, their passing vanities, their fleeting desires, can be killed and a greater thing than these established.

When once you understand the truth of this Liberation and of this Happiness, it will set you free from yourselves, from all your vanities, pleasures, afflictions and sorrows. As I have attained Liberation, I want to give of it. But you say: You must give it in a certain fashion, you must be able to give it in a certain phraseology, in a certain fashion of language. Does it really matter out of what glass you drink the water, so long as that water is able to quench your thirst? Does it really matter who feeds you, so long as by that food you are satisfied and strengthened?

Because you have been accustomed for centuries to labels, you want life to be labelled. You want Krishnamurti to be labelled, and in a definite manner, so that you can say: Now I can understand—and then you think there will

be peace within you. I am afraid it is not going to be that way. Can you bind the waters of the sea? People have tried, but there is always disaster. I do not want to be bound, because that means limitation. You cannot bind the air. You can hold it, you can pollute it, you can put poison in that air, but the air which is outside, which is for all, you can never control. I am not going to be bound by anyone. I am going on my way, because that is the only way. I have found what I wanted. I have been united with my Beloved, and my Beloved and I will wander together the face of the earth.

You will never be able to force people, whatever authority, whatever dread, whatever threats of damnation you may use. That age is past. This is an age of revolution and of turmoil. There is a desire to know everything for oneself, and because you have not that desire inside you, you are being kept in the world of limitation. You think you have found, but you have not found. Because you have been made certain in your little uncertainties, you think you can convert the world.

When the Eiffel Tower was built, it thought itself the most beautiful, the most wonderful, the highest thing in the world, till a small aeroplane came flying over it. You are all thinking that you can run with the deer and roar with the lion, but you can only run with the deer and roar with the lion when you have become united with the Beloved. It is no good asking me who is the Beloved. Of what use is explanation? For you will not understand the Beloved, until you are able to see Him in every animal, in every blade of grass, in every person that is suffering, in every individual.

So, friend, the only thing that matters is that you should give the waters that will quench the thirst of the people—the people who are not here, who are in the world. And the water that will give satisfaction, that will purify their hearts, ennoble their minds, is this: the finding of the Truth, and the establishing in their own minds and in their own hearts of Liberation and Happiness.

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THE COMING RACE

By NOLINI KANTA GUPTA

2nd PUBLISHER'S NOTE

(coverleaf)

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THE BASIS OF UNITY

I

A modern society or people cannot have religion, that is to say, credal religion, as the basis of its organized collective life. It was medieval society and people that were organized on that line. Indeed medievalism means nothing more—and nothing less—than that. But whatever the need and justification in the past, the principle is an anachronism under modern conditions. It was needed, perhaps, to keep alive a truth which goes into the very roots of human life and its deepest aspiration ; and it was needed also for a dynamic application of that truth on a larger scale and in smaller details, on the mass of mankind and in its day to day life. That was the aim of the Church Militant and the Khilafat ; that was the spirit, although in a more Sattvic way, behind Buddhistic evangelism or even Hindu colonization.

The truth behind a credal religion is the aspiration towards the realization of the Divine, some ultimate reality that gives a permanent meaning and value to the human life, to the existence lodged in this 'sphere of sorrow' here below. Credal paraphernalia were necessary to express or buttress this core of spiritual truth when mankind, in the mass, had not attained a certain level of enlightenment in the mind and a certain degree of development in its life relations. The modern age is modern precisely because it has attained to a necessary extent this mental enlightenment and this life development. So the scheme or scaffolding that was required in the past is no longer unavoidable and can have either no reality at all or only a modified utility.

A modern people is a composite entity especially with regard to its religious affiliation. Not religion, but culture is the basis of modern collective life, national or social. Culture includes in its grain that fineness of temperament which appreciates all truths behind all forms, even when there is a personal allegiance to one particular form.

In India, it is well known, the diversity of affiliations is colossal, *sui generis*. Two major affiliations have to-day almost cut the country into two; and desperate remedies are suggested which are worse than the malady itself, as they may kill the patient outright. If it is so, it is, I repeat, the medieval spirit that is at the bottom of the trouble.

The rise of this spirit in modern times and conditions is a phenomenon that has to be explained and faced: it is a ghost that has come out of the past and has got to be laid and laid for good. First of all, it is a reaction from modernism: it is a reaction from the modernist denial of certain fundamental and eternal truths, of God, Soul, and Immortality: it is a reaction from the modernist affirmation of the mere economic man. And it is also a defensive gesture of a particular complex of consciousness that has grown and lived powerfully and now apprehends expurgation and elimination.

In Europe such a contingency did not arise, because the religious spirit, rampant

in the days of Inquisitions and St. Bartholomews, died away : it died, and (or, because) it was replaced by a spirit that was felt as being equally, if not more, authentic and, which for the moment, suffused the whole consciousness with a large and high afflatus, commensurate with the amplitude of man's aspiration. I refer, of course, to the spirit of the Renaissance. It was a spirit profane and secular, no doubt, but on that level it brought a catholicity of temper and a richness in varied interests—a humanistic culture, as it is called—which constituted a living and unifying ideal for Europe. That spirit culminated in the great French Revolution which was the final *coup de grace* to all that still remained of medievalism, even in its outer structure, political and economical.

In India the spirit of Renaissance came very late, late almost by three centuries ; and even then it could not flood the whole of the continent in all its nooks and corners, psychological and physical. There were any number of pockets (to use a current military phrase) left behind which guarded the spirit

of the past and offered persistent and obdurate resistance. Perhaps, such a dispensation was needed in India and inevitable also; inevitable, because the religious spirit is closest to India's soul and is its most direct expression and cannot be uprooted so easily; needed, because India's and the world's future demands it and depends upon it.

Only, the religious spirit has to be bathed and purified and enlightened by the spirit of the Renaissance: that is to say, one must learn and understand and realize that Spirit is the thing—the one thing needful—*tamevaikam janatha*; 'religions' are its names and forms, appliances and decorations. Let us have by all means the religious spirit, the fundamental experience that is the inmost truth of all religions, that is the matter of our soul; but in our mind and life and body let there be a luminous catholicity, let these organs and instruments be trained to see and compare and appreciate the variety, the numberless facets which the one Spirit naturally presents to the human consciousness. *Ekam sat viprah bahudha vadanti*. It is an

ancient truth that man discovered even in his earliest seekings; but it still awaits an adequate expression and application in life.

II

India's historical development is marked by a special characteristic which is at once the expression of her inmost nature and the setting of a problem which she has to solve for herself and for the whole human race. I have spoken of the diversity and divergence of affiliations in a modern social unit. But what distinguishes India from all other peoples is that the diversity and divergence have culminated here in contradictoriness and mutual exclusion.

The first extremes that met in India and fought and gradually coalesced to form a single cultural and social whole were, as is well known, the Aryan and the non-Aryan. Indeed, the geologists tell us, the land itself is divided into two parts structurally quite different and distinct, the Deccan plateau and the Himalayan ranges with the Indo-Gangetic plain: the former is formed out of the most ancient and stable and, on the

whole, horizontally bedded rocks of the earth, while the latter is of comparatively recent origin, formed out of a more flexible and weaker belt (the Himalayan region consisting of a colossal flexing and crumpling of strata). The disparity is so much that a certain group of geologists hold that the Deccan plateau did not at all form part of the original Asiatic continent, but had drifted and dashed into it: in fact the Himalayas are the result of this mighty impact. The usual division of an Aryan and a Dravidian race may be due to a memory of the clash of the two continents and their races.

However, coming to historical times, we see wave after wave of the most heterogeneous and disparate elements—Sakas and Huns and Greeks—each bringing its quota of exotic material, enter into the oceanic Indian life and culture, lose their separate foreign identity and become part and parcel of the common whole. Even so, a single unitary body was formed out of such varied and shifting materials—not in the political, but in a socio-religious sense. For a catho-

lic religious spirit, not being solely doctrinal and personal, admitted and embraced in its supple and wide texture almost an infinite variety of approaches to the Divine, of forms and norms of apprehending the Beyond. It has been called Hinduism : it is a vast synthesis of multiple affiliations. It expresses the characteristic genius of India and hence Hinduism and Indianism came to be looked upon as synonymous terms. And the same could be defined also as Vedic religion and culture, for its invariable basis—the bed-rock on which it stood firm and erect—was the Vedas, the Knowledge seen by the sages. But there had already risen a voice of dissidence and discord—that of Buddha, not so much, perhaps, of Buddha as of Buddhism. The Buddhistic enlightenment and discipline did not admit the supreme authority of the Vedas ; it sought other bases of truth and reality. It was a great denial ; and it meant and worked for a vital schism. The denial of the Vedas by itself, perhaps, would not be serious, but it became so, as it was symptomatic of a deeper divergence. Denying the

Vedas, the Buddhistic spirit denied life. It was quite a new thing in the Indian consciousness and spiritual discipline. And it left such a stamp there that even today it stands as the dominant character of the Indian outlook. However, India's synthetic genius rose to the occasion and knew how to bridge the chasm, close up the fissure, and present again a body whole and entire. Buddha became one of the Avataras: the discipline of Nirvana and Maya was reserved as the last duty to be performed at the end of life, as the culmination of a full-length span of action and achievement; the way to Moksha lay through Dharma and Artha and Kama, Sannyasa had to be built upon Brahmacharya and Garhasthya. The integral ideal was epitomized by Kalidasa in his famous lines about the character of the Raghus:

They devoted themselves to study in their boyhood, in youth they pursued the objects of life when old they took to spiritual austerities, and in the end they died united with the higher consciousness,

Only this process of integration was not done in a day, it took some centuries and had to pass through some unpleasant intermediary stages.

And still this was not the last—it could not be the last—antithesis that had to be synthetized. The dialectical movement led to a more serious and fiercer contradiction. The Buddhistic schism was after all a division brought about from within : it could be said that the two terms of the antinomy belonged to the same genus and were commensurable. The idea or experience of Asat and Maya was not unknown to the Upanishads, only it had not there the exclusive stress which the later developments gave it. Hence quite a different, an altogether foreign body was imported into what was or had come to be a homogeneous entity, and in a considerable mass. Unlike the previous irruptions that merged and were lost in the general life and consciousness, Islam entered as a leaven that maintained its integrity and revolutionized Indian life and culture by infusing into its tone a Semitic accent. After the Islamic impact India could not be what she was before—a change became inevitable even in the major note. It was a psychological cataclysm almost on a par with the

geological one that formed her body; but the spirit behind which created the body was working automatically, inexorably towards the greater and more difficult synthesis demanded by the situation. Only the thing is to be done now consciously, not through an unconscious process of *laissez-faire* as in the inferior stages of evolution in the past. And that is the true genesis of the present conflict.

History abounds in instances of racial and cultural immixture. Indeed all major human groupings of today are invariably composite formations. Excepting, perhaps, some primitive aboriginal tribes there are no pure races existent. The Briton, the Dane, the Anglo-Saxon and the Norman have combined to form the British; a Frenchman has a Gaul, a Roman, a Frank in him; and a Spaniard's blood would show an Iberian, a Latin, a Gothic, a Moorish element in it. And much more than a people, a culture in modern times has been a veritable cockpit of multifarious and even incongruous elements. There are instances also in which a perfect

fusion could not be accomplished, and one element had to be rejected or crushed out. The complete disappearance of the Aztecs and Mayas in South America, the decadence of the Red Indians in North America, of the Negroes in Africa as a result of a fierce clash with European peoples and European culture illustrate the point.

Nature, on the whole, has solved the problem of blood fusion and mental fusion of different peoples, although on a smaller scale. India to-day presents the problem on a larger scale and on a higher or deeper level. The demand is for a spiritual fusion and unity. Strange to say, although the Spirit is the true bed-rock of unity—since, at bottom, it means identity—it is on this plane that mankind has not yet been able to really meet and coalesce. India's genius has been precisely working in the line of a perfect solution of this supreme problem.

Islam comes with a full-fledged spiritual soul and a mental and vital formation commensurable with that inner being and consciousness. It comes with a dynamic spirit,

a warrior mood, that aims at conquering the physical world for the Lord, a temperament which Indian spirituality had not, or had lost long before, if she had anything of it. This was, perhaps, what Vivekananda meant when he spoke graphically of a Hindu soul with a Muslim body. The Islamic dispensation, however, brings with it not only something complementary, but also something contradictory, if not for anything else, at least for the strong individuality which does not easily yield to assimilation. Still, in spite of great odds, the process of assimilation was going on slowly and surely. But of late it appears to have come to a dead halt; difficulties have been presented which seem insuperable.

If religious toleration were enough, if that made up man's highest and largest achievement, then Nature need not have attempted to go beyond cultural fusion; a liberal culture is the surest basis for a catholic religious spirit. But such a spirit of toleration and catholicity, although it bespeaks a widened consciousness, does not always

enshrine a profundity of being. Nobody is more tolerant and catholic than a dilettante, but an ardent spiritual soul is different.

To be loyal to one's line of self-fulfilment, to follow one's self-law (*Swadharma*) wholly and absolutely—without this no spiritual life is possible—and yet not to come into clash with other lines and loyalties, nay more, to be in positive harmony with them, is a problem which has not been really solved. It was solved, perhaps, in the consciousness of a Ramakrishna, a few individuals here and there, but it has always remained a source of conflict and disharmony in the general mind even in the field of spirituality. The clash of spiritual or religious loyalties has taken such an acute form in India to-day, they have been carried to the bitter extreme, in order, we venture to say, that the final synthesis might be absolute and irrevocable. This is India's mission to work out, and this is the lesson which she brings to the world.

The solution can come, first, by going to the true religion of the Spirit, by being

truly spiritual and not merely religious, for, as we have said, real unity lies only in and through the Spirit, since Spirit is one and indivisible; secondly, by bringing down something—a great part, indeed, if not the whole—of this puissant and marvellous Spirit into our life of emotions and sensations and activities.

If it is said that this is an ideal for the few only, not for the mass, our answer to that is the answer of the Gita—*yad yad acharati shreshthah*. Let the few then practise and achieve the ideal: the mass will have to follow as far as it is possible and necessary. It is the very character of the evolutionary system of Nature, as expressed in the principle of symbiosis, that any considerable change in one place (in one species) is accompanied by a corresponding change in the same direction in other contiguous places (in other associated species) in order that the poise and balance of the system may be maintained.

It is precisely strong nuclei that are needed (even, perhaps, one strong nucleus is

sufficient) where the single and integrated spiritual consciousness is an accomplished and established fact : that acts inevitably as a solvent drawing in and assimilating or transforming and recreating as much of the surroundings as its own degree and nature of achievement inevitably demand.

India did not and could not stop at mere cultural fusion—which was a supreme gift of the Moguls. She did not and could not stop at another momentous cultural fusion brought about by the European impact. She aimed at something more. Nature demanded of her that she should discover a greater secret of human unity and through progressive experiments apply and establish it in fact. Christianity did not raise this problem of the greater synthesis, for the Christian peoples were more culture-minded than religious-minded. It was left for an Asiatic people to set the problem and for India to work out the solution.

THREE DEGREES OF SOCIAL ORGANISATION

Declaration of Rights is a characteristic modern phenomenon. It is a message of liberty and freedom,—no doubt of secular liberty and freedom—things not very common in the old world; and yet at the same time it is a clarion that calls for and prepares strife and battle. If the conception of Right has sanctified the individual or a unit collectivity, it has also *pari passu* developed a fissiparous tendency in human organisation. Society based on or living by the principle of Right becomes naturally and inevitably a competitive society. Where man is regarded as nothing more—and, of course, nothing less—than a bundle of rights, human aggregation is bound to be an exact image of Darwinian Nature—red in tooth and claw.

But Right is not the only term on which an ideal or even a decent society can be based. There is another term which can

serve equally well, if not better. I am obviously referring to the conception of duty. It is an old world conception; it is a conception particularly familiar to the East. The Indian term for Right is also the term for duty—*adhikara* means both. In Europe too, in more recent times, when after the frustration of the dream of a new world envisaged by the French Revolution, man was called upon again to rise and hope, it was Mazzini who brought forward the new or discarded principle as a *mantra* replacing the other more dangerous one. A hierarchy of duties was given by him as the pattern of a fulfilled ideal life. In India, in our days the distinction between the two attitudes was very strongly insisted upon by the great Vivekananda.

Vivekananda said that if human society is to be remodelled, one must first of all learn not to think and act in terms of claims and rights but in terms of duties and obligations. Fulfil your duties conscientiously, the rights will take care of themselves; it is such an attitude that can give man the right

poise, the right impetus, the right outlook with regard to a collective living. If instead of each one demanding what one considers as one's dues and consequently scrambling and battling for them, and most often not getting them or getting at a ruinous price—what made Arjuna cry, “What shall I do with all this kingdom if in regaining it I lose all my kith and kin dear to me?”—if, indeed, instead of claiming one's right, one were content to know one's duty and do it as it should be done, then not only there would be peace and amity upon earth, but also each one far from losing anything would find miraculously all that one most needs and must have,—the necessary, the right rights and all.

It might be objected here however that actually in the history of humanity the conception of Duty has been no less pugnacious than that of Right. In certain ages and among certain peoples, for example, it was considered the imperative duty of the faithful to kill or convert by force or otherwise as many as possible belonging to other

faiths : it was the mission of the good shepherd to burn the impious and the heretic. In recent times, it was a sense of high and solemn duty that perpetrated what has been termed "purges"—brutalities undertaken, it appears, to purify and preserve the integrity of a particular ideological, social or racial aggregate. But the real name of such a spirit is not *duty* but *fanaticism*. And there is a considerable difference between the two. Fanaticism may be defined as duty running away with itself; but what we are concerned with here is not the aberration of duty, but duty proper self-poised.

One might claim also on behalf of the doctrine of Right that the right kind of Right brings no harm, it is as already stated another name for liberty, for the privilege of living and it includes the obligation to let live. One can do what one likes provided one does not infringe on an equal right of others to do the same. The measure of one's liberty is equal to the measure of others' liberty.

Here is the crux of the question. The dictum of utilitarian philosophers is a golden

rule which is easy to formulate but not so to execute. For the line of demarcation between one's own rights and the equal rights of others is so undefinable and variable that a title suit is inevitable in each case. In asserting and establishing and even maintaining one's rights there is always the possibility—almost the certainty—of encroaching upon others' rights.

What is required is not therefore an external delimitation of frontiers between unit and unit, but an inner outlook of nature and a poise of character. And this can be cultivated and brought into action by learning to live by the sense of duty. Even then, even the sense of duty, we have to admit, is not enough. For if it leads or is capable of leading into an aberration, we must have something else to check and control it, some other higher and more potent principle. Indeed, both the conceptions of Duty and Right belong to the domain of mental ideal, although one is usually more aggressive and militant (*rajasic*) and the other tends to be more tolerant and considerate (*sattwic*): neither

can give an absolute certainty of poise, a clear guarantee of perfect harmony.

Indian wisdom has found this other, a fairer term—a *tertium quid*,—the mystic factor, sought for by so many philosophers on so many counts. That is the very well-known, the very familiar term—Dharma. What is Dharma then? How does it accomplish the miracle which to others seems to have proved an impossibility? Dharma is self-law, that is to say, the law of the Self; it is the rhythm and movement of our inner or inmost being, the spontaneous working out of our truth-conscious nature.

We may perhaps view the three terms Right, Duty and Dharma as degrees of an ascending consciousness. Consciousness at its origin and in its primitive formulation is dominated by the principle of inertia (*tamas*); in that state things have mostly an undifferentiated collective existence, they helplessly move about acted upon by forces outside them. A rise in growth and evolution brings about differentiation, specialisation, organisation. And this means consciousness of oneself, of

the distinct and separate existence of each and everyone, in other words, self-assertion, the claim, the right of each individual unit to be itself, to become itself first and foremost. It is a necessary development; for it signifies the growth of self-consciousness in the units out of a mass unconsciousness or semi-consciousness. It is the expression of *rajas*, the mode of dynamism, of strife and struggle, it is the corrective of *tamas*.

In the earliest and primitive society men lived totally in a mass consciousness. Their life was a blind obedience—obedience to the chief—the patriarch or *pater familias*—obedience to the laws and customs of the collectivity to which one belonged. It was called duty, it was called even *dharma*, but evidently on a lower level, in an inferior formulation. In reality it was more of the nature of the mechanical functioning of an automaton than the exercise of conscious will and deliberate choice, which is the very soul of the conception of duty.

The conception of Right had to appear in order to bring out the principle of indivi-

duality, of personal freedom and fulfilment. For, a true healthy collectivity is the association and organisation of free and self-determinate units. The growth of independent individuality naturally means at first clash and rivalry, and a violently competitive society is the result. It is only at this stage that the conception of duty can fruitfully come in and develop in man and his society the mode of *sattwa*, which is that of light and wisdom, of toleration and harmony. Then only a society is sought to be moulded on the principle of co-ordination and co-operation.

Still, the conception of duty cannot finally and definitively solve the problem. It cannot arrive at a perfect harmonisation of the conflicting claims of individual units; for, duty, as I have already said, is a child of mental idealism, and although the mind can exercise some kind of control over life-forces, it cannot altogether eliminate the seeds of conflict that lie imbedded in the very nature of life. It is for this reason that there is an element of constraint in duty; it

is, as the poet says, the "stern daughter of the Voice of God". One has to compel oneself, one has to use force on oneself to carry out one's duty—there is a feeling somehow of its being a bitter pill. The cult of duty means *rajas* controlled and coerced by *sattwa*, not the transcendence of *rajas*. This leads us to the high and supreme conception of Dharma, which is a transcendence of the *gunas*. Dharma is not an ideal, a standard or a rule that one has to obey: it is the law of self-nature that one inevitably follows, it is easy, spontaneous, delightful. The path of duty is heroic, the path of Dharma is of the gods, godly (cf. *Virabhava* and *Divyabhava* of the Tantras).

The principle of Dharma then inculcates that each individual must, in order to act, find out his truth of being, his true soul and inmost consciousness: one must entirely and integrally merge oneself into that, be identified with it in such a manner that all acts and feelings and thoughts, in fact all movements, inner and outer—spontaneously and irrepressibly well out of that fount and origin. The individual souls, being made of

one truth-nature in its multiple modalities, when they live, move and have their being in its essential law and dynamism, there cannot but be absolute harmony and perfect synthesis between all the units, even as the sun and moon and stars, as the Veda says, each following its specific orbit according to its specific nature, never collide or halt—*namethate na tasthanuh*—but weave out a faultless pattern of symphony.

The future society of man is envisaged as something of like nature. When the mortal being will have found his immortal soul and divine self, then each one will be able to give full and free expression to his self-nature (*swabhava*); then indeed the utmost sweep of dynamism in each and all will not cause clash or conflict; on the contrary, each will increase the other and there will be a global increment and fulfilment—*parasparam bhavayantah*. The division and conflict, the stress and strain that belong to the very nature of the inferior level of being and consciousness will then have been transcended. It is only thus that a diviner humanity can

be born and replace all the other moulds and types that can never lead to anything final and absolutely satisfactory.

Suggestions for
A Permanent Peace of the World
AND FOR
Biginning a New Civilisation.

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Summary of the address delivered
AT THE ALL RELIGIONS CONFERENCE
AT THE TOWN HALL, DELHI
on 15—3—'42.

by

SWAMI MADHAVTIRTHA.

~~Gnan Sadhan Ashram, Chhota Udaipur, Gujrat (India)~~

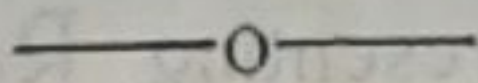
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KATHIAWAR

Suggestions for a Permanent peace of the World and for beginning a New Civilisation.



1. The time has come, in these days of aeroplanes and radios, for creating a World-State on the following basis. As it has been found by experience by all the nations that patriotism of a nation does not and will not prevent war, the next treaty of peace should be so made that all the persons of all the nations shall be citizens of a World-State and not citizens of a nation.

2. All the citizens must pray to God morning and evening for several days for bestowing His grace for the creation of a World-State.

3. The main object of a World-State should be to supply food, clothing, shelter and medical aid to all, and the education should be so changed as to promote universal brotherhood. All histories and records promoting hatred between man and man must be destroyed. If we dig a pit for others, we may fall into it or perhaps others will dig pits for us.

4. For creating such a World-State, the Politicians must take assistance from the Philosophers and Religious men of the world and vice versa, the Philo-

sophers and Religious men of the world should combine and take the assistance of the Political leaders of the world. When the next peace conference meets, there should be a simultaneous meeting of the Federation of Faiths representing Religious leaders and Philosophers of all nations. Upto now religion has dealt with man's relation to God. In future, religion will have to deal with man's relation with man. Upto now the Politicians have dealt with nation's relation with nation. In future the Politicians must provide for facilities for masses for universal brother-hood and for realising man's relation with God.

5. There should be one army, one navy and one air force for the whole world.

6. The fourth column representing propaganda must be so formed as to increase universal brother-hood. Education, press, cinema, radio, should be under their direction and must be so used as to spread mutual love amongst the citizens.

7. A fifth column representing special agents must be formed with sub-agents all over the world to find out the condition of those who may be suffering without food, clothing or shelter and medical aid and report to their governments to provide them with these things and to provide work for the unemployed so that more food, clothing etc., may be produced.

8. A special Commonwealth Fund of the World-State should be created from the charities of the rich men of the world and aged, sick and helpless must be helped from this Fund.

9. There must be a World Economic Conference, having daily and continuous sitting, consisting of Merchant Princes of all nations, with a view to remove economic barriers and create facilities for exchange of surplus goods, not with a view to benefit the trade of one country but with a view to increase production, to regulate distribution and consumption of necessities according to the demands of each nation. Those who consume must produce something, material, moral or spiritual.

10. If there be a difference of opinion between the Political leaders of the world or between the merchant members of the World Economic Conference, the matter should be referred to the Federation of Faiths whose members will be more unselfish than those of the first two organizations. The Federation of Faiths will only look at the good of the whole humanity. Religious men have knowledge of unity but no power. Political leaders have power but no knowledge of unity. Therefore, both must cooperate.

11. An International Labour Conference must

be formed from the Labour organisations of the world in order to find out the difficulties under which they are working and suggest remedies to remove them.

12. In order that the future generation may be amenable to universal brother-hood, parents will have to be given special instructions to have the good of the humanity before their mind at the time of conception of new children, and also while rearing them. At present, parents bear hatred towards other nations and their children are brought up in the same atmosphere. Therefore, Birth-rate precaution is more necessary than Air-raid precaution.

13. Education must be so altered as to promote plain living and high thinking, each individual must be taught that his first duty is to realise the natural happiness of his soul which exists in other bodies also and therefore to cultivate universal brother-hood. Every one must have sufficient leisure for soul-development.

This is greatly necessary in the Modern Times as false life requires false enjoyments and false recreations and true life is satisfied with the true happiness of the soul. The sudden and great rise of populations all over the world indicates that the modern society is satisfied only with the lower values of life or happiness of animal nature. This is a great

disease which can only be cured by a New Civilisation, with new methods of Culture, new kind of Government, new kind of Economics and service of the Pious and Saintly persons. If this disease is not cured with the help of the Pious and Saintly persons, God will do this major operation by means of war, famine, etc.

14. The Philosophers and Religious men of the world should be asked to give daily lessons and advices through radio transmitters to the listeners of the world regarding universal brother-hood. The Press can also assist to great extent in this direction, if they are put under the control of the Federation of Faiths.

15. In order that many persons may gradually realise the Divine unity of all beings, growth of city life should be prevented and more and more persons should be encouraged to transfer themselves from towns and cities to villages where food, clothing and shelter will be available. Regarding education in the villages, this should be simple i.e., the people must have dignified sentiments, superior courage and universal courtesy and such education can now be given through the Broadcasting stations, and through travelling Cinemas.

16. In order to create suitable atmosphere for universal brother-hood, those saints who believe in

this doctrine and who can spread such culture amongst the public must be given special encouragement by the State. This was the custom in the Ancient India. Their personal requirements are very few and they give the best education. The real reformers are the reformers of the soul and they must be given the first place and due encouragement in the new Civilization after the peace treaty. Reforms in character are more necessary than paper-treaties

17. Every person should be free to follow his own religion. In order to prevent riots and quarrels on religious matters, certain crude forms of religion will have to be improved and purified with the consent of the leaders of respective religions. If people are made to understand their proper relation to God, they will easily understand their proper relation with other beings.

18. For spreading proper Divine atmosphere in the world, political thinking in terms of divisions will have to be stopped. Therefore, Dictatorship will be a better substitute for Parliamentary Government. A ruler who wants to rule for the good of his subjects does not require the advice of members of Parliament. He may seek advice when necessary from those who are more wise than himself, i.e. from Pious and Religious persons. That was the custom in the Ancient India. When a large number

has to think about politics, it is not possible to create a new Civilization. Under the Parliamentary Government, many voters and the public have continuously to think about politics, leaving no leisure for spiritual thoughts. Besides, the Parliaments are unable to govern well and unable to prevent wars and the governed are unwilling to be governed because without the proper sense of morality amongst the member of the Parliaments, the political power is liable to be misused. Besides, there are endless committees and conferences of groups which create more divisions than unity. They waste the best years of their life in being elected by the votes of those who are less wise than themselves. They are also puffed up by praises received from ignorant masses. The real work of service consists in union and love, and not in divisions.

19. As far as possible, more and more members of people who are addicted to meat diet should gradually adopt themselves to vegetable diet. Animals are also part of Divine Society and we must treat them with mercy. Our love of God cannot be complete unless we love God's creatures also. Those who take animal food and kill animals cannot expect to rise to morality and divinity at once. Animal food creates animal habits and a fighting nature which requires to be controlled for the good

of humanity. Drinking habit also will have to be controlled. It has many evils and no advantages. A man attached to lower happiness cannot get higher happiness.

20. Every one must daily do one act of service towards atleast one other man or animal. If he does not get such opportunity at any time, he must pray to God for the welfare of his fellow beings.

21. In the present material civilisation, a man's whole life is practically used up after material happiness. This is not real conquest and real use of life. Real conquest is conquest of lower nature, for which a new Civilisation as stated above is necessary.

22. In India, there are many Princes under one Government. In the United States many sub-states are united under one Government. In the same way, the time has now come to unite all nations under a Commonwealth of the world.

23. A man can be happy if there is no opposition. The opposition is partly and temporarily removed by war but Love removes the opposition wholly and permanently. Therefore, universal brotherhood is the first necessity in modern times and the sooner it is attempted to secure, the better for humanity. We must, therefore, prepare for mutual

love as stated above instead of preparing for war. There is not half the expense in preparing for love than in preparing for war. Only those who preach for universal brother-hood should be encouraged, and radios, aeroplanes, newspapers etc., should be placed under their service.

24. The present Universities are really diversities. They do not unify men. The present education is not educative and character-forming. The real work of all Universities must be to unite man with man. Therefore they require to be reformed. They must be guided by the reformers of the soul, i.e., by men of pious nature.

25. The present war is a war between those nations who want expansion and those who do not. It is something like a quarrel between two brothers, one of whom has got a large part of his father's property. If war is to be prevented in future, the other brother's interest will have to be considered. The only alternative is to have a Federation of the world as stated above. Every person must be a citizen of the World-State with equal rights and responsibilities. This is a difficult problem but it is possible to solve it if the best brains of the world are invited to tackle it in the right spirit of universal brother-hood.

26. In these days, luxuries have become necessities. Men have acquired many animal habits

and there is no control over population. It is not of very great use to take care of children from boy-hood. Parents will have to take care at the time of conception of new race. Bad breeding will also produce domestic unhappiness and ignorance of the goal of life. They must have plain living and high thinking. Then only they will have good children and their race will change the face of the world.

27. God sends war, pestilence, famine etc., generally to destroy those who are spreading ignorance and undivine atmosphere in the world and who take a large portion of the wealth without caring for others. The present human race generally with some exceptions is not fit to live long. We want radical reformation i.e., such reform as would make an end of all reforms.

28. Civil servants and military servants in the new Commonwealth of the world will not require to be highly paid. When everyone's and his family necessities will be supplied, when they need it (so that no one will be economically unhappy), there will be no temptation for high salaries and no temptation for students to study only to get high salaries as at present. The problem of evil lies more in the false premises from which we endeavour to reason than from the inherent nature of the problem itself.

29. Princes and Lords may remain but they

will not be honoured for their riches. They will not waste their lives if they know how to use their riches. In the new Civilisation, those only will be honoured who consider all others as their brothers. The great illusion is the sense of separateness. Upto now some nations think they have profited by dividing other nations. In future all nation's work will be to unify the false divisions which have been created through ignorance.

30. Every one calls himself "I." This "I" is one in all. This very fact proves that there is no "thou" or "you". The main purpose of education in future should be to remove the otherness as far as possible. In the present educational system, the brains of the students are tuned to the lower vibrations of divisions where divisions are not necessary and therefore they fail to receive the higher vibrations of the University, i.e. of Universe—one song—of one Being in all. If this defect is removed, no more armies will be required for peace in the world. There should be such education as to bring internal peace before we hope to get outward peace. If the pain is to be avoided, its root causes must be remedied. True courage of a soul is seen not in the accumulation of riches but in voluntary acceptance of privations and bare necessities of life, in acts of self-denial and mercy. The presence

of many great souls like these, is the only remedy for bringing heaven on this earth. The wars of this world can only be stopped if the Rulers can become Philosophers or if the Philosophers can be placed on the top of the Rulers in the new Civilisation.

31. Human life is certainly hard and often consists of conflicting duties, but most of the difficulties are of our own creation. Mutual distrust and neglect of the interest of others who are our brothers and erroneous education are the root causes against which the future war will have to be waged. Ego—thought, ego—will, ego — action brings our true consciousness in the falsehood of the divided mind. And this ignorance is repeated from decade to decade. Those who die in one war are reborn with the same hatred and are only satisfied by having another war. The re-birth theory can be proved to be correct, as wars are now repeated at regular intervals and many boys instead of girls are born after one war is ended. The helpless widows after the war are not connected with pious persons for producing better future race. The Viceroy of India gives presents of good bullocks to improve the race of cows and bullocks. How much more attention requires to be paid to improve the race of humanity? As separate efforts of different nations have so far failed to prevent war, united efforts

of all nations as stated above, are necessary to collect the good virtues of all countries and made available for all; otherwise the war expenditure of all nations and the burden of interest thereon will result in very heavy taxation on the human race.

32. If assistance from all is asked for during the war, necessary advice to prevent future wars should be obtained from all those Pious men of the world who are competent to give it.

33. At present one nation depends on another nation for assistance ; for instance, England depends on America and both of them depend on Russia who has lost faith in God. Italy depends on Germany and Germany depends on Japan who does not follow the non-violent doctrine of the Buddha. This is a false position. This is depending on small powers. India was happy when its political leaders had faith in God. Now they have faith in majority. The right position is for every one and all to depend on the highest power, i.e. on the Almighty God and He is always ready to help those who approach Him with a pious heart. He says: "ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । i.e. whoever approaches me with whatever nature, I approach Him with that nature." This means that God repays cunningness with cunningness and piousness with piousness. Therefore, for a better government of the world, all must

approach Him with a pious heart and if they do it sincerely, they will find that He is always heady to help. God is searching for pious souls for a long time but in this material civilisation very few care to approach Him. Russia is distant from America and America from Japan but God is nearest to everyone. He possesses the highest power and is available to all. Therefore, our main attention should be directed to secure this highest value in our life. We must try not merely to secure bare existence but to secure higher existence which gives permanent happiness.

34. In fact the one great mistake that was made at the time of beginning the Versailles treaty after the last war of 1914-18, was that nobody prayed to God for help and every nation depended on its own egoism. Wilson's 14 points did not go far enough. They did not remove ignorance of those in authority, who were satisfied with the lower values of life. In the lower happiness, brave men also behave like animals. For higher values, moral bravery is necessary. Morality in Politics is the one great necessity of improving the present human life and beginning a new Civilisation.

35. The Almighty is the Mightiest. But man neglects His mightiness in handling the difficult affairs of human life. This is the chief cause of all

sorrows of our common planet. We must create such atmosphere that new good race may be tempted to take birth here.

36. These suggestions came by Divine inspiration to the writer and with the same Divine inspiration, they are placed before humanity for careful consideration. They should be read more than once for understanding their proper significance.

37. Under the present educational system, intelligence has increased but faith in God has decreased with the result that self-control has decreased and immorality has increased and animal nature is freely cultivated. The fore-fathers of the Indians were not animals or monkeys but the wisest among the human race and they have left for us immense literature of wisdom which requires to be listened to and studied specially in these hard days when high thinking and plain living is seldom to be found.

38. The religious and pious persons of the world should act as a link between the rulers and the ruled. They should take the place of the ancient Brahmins and the present High Courts, they must hear the grievances of the people, discriminate them and place those which require to be remedied before the rulers. By this method, litigation expenses will be saved and the number of courts and the pleaders

will be reduced to a minimum. More courts and pleaders are necessary when there is immoral culture. They did not exist in the simple life that existed 200 years back. In the proposed moral civilisation they will seldom be necessary. At present, access to the Courts of justice costs money and therefore the poor are cut off from obtaining it.

39. There will be surplus men-power by reducing the armies &c. This power can be used for more production of necessities of life and for distribution. Thus, articles of necessities will be cheap; life will be simple, education will be soul-elevating and there will be no taxation. Even at present, one first class Native State in India is being governed without high salaries and without any taxation.

40. About two thousand years back, State Governors were, in that Society placed, below the Religious and Pious men, who were the real Legislators. After several hundred years, the political power passed in the hands of the most chivalrous and the most brave. Then after several hundred years, the same political power passed in the hands of the Capitalists and the Commercial Magnets. They produced much but failed in proper distribution. For the last fifty years, the labourers and the farmers demand to sieze the power. But they have not sufficient wisdom. They are attached only to

the lower and transitory values of life, viz., only economic and social happiness.

Therefore the time has come to fully and freely advertise the benefits of the highest, the best and the most permanent Spiritual value, which can only be obtained by first rate morality in politics, economics, and in social behavior in order to secure universal brother-hood. The plan of making the few rich and the many poor is against morality and is one of the principal causes of war.

41. In the new civilisation, women will receive more respect than men, because the chief work of the women will be the most important of all the works of men, viz., to produce better, healthier and moral race of men, giving them high and spiritual ideas from the stage, beginning with conceptions, continuing it while the children are in the craddles and rearing them in the divine atmosphere, so that in the after life, they will create more unity than divisions as at present. The very idea to produce good children will check the growth of population, partly by artificial means in the beginning and largely by voluntary acceptance of celibate life for long periods, which will be possible if higher and spiritual education is allowed to take root. At present, the children learn things in the beginning of their life which are harmful in their after life. In

Schools and Colleges also, they have to learn things beyond their capacity and things, which do not make them better men. Their souls and minds require better protection than their bodies. Women's true and important place of work is not in politics nor in business but in breeding a good human race with high ideas. In future, marriages also will have to be adjusted to suit this main purpose.

42. Women, therefore, will have to be given sufficient moral and religious education in order to prepare them for the difficult task mentioned above. This can be given partly through the radios in their spare hours. In poor houses and villages, where radio sets are not available, the State will have to provide them for these groups.

43. At present, marriages take place between persons of similar nature and this nature is determined by modern education, which induces them mainly to enjoy the lower values of life. If higher values of life are to be created, so that a new, better, and ideal human race may take birth on this planet, special protection will have to be given to those who marry only for this purpose, i.e., to those who will, after marriage, generally pass larger periods of celibate life and will begin to mate only at those moments, when they have high and pure spirits in them. In such cases, protection will give better

results than free trade in marriages, which, at present, gives us chiefly a human race with animal habits. If we look at the literature of the ancient INDIA, we shall find that in the then existing society, great care was taken and serious thought was given in order to produce a civilised human race. By this method, we had in this country spiritual giants, who not only lived pious and holy life and showed ways and means to enjoy the higher values of our SOUL but have also left behind immense high literature for our guidance. If we want to create a new Civilisation, greater importance will have to be paid for enjoying those higher values, which are always coveted for by the Wisest men of this Earth in all ages.

44. The inventions of machinery since the last two-hundred years have created economic disturbance, and have placed tremendous powers in the hands of the capitalists. This was followed by social disturbance which eventually created moral disturbance, and this led to the spiritual disturbance. As machinery cannot now be removed from the Society, it should be so used to assist mutual love and for creating a World-State for the benefits of all.

45. The real religion is that in which I must not only know myself as one with God, but in which I must know myself as existing in other bodies also. This will naturally create love in me for others. This

is the Key-Note of all religions, if they are studied properly.

Many religious persons know that we are all one but very few know that this One is full of immeasurable Bliss. Therefore, this knowledge requires to be spread. Many religious persons know that we should all behave towards one another as brothers and yet what are the reasons for terrible wars coming at regular intervals? The reason is that in the human society there are four kinds of oppositions, viz., in the economic field, in the social field, in the political field and in the religious field and unless all these four kinds of oppositions are removed according to the methods given in the above suggestions, there will be no peace on the earth. The best religious and the best political brains of this world will have to co-operate in order to remove all the four kinds of oppositions and the sooner they do it, the better for all concerned. If we do not know how to remove these four kinds of oppositions, humanity will be crushed by four-ton Bombs falling from the Air.

46. Many of the above suggestions are quite practical. If any of them may appear to be unpracticable, they can be made practicable, if co-operation can take the place of competition.

47. In these days, when any good public

work can be done only through propoganda, it is my earnest prayer to my brothers and sisters all over the world who get a copy of this and who have money to spend on charity, to get many copies of this printed for circulation amongst other persons. It may also be translated in other local languages and published for general information. It is not possible for a solitary and wandering and unknown Sadhu like myself, alone to approach all or even some and to do any good single-handed without the grace of God and without assistance from others. Editors of Newspapers and the Associated Press of all countries will also oblige if they can print these suggestions in their papers at a convenient place.

48. Physically, I am in the advanced age and cannot move much nor can give many lectures and therefore must be satisfied with what little I am inspired by Him to say in these lines.

If we want to improve life, we must always have the idea of Wholeness or the Divinity, we must preach and speak about it and think about it in every day affairs of our life. We must pass from the Whole of to-day to the Whole of to-morrow. It is a difficult process but there is no other sure remedy for improving our life on this earth. Thinking and acting in terms of a party will leave some tension unsolved

somewhere and that will give rise to wars and untold miseries in future.

Patriotism of a nation is patriotism of a part. It gives temporary satisfaction to the mind as thereby a man can advertise himself. It will not prevent wars but will give rise to them. If we want a new and better civilisation, we must advertise God, His powers, His Graces, His joy and not our limited power, our limited glory and acquirements. Several ignorant people will come forward to praise our acquirements, but this is Maya, this is the great pit of Lokeshna in which many fall without knowing that they have fallen.

Therefore, wholeness must be the law for a better life. Wholeness is Divinity. Prof. Einstein's theory of relativity also shows the defects of relative points of view and benefits of wholeness if we understand it properly.

The latest science and the ancient philosophies of the Great Seers do agree on the benefits of wholeness in our vision.

49. There is a higher power than the highest on this earth, that is ruling the destinies of nations. He will work for our good in mysterious ways unknown to us. The whole universe is governed by one power Government. Those who realise this and live in accordance with this belief are sure to be

happy. We must feel to be more unhappy in losing the soul than in losing our money. Money gives us happiness of a smaller country, soul gives us happiness of the whole universe, because our soul is the soul of the universe.

50. May He, the most powerful of all powers, direct those in Authority towards Him, give them pious hearts, and help all to create heaven on this earth and save millions from suffering without any further delay is the ardent prayer of:—

Gnan Sadhan Ashram,
Ghhota-Udaipur,
Gujarat, India. }

Swami Madhavtirtha.

Has
eila

New Foundations No. 1

THE IDEA OF GOD

By

J. D. BERESFORD

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NEW FOUNDATIONS

A Series of Pamphlets on Reconstruction

GENERAL EDITOR: R. H. WARD

It is beginning to be generally recognized that a twilight is descending upon our familiar civilisation and that we may now be under the necessity of suffering for our past mistakes before a new dawn can break for western man. At the same time it is increasingly clear that attempts to preserve the forms of civilisation that have been built up in the past few centuries are both impossible and undesirable. On the contrary, if we wish order to emerge out of the chaos into which those forms are falling, we shall have to lay new foundations, and begin to build by new methods a civilisation differing in many radical respects from that which we have known hitherto.

The fact that our present order is in process of disruption need not deter us from keeping our eyes upon what is even now demanded of us if future generations are to have a more creative destiny; nor can the processes of destruction that have yet to be endured destroy

mankind's aspiration towards a truer world. It is never too early (or too late) to discover the methods by which those aspirations may be properly realised, or to begin to set in motion the constructive process which must grow up within the destructive one and in spite of it.

New Foundations offer the best thought of responsible contemporary minds on the numerous and fundamental problems which confront us and will confront us with increasing urgency. They are intended to point the way to the understanding and use of the truly progressive means by which alone true progress may be achieved.

THE IDEA OF GOD

IN that great period of scientific agnosticism, the latter half of the nineteenth century, the word of power was "evolution". It seemed at that time to hold the complete answer to the theory of "special creation" which was the firmly held belief of the Christian Churches, providing an explanation to that hitherto perplexing question, "If all the diverse forms of life were not created separately by God, how did they come into existence?" And Grant Allen's book, published in 1897, under the title *The Evolution of the Idea of God*, was written to trace the steps by which man, having invented God, gradually developed and improved that invention.

TABOO

We find the inception of what later becomes recognizable as "religion" in the taboos practised by the most primitive people. These restrictions on liberty were, so far as can be seen, self-imposed for no present advantage, representing a form of voluntary abnegation

without immediate or ulterior aim. From that point onward we can trace a fairly logical succession of increasingly definite beliefs in an outside, invisible power, beginning with Totemism and proceeding through such forms as sun-worship and the propitiation of nature spirits who may be placated by sacrifice or the worship of personifying images. But just as an organic evolution fails to explain the origin of life, so, also, are we left in doubt as to how and why the savage first conceived the great religious principle of self-denial.

THE CONCEPT OF THE SCAPEGOAT

In the development of primitive religious another concept, that of the scapegoat, emerges as, it seems, an almost inevitable adjunct to the propitiation of natural forces by worship, sacrifices and such oblations as the offering of the first fruits—an ancient rite that still survives among Christian Churches in the form of the "Harvest Festival". The evolution of this doctrine, so brilliantly illustrated in Sir James Frazer's immense work *The Golden Bough*, exemplifies very clearly the process of human reasoning. It begins with the simple principle of sacrifice, vaguely prefigured as the basis of all religious law, and proceeds very naturally to regard the thing sacrificed as embodying the idea of a penalty, paid in the

act of sacrifice to the spirits whose propitiation is sought. From that to its further developments, whether as the Hebrew scapegoat or as a human sacrifice, is an easy step, however many centuries it took for primitive man to make it. But with the slow growth of reason, it became more and more evident that it was not sufficient that one *man* should die for the people. The scapegoat who was to take on the sins of the whole world must be a god; nothing less could conceivably be effective. So it was that with the ancient superstitions still clinging about this idea of vicarious sacrifice, it was, in very early Christian times, tacked on to the crucifixion of Jesus, a misconception of His teaching that may be counted as the major disaster in the inauguration of the Christian Churches.

FROM POLYTHEISM TO MONOTHEISM

Parallel to this development of the idea of the scapegoat we can trace a corresponding refinement of the idea of God. In the old pantheons, Egyptian, Grecian, Roman, the gods were no more than increasingly intelligent idealizations of the primitive nature-spirits. They had their special functions in this or that relation—a belief that has survived in a slightly altered form in the supplication of intercessory saints. But inevitably the conception of a god

of gods, a supreme ruler of the pantheon, came, in time, to oust the lesser deities from power, and relegate them to the comparatively dependent positions held by the hierarchy of saints, angels and archangels.

In occidental religions, this simpler hypothesis was first demonstrated in the Jewish conception of Jehovah. As characterized in the Pentateuch, he was a ruler who demanded an absolute loyalty from his subjects if they were to profit by his leadership, but, granted that, he was willing to lead them in war and perform for them such occasional miracles as stopping the revolution of the earth to give them an extra hour or two of daylight in which to defeat their enemies. He was immensely prejudiced in favour of his own people, who are nevertheless shown throughout as being ready to run after other gods at the least excuse; for although he had created heaven and earth and all that therein is and pronounced his creation as good, it would appear that so far as the human population of the world was concerned, only one among all the tribes of men had come up to his expectation. It was the bounden duty of this chosen people, therefore, to conquer and so far as might be exterminate those enemies who stood between them and the land they desired to occupy, seeing that their enemies must necessarily be Jehovah's enemies, also. The Moslem Allah is a direct descendant of

this early Jewish God of battles, begotten to justify war and dominion over such heathen as, say, Christians.

THE CRUX OF THE CHURCHES

With the settlement of the Jews in Palestine and the development of a religious literature, the conception of Jehovah tends to become more highly idealized. Though he retains such human attributes as anger and jealousy, to them have been added a trifle tentatively, those of mercy and long-suffering. It is at this point, however, that the real crux of ordinary religious teaching arises, a difficulty as obvious to-day as it was when David wrote his psalms of prayer and thanksgiving.

For on the one hand we find an innate tendency to attribute absolute goodness to God, and on the other the realization that the ideal of, for instance, infinite mercy will remove a much needed check on anti-social conduct. How, in fact, are the priests of any Church, Jewish or Christian, to maintain an influence on the morals of their congregations if they are not in a position to threaten them with severe punishments for their misconduct, both positive and negative—the former represented by offences against the moral law of the country,¹

¹ In this category might be included the reading of the Sermon on the Mount to anyone wearing His Majesty's uniform, thereby inciting him to sedition.

the latter by failure to observe the religious ordinances of the Church.

To meet this difficulty, various devices have been adopted to reconcile the concept of a God of Love with that of a sectarian god who is capable of inflicting terrible punishments on those who, whether from ignorance or any other cause, belong to another sect. No compromise of this kind can possibly be satisfactory, and the attempt to make one must be, on the face of it, illogical. The best of them is that which gives the ignorant or wilful sinner another chance, either by reincarnation or some other opportunity to continue his pilgrimage after bodily death. This doctrine, however, has never found favour with any of the Christian Churches.

As a consequence of this difficulty, the higher concept of God which can be inferred from the teachings of Jesus, was never acceptable to the theologians. Paul had some realization of it, but he, too, was puzzled by the task of keeping the average man and woman up to the pitch of virtue demanded of those who would live the life of the spirit. To do that, it seemed that some scourge or threat was essential. Nevertheless, in that age of faith which immediately followed the crucifixion, there was a nearer approach to a new attitude towards God than can be found in all the later history of Christendom. It was based on one false premise, a

belief in the imminence of the "second coming", but for the best part of three centuries, Christianity seems to have been truly a way of life, rather than a circumscribed "religion".

THE ATTRIBUTE OF OMNISCIENCE

Since that time, however, the idea of God has become the formalized, fundamentally irrational concept still taught in the Christian Churches. God is primarily endowed with the attributes of omniscience, omnipotence and omnipresence, but as none of these attributes is really conceivable by the human mind, He is at the same time presented as a person, and not, it must be confessed, a completely admirable one, even by human standards. A taint of the old Jehovah, the Eastern potentate and God of battles, still remains in the ritual and prayers of the Christian Churches. And if God is omniscient, all our public professions of humility and the affirmations of the desire to do His will, are foolishly superfluous when addressed to Him. We cannot tell God anything about ourselves which is not already known to Him. But the truth probably is that our public petitions are not recited to the imagined audience of an omniscient God, but to the priest and to one another.

The concept of God in the minds of Christians becomes, therefore, that of the omnipotent

rather than the omniscient ruler, a person to be served, placated and petitioned, the petitions generally taking the form of asking Him "with whom is no variableness neither shadow of turning" (Jas. i: 17), to change His mind with regard to some detail of our personal lives. When these requests are refused, that is to say when we observe no change of condition following the prayers of an individual or a congregation, we are asked to acknowledge in all humility God's inscrutable will. If we had done that in the first place, however, the petition would have been superfluous, and the whole process appears in consequence to resolve itself into a perpetual effort to discover in what particulars, if any, God can be induced to modify His plans for our personal benefit. Such prayers as these may serve a purpose in the general maintenance of social morality, but that end could be attained equally well without the assumption that they were addressed to God.

THE MODERN ATTITUDE TOWARDS GOD

It will be generally admitted that at the present day there is a very powerful reaction against the conception of the kind of God briefly intimated in what has been written above; and in the past few years we have seen whole countries such as Russia and Germany

going off the God standard. And how can any intelligent person in our own country reconcile the awful discrepancies between the religious ideal and its practice? To take but a single instance, what respect can we have for a God who is not, before all things, impartial in His judgments? If, as we are asked to assume, He is the creator of all men and of infinite mercy, can we possibly expect Him to support us in doing our utmost to kill and maim as many as possible of our fellow men? Nevertheless, our bishops and archbishops encourage us to do that very thing, on some specious excuse of our having a just cause. And how, putting aside the fact that the causes of the present war, like the last, are solely political and economic, can any Catholic in this country find "just cause" for the slaughter of his co-religionists from Austria and Bavaria? No, we may justify these things from a partial, human standpoint, but if we are honest in our thinking we must know that the kind of God who is invoked to support us in war, differs in no essential from the tribal Jehovah who fought only on the side of the Jews.

The criticism of this imperfect, and truly very primitive idea of God, was being freely made by thoughtful people two generations ago, and has taken those sixty years or so to permeate the beliefs of those who accept their opinions ready-made. The effect of this familiar

process, a good example of which may be found in the influence of the Encyclopaedists in hastening the French Revolution, is, as always, unfortunate. For intelligent criticism, instead of inducing a higher concept of God has, by denying the validity of the Churches' presentation of Him, led, in Russia, for instance, to a thorough-going atheism. And since the mass of mankind has an intuitive need of a God of some kind, modern irreligion has set up for itself such idols as the State or a successful leader, neither of which can conceivably satisfy that inner need of the people for more than a generation.

Temporarily, however, these substitutes for religion exercise the religious function of integration or at-one-ment. For however unethical a cause may be, if it is held enthusiastically by a great number of people they will have a sense of serving a right and splendid purpose, becoming in the process fanatically incapable of listening to outside opinion. The ensuing emotion of happiness experienced by those who are thus united in a common aim fulfils that ideal of "strength through joy" held before the eyes of young Nazis in Germany. And this emotion is fundamentally religious, a temporary realization of the oneness of all mankind, though it be only in a particular application. Its dénouement, as we see throughout all history, comes through victory. For so soon as

its immediate purpose is achieved, sight of the common good becomes obscured in the struggle for personal benefit, and the mass is again revealed as an aggregation of separate units. Nevertheless, whenever men are united, it may be by suffering under persecution, by an exalted patriotism, or by a positive religious faith, they provide an example of spiritual power. In one sense, they are serving God.

At the present time, however, congregations of the Christian Churches of whatever denomination, are not held together by any vital unifying idea. The recitation of such formulae as the Creeds, the Litanies or the Lord's Prayer, the reading of the Bible, the exhortations and sermons of the priests, the display of ritual, evoke no urgent response, because they present nothing but the familiar elaborations of a creed which, to the thoughtful man and woman, has become incredible. We are asked to admire a God who is not admirable, whose conduct has to be explained, defended and excused, before it can be accepted as reaching even the highest human standards. He is not, in short, a living God but a theory. And as a result religion is reduced to the observation of certain rules based on the assumption that man's immortal soul came into being at his birth, is given a period of probation that may vary from an hour to, in very rare cases, a century, and at the end of that time will be judged, and rewarded

or punished according to the dogmatic and ethical standards observed by the particular sect to which he has belonged.

THE ABUSE OF SYMBOLISM

The most effective reply of the Churches to such criticisms as those made in the last paragraph is the assertion that their ritual, services, and teaching, use symbolism as a mode of interpreting the eternal verities to the human intelligence of their congregations. On the face of it this is a perfectly reasonable reply. All language is a metaphor, and the more abstract a concept becomes, the greater need for the resort to imagery in conveying the concept from one mind to another. But religious observances are, and have always been, liable to stereotype the symbol and give it a concrete value, thereby turning it into an idol. The Ark of the Covenant was as much an idol to the Israelites as were graven images to the worshippers of Baal. The difference is one of degree, not of kind; and the tendency of the human mind is always to endow the image or symbol with a real potency that it cannot possess. Thus we find miraculous powers attributed to such an object as the bone of a Saint, or a fragment of the true cross, and the thought of God is obliterated by attention to the ceremony.

The ideal of Jesus as intermediary between

man and God is an instance of symbolism turning to idolatry. Humanity, conscious of its own weakness and of God's immensity, seeks to approach Him by way of an intercessor, in the vain hope that though we may be unable to influence the mind of God, Jesus the merciful will take pity on us and plead on our behalf. The perfectly logical result of this is the substitution of the figure of Jesus for that of God. God has, in fact, become superfluous, for as His agent, Jesus has all the abilities necessary to satisfy our needs. He may not have had a hand in creating the Universe, but he is powerful enough to influence its Creator to suspend its laws, temporarily, at least, if we are sufficiently importunate in our petitions for help. There is, therefore, no need to worship God, except as a matter of form, since the figure of Jesus, so much more approachable and for our purpose equally powerful, has taken His place. Evidence of this supersession of the image of God by that of Jesus, may be found in the fact that the great predominant symbol of Christianity is the Cross. The Easterns have a symbol for God, but not the Christians.

THE HIGHER ASPECT OF GOD

This general argument to show how the idea of God has evolved by slow degrees as a result of man's intellectual development, has been

commonly used as a proof of the contention that man is a by-product of an incomprehensible process, a creature dependent upon some imperfectly understood laws of bio-chemical reaction. Fifty years ago, this contention for what is known as the mechanist hypothesis found far better support in the natural sciences than it does to-day. Now, science has justified its position by the clear declaration that it deals only with proximate, not with original causes. Towards the end of the nineteenth century, science laid greater claim to omniscience.

But, philosophically, this same general argument can be used with far better logic to demonstrate that the idea of God was a cause and not an effect, the outstanding weakness of the materialist argument being, that the difficulties of assuming a "natural" cause to explain the effects, are cumulative and finally insuperable.

Let us now undertake a brief examination of what we have called the general argument. We will begin by a substitution of terms, using "good" as our test instead of "God", a term that, as already shown, is used for so many and such diverse images. It will not be necessary at the outset to define "goodness", because we know it in ourselves. It may be difficult to discover the "right" thing to do in the detail of everyday conduct, and the human mind is

very apt to find reasons on grounds of present expediency, for a course of action that our inner knowledge should tell us is not the ideally best course to pursue. But we all, even young children, have the power to recognize "good", whether in ourselves or in other people, as all that is lovely, honest, just, true, and of good report. By persistent denial of this power, we may so far choke the fount of our inner wisdom that it is no longer able to manifest itself, and so come to justify, intellectually, the evil that we do. But we all have this intuitive knowledge of good, and the more we exercise it, the more clear-sighted it becomes.

We find the very first intimations of this recognition in those primitive religious observances with which we began. In them may be traced the first vague realizations of a desire to deny, for some ulterior, although to the savage inconceivable, purpose, a natural, animal inclination. This is the very earliest adumbration of that idea of unselfishness which is inextricably associated in the human mind with "goodness".

The development of this primitive impulse has led mankind through a horrible quagmire of what can be regarded only as evil. For unselfishness had to be rationalized, and with that process came the secondary, derivative concept, the idea of an external, controlling power. Forms of self-denial which in some degree or

other penalized those who practised them, must be imagined as promising a future satisfaction. And since those early taboos brought no perceptible physical ameliorations, they were considered as being of the nature of a service rendered to a power which could reward them by success in hunting or in war or, so soon as man became a tiller of the soil, in raising good crops.

Strangely enough, perhaps, in those early days, the idea of this overseer threatened to stifle that higher idea of Good from which it had sprung. For by the accumulating ascription of power to this imagined ruler of destiny, His service grew continually more arduous, with the result that He is very soon seen not only as the rewarder of service, but as the punisher of its neglect. And once this idea of punishment enters what now becomes definitely a religion, it is necessary to ascribe some of the worst human faults to the punisher, such faults, for example, as jealousy, anger and the desire for revenge. As a consequence, that intuitive knowledge of Good, which is our spiritual heritage, becomes continually obscured by a horrible fog of "oughts" and "ought-nots" that have only a relative value at the best, and at the worst represent various arbitrary dogmatic, man-made rules, ostensibly designed to placate the jealous, short-tempered avenging potentate with which priestcraft, whether honestly or dishonestly, threatened its followers.

It is probable that the human race had to pass through this stage in the evolution of religion. Now and again, great teachers, such as Gautama and Jesus, came to hold up the ideal of a finer way of life, preaching that gospel of love to all men which is the most obvious aspect of Good. But all too soon the influence of the teacher was forgotten, the details of his life distorted into a tradition of the miraculous, and much of what was best in his teaching misread or misapplied.

Nevertheless, the recognition of "Good" has persisted and increased. The inner desire for it has produced such distorted effects as a fierce asceticism and the doctrine of eternal punishment; but it has, also, produced a few exemplars who have realized the truth taught by the great teachers, and have sought diligently to practise it in their own lives. And within the past hundred and fifty years there has been a very marked development of humanitarianism, not yet great enough to avert the horrible evil of war, but slowly permeating the minds of an increasing number of people.

THE LOVE OF GOOD

We have now to consider what practical effect this substitution of the ideal of "Good" for that of "God" will have upon the future of religion. And in the first place it is evident

that it will throw the entire responsibility for his spiritual development upon the individual. He will have to abandon the doctrine of vicarious sacrifice, and the belief that he can wipe out all the evil he has done in his life by a long delayed profession of faith. Indeed "faith", in the sense used by Jesus, is not a function of the mind, but of the spirit, and can be developed only by living the life of the spirit. In its lower form of confidence it can do much, and as has been said earlier, when that confidence is shared by a large number of people with a single aim it can become a very great power. But the faith that is spiritual knowing, is the greatest power in the world and can perform what men regard as miracles.

In the second place this substitution entirely alters the problem of motive or inducement. We have, for instance, to abandon completely the idea of punishment imposed by an outside power as the consequence of evil or careless living. No threat of this kind can inspire anyone in the service of Good. It may restrain him socially, keep him technically virtuous, or at least respectable. But the service of Good is a service of love, a great and positive thing that is different in its nature from a negative abstention from evil determined by fear of the consequences. No man has ever *loved* God or his neighbour out of a sense of duty or from a fear of punishment.

In the third place, we find a different attitude towards the object of service. The Christian Churches, by inculcating the fear and adoration of God, present Him as a distant object of worship. We are instructed to look up to Him, to keep our eyes on the things that are above. But the result of a scrupulous obedience to that instruction can only be by self-immolation, generally of the stringently ascetic type, to the neglect of any duty we may have towards our fellow-men. This attitude was not the one indicated by the teaching of Jesus, according to whom the kingdom of God is within us and not upon some remote height. Moreover, his emphasis is always laid upon his own and our oneness with God, "that . . . all may be one; as thou, Father, art in me and I in thee, that they also may be one in us" (St. John xvii: 21).

By accepting this conception, those who, following their own inner desire for Good, devote themselves to that service, will not look up to, but out from God, seeking to express the divine impulse in every thought and action of their lives. For them there will be no need to mortify the flesh, for the positive desire for Good will absorb every other wish, and the body will become the temple of the spirit. They will seek no future reward, for in this service they find that peace and happiness within themselves which no other service can achieve. They will be selfless because in their oneness with Good,

the idea of a separate, personal self becomes meaningless.

This is the highest goal of which man is capable, and it cannot be achieved without very great effort. Every seer and world-teacher has taught us that a man must expend all that is within him to win it. "A certain man" sold all that he possessed to buy "a pearl of great price". That "certain man" is everyman, and he cannot pay a lesser price for attaining to conscious and perfect unity with the Source of all good that we name God.

Sai Baba! EXPERIENCES OF DEVOTEES

Part 3

I

By BVN Swami

3RD MAY 1936

Mama Dube (*i.e.* Kashinath Dube), Shop-keeper, Brahmin, Poona, age 70 (whose statement is also reported in *Sai L. Masik*, Vol. V., parts 2 and 3, p. 607) says:—

I was at first quite indifferent to sadhus, saints &c. One day about 1909, a lady took a loan of Rs. 10 from me at Kopergoan where I was and she promised to return it after she came back from Aurangabad and she also told me that a great and powerful saint Sai Baba lived at Shirdi. That was the first time I heard of him and I vowed or thought that if the Rs. 10 loan were returned (of which I was not sure), it should be devoted to Sri Sai Baba. I went to Aurangabad and unexpectedly, the loan was returned. Later on, I went to Shirdi and saw Sai Baba but did not mention my vow to him. He asked me for *dakshina* 3 or 4 times on the first day of my visit, first Rs. 5, next Rs. 2, next Rs. 2, next one and did not ask me anything for two days thereafter, though I saw him all the three days of my stay there. His demand totalled Rs. 10, just the amount I vowed, I would give him.

II

23RD MAY 1936

Ramchandra Vaman Modak, B.A., Engineer, Seth's House (near Peru's gate), Sadasivpet, Poona, (*Cf. Sai L. Masik*, Vol. III, part 9, p. 399:—*Udhi* used to drive off snakes from the house) says:—

I went to Sai Baba about 1909 and was impressed well enough to repeat my visits. My last visit was in 1916. The most momentous of my visits was in 1912

My employment was that of Senior Govt. Auditor of Municipal (and Local) accounts, of West Kandesh Division and my headquarters was nominally at Bombay. My wife and children, however, were stationed by me at Dhulia. In 1912, I had some official troubles or foreboding of troubles especially with a particular higher officer, who was waiting for an opportunity to sack me. They were trying to force me to appear for a departmental test, in which of course, that particular officer would have an excellent opportunity to sack me and even declare me unfit to continue in service. The question was, if I should face that danger and by passing the test qualify myself for higher appointments or simply remain safe on my pay of Rs. 120 and refuse to go up for the test. At this juncture, having learnt of Sai Baba's omniscient kindness and vast powers of control, I determined to make him my sole guide and Providence to help me in deciding aright on this matter of great importance. I left Bombay for Shirdi (which is outside my jurisdiction) informing no one and taking no leave from my department to enable me to be away from work. I hoped also to return quickly in which case, no leave would be necessary. I went straight to Shirdi. It always gives me (and other devotees also) great relief to be in the presence of Baba. *Care leaves one as soon as he is in that presence and happiness fills his soul.* Next morning, at 7 A.M. (i.e. the usual time to go to Baba to take leave), I went dressed for departure, and asked for leave. "You may go in the evening" he said. In the evening, he again put me off. Like this for five days, I was being put off. I could not start as Baba had given me no leave. He knew full well that I had gone there in an irregular way without the sanction of my superior and unknown even to my family. If there were consequences to be faced, Sai had to face them. But Shama i.e., Madhav Rao Deshpande knew my difficulties

and interceded on my behalf, telling Baba: "He has stayed several days. Give him leave to go." Baba gruffly answered him that I had gone to see Baba and not to see Madhav Rao. Turning to me also, he asked whether I had gone there to see him (Baba) or to see Madhav Rao. Baba gave me the assurance that all would go well with me regarding my official problem as in other matters. In fact, he detained me at Shirdi when the test was going on at Bombay. The die was thus cast and Baba settled it as the best for me that I should not go up for the test examination.

On the night of my fifth day's stay, I had a dream. I saw therein that I was back at home, that my young daughter was welcoming me, asking me where I had been all these days. I woke up and felt assured that Baba was going to give me leave. At once I prepared for departure. I dressed myself up and despite my friends' protest that there was no guarantee that Baba would give me leave even that day, I went to the gate of the mosque. Baba was in a towering passion fuming and fretting, with a stone in his hand, and was moving up and down at the mosque. He saw me standing at the gate. In ten minutes' time, he calmed down and took his seat on the *gadi*. That was the place where he should be approached and I went and prostrated. Of his own accord, he said "Take *udhi* and go away." That was the way leave was granted for departure. "But," I asked Baba, "where am I to go? Please tell me that"—as I wanted a definite oral solution by him of my problem—whether I should go to Bombay direct, which would mean attending the test or whether I should go to Dhulia, which would mean refusing boldly to attend the test. Baba's answer was "Go home: Your children are anxiously waiting for you." That confirmed my dream and settled my course. I went to Dhulia and only later on to Bombay.

When I went to Bombay, in the usual course, some trouble might have arisen on account of my unauthorised absence. But, strangely enough, everything went on smoothly. My clerks, who would have to go with me on my tours, wondered where I had gone away. My family fancied I was at Bombay all the time. Anyhow by Baba's grace, my absence was not officially noticed and did not lead to any official trouble.

On the way from Shirdi to Bombay on this occasion, as usual, I had to go naturally *via* Manmad. The Deputy Collector of the Division was camping there at Manmad and he had sent me a letter asking me to halt *en route* at Manmad and I intended to meet the D.C. But when I started and thought of Manmad stay, Baba said "Pshew, Give that up. He is not there. There is no hurry." At that time, I did not understand what Baba meant. But, when I got down at Manmad, I learnt that the D.C. had got a wire which made him suddenly break up his camp there and hurry away elsewhere. So Baba was right as he always is.

During these 6 days of my Shirdi stay, Baba was impressing my heart with spiritual experience. I felt that he was all in all for me and that I needed nothing more for my mundane or spiritual welfare. That was a decidedly critical and precious period of my life.

I had, however, my usual inclination to rely on my Vedantic and religious studies. I had also not taken to Sai with the great earnestness which so many devotees evince. I was still very much in the world.

In 1914, I had a confirmatory experience of what I had received at the hands of Sai in 1912. Another great saint gave me impressive hints of the value of Sai as a guide and of the experiences he (Sai Baba) had imparted to me.

A lady had asked me to go to Govind Bua at Sonagir, more especially as it lay on my way home i.e. to Dhulia. But, I had engaged a *tonga* to take me direct to Dhulia and fixed up a programme not providing for an intermediate halt. But, as fate would have it, the cart in which I and my cook travelled, broke down; the iron tyre came off clean and at least 3 hours would be needed to mend the wheel and continue the journey. The place where it broke down was Sonagir. My cook went, bathed and took *darshan* of the Bua and without any bidding from me asked him if I (his master) could come up for *darshan*. "Yes" was the answer, "let him come after a bath." So I bathed and went to him with coconut and a rupee. Then, he said "Hallo, you rogue, you have had a precious thing given you. You tasted it for a while. And yet, you run hither and thither after worthless things." That, of course, was a reference to Sai Baba's gift to me in 1912 during those 6 days. I understood it in that way. He further said "In any case, you have come to our own house" and thus identified himself with Sai Baba. Thereafter, he asked me to provide *biksha*. "Prepare *sira* and *puri* for me." That meant, I found, that I had to pay for that day's *prasad* or food at the Mutt. I did so. The Bua sat up for the meal at my request. We had a *lota* cup and filled it with water and placed it near Bua's seat.

The Bua dipped his finger into the cup of water and extracted from it miraculously a thin *puri* and ate it saying "Here also we prepare *puri*."

The *puri* he brought out of the cup of water was thin and nice. That prepared for the *biksha* was thick and rough. How *puri* could be extracted from a cup of water was the wonder. It impressed us with his wonderful power. Such a mighty man assured me of the value of the experience I got from Sai Baba in 1912.

I had not many opportunities of seeing Sai Baba. In 1916 was my last visit to him. Then, with my wife who also had great devotion to him, I went to Baba and returned the same day. In 1919, I retired. *Sai Baba is not dead. He is still as active as ever.* It is in a strange invisible ethereal manner, I feel his guidance, direction and control in my affairs. I have felt it on many occasions.

For instance, in 1919, I retired on a pension of Rs. 81-8-0. But retiring was good for me. As soon as I retired, I joined a friend in working certain mills and from 1919 upto 1930, I had a monthly income of about Rs. 250. This was Sai's provision for me.

I have always had indifferent health and latterly my eyes have given me great trouble. I have lost one eye, and I am slowly developing cataract in the other. But Sai Baba, whom I am worshipping every Thursday and remembering constantly has been looking after my interests here and hereafter. I feel no anxiety for my temporal or spiritual future. Both are in Baba's hands; and I am safe.

Here is another instance of Baba's kind care for me and mine. In 1916, I was laid up with fever, cough etc. at Nasik. An old friend of mine in the medical service undertook my treatment and had prescribed chloral hydrate for my cough or bronchitis, as he diagnosed it to be. My wife had, however, a fear that my case was not so simple, prayed to Sai Baba and sent for Col. Buckley. As soon as the colonel came and examined me, and looked at the bottle of chloral hydrate, he took the previous doctor (who was his subordinate) to task for his poor diagnosis and declared the case to be one of pneumonia—double pneumonia, and then threw away the chloral hydrate as harmful, before it was administered to me. Then, under his treatment and by Baba's

grace, I pulled through. It was really by Baba's grace that my wife was inspired to send for an able doctor and that the wrong prescription and treatment were changed at the very nick of time—just when the wrong and harmful drug was about to be administered to me.

III

26TH MAY 1936

Gopal Bhaskar Datar, B.A., LL.B., Brahmin, Pleader, (Station Road), Thana, says :—

I am now a *Saibhakta*. In 1917, when I was at Ahmednagar, I had opportunities to see Sai Baba. But I was deterred by the accounts I had heard of him. He demanded and took much money as *dakshina*. The water in which he bathed was taken and given as *tirtha* for devotees to drink. These repelled me. I contrasted them with the conduct of Narayan Maharaj for whom I had regard. The latter, when I and others gave him each a rupee returned the rupee, adding to it some sugarcandy as *prasad*.

Later after reading Upasani Baba's life and listening to his lectures, I saw him at Bombay and went to Sakori. His *U. Lilamrita* which I read in 1931, gave me a good impression of Sri Sai Baba and after my visit to Sakori, I went to Shirdi. There, the gleaming eyes of Sai in the portrait, the *dhuni* and the mosque impressed me greatly and I said to myself "Here is a Master." Next, I read *Sai Lila Masik* and especially Anna Dabholkar's book, as it appeared in that *Masik* with the "*Anubhavas*" i.e., experiences. I was convinced that Sai Baba was my destined guru. I have stuck to him ever since.

Some experiences that I got confirmed me in my faith. A lady in the house who was suffering from internal pains for a long time and had vainly tried some medicines, was listening to me as I read Dabholkar's

book aloud. There was the incident of Sai Baba intervening to save a frog that was caught by a snake, in what I read. She had heard it half dozing. She prayed in that half dozing state to Sri Sai Baba thus:—"O Sai Baba, you have pity and help for humble suffering creatures like a frog, have you no mercy for me—a human being? She then heard the voice that seemed to emanate from a peg on the wall "Will you give me Rs. 5 *dakshina* for the *Dasserah*?" And she answered that she would, in case she got cured. At once, she woke up from her dozing condition and narrating the above, wanted Rs. 5 to be sent up as her contribution for Sai Baba's *Dasserah* celebration. That was done at once. She improved and her agony abated by evening. This was in 1931 or 1932.

Some time later in 1932, I used to get Sai Baba in my dreams wherein he would play with me as he would play with little children. In one of the dreams, Sai Baba was requested by Upasani Baba to help me and he agreed.

Still later, I was in a great fix. I had lost or mislaid the letter of a wandering client, whose presence was urgently required by the court. I tried to learn his whereabouts by inquiries—in vain. At last, in despair, I prayed to Sai Baba. The next day, I chanced to place my hand on the rack in my office room and I found the missing letter—and that enabled me to secure the party's presence in proper time.

Two or three years ago, I was given a commission to examine some witness on interrogatories sent by a distant court. The interrogatories and other papers were one day missed by me. I searched in various places for them and was much dejected at my failure. I expected then I would have the mortification to inform the Court of my negligence and ask for fresh copies of the interrogatories, etc. A 'Varkari' (one constantly going on

pilgrimage to Pandharpur Vittal) had come to my house then; and having served him with zeal for some days, I told him of my worried state. "It will be found" he said. There was always my daily service to Sai Baba also. The day after the Varkari left, I discovered the missing papers amidst the papers of a totally unconnected case.

I was formerly ignoring *Shraddha* and other ceremonies being carried away by the social reform ideas that these were meaningless superstitions. I had no faith in them. But my faith in them revived as I revere Sai Baba and as one Mr. Nana Nachane, (a Prabhu) clerk in the Prsy. Magistrates' Court, Kurla, Bombay and devout Sai Bhakta gave me the following account of his experiencing the kind mercy of Sri Sai.

Very recently, Mr. Nachane's wife died, leaving him her little child to take care of. The loving husband wished to be assured of her getting *sadgati* and therefore, resolved to go to Nasik and perform all the required ceremonies on the bank of the Godavari. But, being unaccustomed to these, he hardly knew what steps should be taken and whether he would have sufficient funds to cover all the expenses. With such fears, he started, taking 80 rupees with him. In the train, he suffered other troubles and a fellow passenger gave him great help. That passenger, learning of his fears, told him that he also was going to Nasik on some business and that he would see to every ceremony being properly performed within the funds in hand. This kind friend accompanied Mr. Nachane to all places and directed the ceremonies and controlled the expenditure—displaying a knowledge very wonderful for one, who belonged to a *Sudra* (Mahratta) caste and was merely a peon in some Bombay institution (the address and particulars of which he gave) as the friend described himself. After a great deal of self-sacrifice, that friend, without

gaining a single pie or advantage, accompanied Nachane for several days and parted company with him, telling him that he would meet him again within a fortnight. But he did not. So, Mr. Nachane went to the place—described by that friend and found there was no such peon in the institution mentioned by him. Mr. Nachane was convinced that the kind and very wise "peon" was only a form taken by Sai Baba to help him in his distress.

I felt sure that as the all-wise Sai Baba helped this devotee to perform the funeral ceremonies successfully, such ceremonies must have a real use and must be worth performing. I am now performing them ever since I heard Mr. Nachane's account.

IV

29TH MAY 1936

Kasinath Kanderao Garde, B.A., LL. B., 65, Retired Sub-Judge of Nagpur, Congress Nagar, Nagpur, says :—

Our family guru is a Ramchandra Tikotkar &c. &c. My own personal guru is Ramanand Bidkar Maharaj. He was deep in wisdom and possessed marvellous powers and knowledge. After giving me *upadesh*, he told me that I should go round seeing a number of great souls, *i.e.*, saints, that he had seen in his tours, and he gave me a list of them. He told me that all these saints would feel they are of one family and they would recognise me as connected with their stock and accord me a hearty welcome. That would confirm me, he said, in the belief of the truth and value of his instruction to me. One of these saints that I was ordered to visit was Sai Baba of Shirdi. My guru Bidkar Maharaj in 1898 told me to visit him, saying that he himself (B. M.) had seen that saint (Sai Baba) 25 years back, *i.e.*, about 1873.

I went to see Sai Baba in 1912 or 1913 during the May vacation, as I was then sub-judge at Khamgaon. As soon as I went and saw him without any introduction or announcement, Sai Baba welcomed me heartily saying याओ रामदास । “*i.e.*, Welcome Ramdas.” Ramdas is not my name. But, the hearty welcome he gave me was in accordance with what my Guru Ramanand Bidkar Maharaj asked me to expect and the word “Ramdas” I took to be a reference to that guru, by whose order I went to Shirdi and also to the earlier family guru, whose name was Ramchandra.

I stayed there with my college chum (of the Deccan College) Bala Bhate, who lived there, at Shirdi, a life devoted to Sai Baba. Each succeeding day, I tried to go but the journey was put off, for 6 days as Baba said “Wait till to-morrow.” Meanwhile, I had kept with me Rs. 6 or 7 for the expenses of my return journey.

Sai Baba asked me first time a *dakshina* of Rs. 2 and Re. 1 each day for four days thereafter. On the next day thereafter, when I had got Re. 0-3-6 left in my pocket, Sai Baba said of his own knowledge, “Why keep that Re. 0-3-6 with you? Give that up as *dakshina*. God will provide you with plenty.” I at once gave up the Re. 0-3-6 I had.

Before I started for Shirdi, I was at Poona Reay Market and I purchased three excellent “Payari” mangoes for presentation to Sai Baba; and as soon as I saw Sai Baba, I presented them. Sai Baba then took them up, eyed them with joy and said they were nice looking and ordered them to be cut up and he distributed the pieces as *prasad* (taking a piece himself). Before cutting the fruit, Sai Baba, out of his own vast knowledge, said “Hallo! these fruits he (*i.e.*, Garde) has purchased in the market for me and has brought the whole lot to me, without tasting any part of it. This is the opposite of what a

pandit did the other day. Pandit had got a whole packet of *ladus* intending to give them to me. But, on the way after bathing at the Godavari river, he got hungry and ate away some of the *ladus* and brought me the remainder. These fruits are not उरले or *sesha* like that."

This narration showed us (1) that he appreciated the pure and strong *bhakti* that we, devotees, should have towards the guru, avoiding the slight involved in presenting him with *sesha* and (2) that by his (Sai Baba's) knowledge, even of unseen events taking place far away from Shirdi, he deepens and strengthens the faith and reliance we place in him and in our guru. My faith in my guru's teaching and my adherence to him was deepened by all that Sai Baba said and did.

On the 8th day, I got Sri Sai's permission and left Shirdi with money lent me by Bala Saheb Bhate.

Once, during those 8 days, I saw a strange sight. Hari Sitaram Dixit had returned, after conducting some big case and with a trunk full of solid silver rupees which were his fees—it may be Rs. 1000. He placed the trunk before Sai Baba as an offering to Sai Baba. Baba dipped both his palms into the silver heap and gave away palmsful after palmsful of rupees from the trunk to *fakirs* and others, who were gathering there in crowds waiting for such windfalls. The entire money was in a few minutes thus gifted away. H. S. Dixit felt in no way disconcerted at the disappearance of his hard-earned cash.

A few words on Balesaheb Bhate may next be mentioned. At college, he was a free thinker, a free smoker, a veritable *charvaka*, whose creed may be thus summed up "Eat, drink and be merry today, for to-morrow we die." (यत्र यत्र भाटे तत्र तत्र धूमः) I used to jocularly remark at his inveterate smoking—being myself free of the tobacco habit. He became

mamlatdar and was a very efficient officer much liked by his Collector. He was *mamlatdar* of Kopergoan for about 5 years (1904-1909.) All that time, he was scoffing at his educated friends (who met him on their way to Shirdi) having any respect for Sai, whom Bhate described as "a mad man." The friends asked him just to see Sai Baba once and then form his judgement. In 1909, Bhate camped at Shirdi and saw Sai Baba, day after day. On the 5th day, Sai Baba covered him with a *gerua* (काषाय) garment. From that day, Bhate was a changed man. He did not care for earnings or work. From that day up to his death, he only wished to be at Shirdi, to do *seva* to Sai Baba, to live and die in his presence. Sai Baba made his friend Dixit draw up an application for leave for one year and with Sai Baba's help, Bhate's signature was got to it. The Collector gave him one year's time to see if he would return to his old self. But, at the end of the year, he still continued to be "mad after his guru" and was granted compassionate pension of about 30 rupees as one afflicted with "religious melancholia."

Asked for the reason of his change, Bhate told me the putting of the (Bhagawa) *gerua* garment on him by Sai Baba marked the crisis. "By that" he said, "my original frame of mind was removed and in its place quite a new frame of mind was put in." After that, attending to worldly duties—especially official duties—became unthinkable. He then lived at Shirdi, attending to his *Nitya Karma*, Upanishad-reading before Sai (Sai would offer remarks on that reading occasionally) etc. His wife and family came to Shirdi and lived with him.

I have written a short account of my visit to Sai Baba. The reasons for the visit and the reception I got at his hands are published in the Mahratti biography of my guru.

1ST JUNE 1936

Mainathai Ganesh Kuvalekar, daughter of Nanasaheb Ganesh Chandorkar, age 49, near Kasba Ganpati Temple, Poona, says :—

I am the elder of N. G. C's daughters. I have two younger brothers. Bapu, the younger is aged 40. When I was 12 or 13 years of age (*i.e.*, 1899-1900), I went to see Sai Baba along with others of our family and went often later, not after 1918.

Chidambar Rao Gadgil Chitnis introduced my father to Sai Baba when he was *mamlatdar* at Ghodnadi.

An early incident was this. We were staying at the *chavadi*. Leaving my father behind, the rest of us were starting to leave Shirdi. Sai Baba came up and asked us for *biksha* and said "Do not go." Our journey was stopped. We gave Baba, the wayside food पथिकं we were taking for the sake of the children.

Baba's eyes sparkled like jewels.

I remember 1 or 2 instances of Sai Baba's significantly stopping or delaying my father's journey. My father was starting at the proper time to catch a train at Chitali, as he had to meet the Collector. Baba permitted one Haridas to go for that train but stopped my father. Haridas in a hurry left without a meal. My father took his meal liesurely and half an hour later than Haridas, my father was permitted to go. He went and found that he was in time for the train as the train was arriving later that day as timings had been changed that day. My father told me about this later. This was about 1900.

Myself and family were starting from Shirdi to attend a marriage at Nasik. Baba first did not give us leave but said "Do not go." We had not got ready

cooked food for the children to eat on the way and thought that at Manmad, we might try to feed them. But the train was derailed at the station before we reached Manmad and we stopped there three hours. Baba's stoppage evidently indicated this stoppage on the way and his final permission indicated all would be well.

My husband died of plague at Poona in 1904, when I was but 17 and there was no help for me. My mother arrived in time to see him alive. I had just then conceived.

In 1905, when I was in advanced pregnancy with serious difficulty at Jamner, was the Gosavi incident and Baba's *udhi*. But, I knew nothing of it then, in my pain.

In 1908, we were at Pandharpur. My brother Bapu Rao, as a little child of 4, went daily in the morning, placed a flower on Sai Baba's head and worshipped him. That was the beginning of the regular worship of Baba, as others were not permitted till then to do what Bapu did. Before that there was no regular system of daily worship of Baba.

When I was 18 or 19, in about 1906, some one was taking *darshan* of Sai, with spectacles on and they dropped. Someone present said the glasses should be offered to Baba as a gift. But Baba said, "I do not want glasses. My glasses are worth Rs. 40." My father interpreted to us "glasses" as self-realisation and worth Rs. 40 as occurred 40 years ago."

Baba looked about fifty and was gray when I went first in 1900 to Shirdi. He continued more or less the same upto 1918. His death was during the influenza epidemic (1918-19) that raged throughout India.

The following facts I learnt from my father:—

(1) Sai Baba had known him for 3 or 4 generations,

(2) Sai Baba was constantly using the word "Narayan" in his talks thus—Narayan Teli, Narayan Dhobi &c. N. G. Chandorkar inferred that Sai Baba must have been a Brahmin Sanyasi, as Brahmin Sanyasis must constantly be saying "Narayan."

(3) Gita was repeated by Sai Baba. Sai Baba knew Sanskrit.

My father was orthodox and never drank the *tirtha* of Sai Baba. H. S. Dixit and others took it.

About 1899 or 1900, my mother's sister's husband Balasaheb Binnewale (who died 5 or 6 years back) went to see Sai Baba without any faith in Sai Baba, out of a desire to oblige my father. Balasaheb was a worshipper of Datta. When he went and saw Sai Baba, he saw him as a figure with three heads (*i.e.*) as Datta himself. He, at once, believed that Sai was Datta himself, and continued a devotee of Sai till his death.

VI

10TH JUNE 1936

Vinayak Daji Bhave, Brahmin, aged 37, Shirol, Kolhapur State, says:—

I was a clerk in 1932 in the B. B. C. I. Rly. Co. on Rs. 90 P.M. I was anxious to find a guru and read *Guru Gita* from 13-4-32; for one month. I had not found any guru or obtained a vision of Datta in that period—as I had hoped to find. Then, one Thursday—sacred to the guru—I went to a Datta temple. There is an image of Datta in that temple. But, when I went there, in the place of that image, a *samadhi*—neatly sculptured—was what I saw. Next morning, I went to a friend's house and opened Anna Dabholkar's book on Sai Baba and my eye lighted on the picture of Sai Samadhi found in that book—a picture I had not seen before. That was an exact picture of the tomb I saw at the Datta temple. So, I

inferred that Sai Baba was to be my guru. For a time, I took his *udhi* and read some books about him. But I soon got dissatisfied. A tomb is not a guru. I wanted a living guru to go to and commune with. So again recognising that the devoted study or *parayana* of Guru Gita was the surest method of obtaining a guru, I began my *parayana* once again and went on with it for a week. Then I saw Narayan Maharaj of Khedgaon in my dream. Inferring that he was to be my guru, I went to Khedgaon. There, at night, I had a dream in which Narayan Maharaj appeared and told me "I and Sai Baba are not different from each other. Why do you not go there?" I replied that there was none to direct me. I woke. Later, I went to Shirdi and took Sai Baba as my guru.

My palm was read by one sadhu and he said "Sai Baba is your guru."

In 1933, my son had plague; and he recovered by the use of Baba's *udhi* alone.

My sister had given away a silver cup and Rs. 100 to one Datta Maharaj, who promised that she would have *Ram darshan*. She did not get any *Ramsakshatkar* and she feared that the Maharaj would not return the silver cup. I told her that if she vowed to make a gift of it to Sai Baba's Samasthan, in case the Maharaj returned it, Sai would make the Maharaj return it. She vowed so; the cup and Rs. 100 were returned and her vow was fulfilled by presenting it to the Samasthan. Her name is Durgabai Kakatkar.

I knew of Sai Baba even in 1916. My mother Annapoornabai Daji Bhave went to Shirdi. There when she tried to enter the mosque, Sai Baba prevented her, saying it would pollute the mosque. When she returned to Yeola, she received a card from Yeotmal that her daughter-in-law (*i.e.*, my brother's wife) had died there

on a particular date—which was the day before my mother's visit to the Shirdi mosque. She had to observe 10 days' pollution from that date and was under 10 days' pollution when she was at Shirdi. She did not know it then. But Baba knew it evidently.

At my mother's death, we offered the rice ball *pinda*—but no crows would touch it. My sister then vowed that she would send 50 rupees to Sai Baba's tomb if crows should come and take the *pinda*. Then the crows came and ate the *pinda*.

VII

17TH JUNE 1936

Mukunda Sastri Lele, C/o. Krishna Sastri Lele, age 58, Vydik life, Konkanasth Brahmin, Sanivar Peth, Poona, says:—

In 1912, I was often at Shirdi with Sai Baba. I once went with Nanasaheb Chandorkar in a *tonga*; the horse reared. The carriage fell down. I and Nana came off without hurt. Then Baba at Shirdi did the Sanka sound and said नाना आतां मरत होते, मी मरत देता काय? (*i.e.*, Nana is now about to die. But, will I let him die?) 8 days later, I and Chandorkar went to Shirdi. Then Bapusaheb Jog told me that Baba cried out as above 8 days back and asked me "Was that true?" "Yes," I replied and narrated the facts.

In 1914, my wife was pregnant, 8 months with child. Baba gave me two बर्फीचीवदी (pieces of Barfi) and said "Go." Then I went home and my wife had a delivery. I have three or four children now.

Sai Baba told me to recite Narayan Upanishad (Taittiriya Bhaga) at the *pooja* of Baba at the masjid and I did so for 10 days. I taught that Upanishad to H. S. Dixit. Baba recited before me अपिचेत् सुदुराचर

etc. (from Bagavath Gita) and some more at times. He knew Sanskrit.

VIII

7TH JULY 1936

Cursetji Shapurji Pestonjamas, Parsi, aged 75, Kolaba Kh-usrubad, Baug, formerly in Railway Service and Yard Master, Reclamation, says:—

I went to Shirdi, and saw Sai Baba, and stayed there for three or four days. That was the only time I saw him. I and my brother-in-law went there and were accommodated on the ground-floor of Dixit's Wada, while mine owners and other rich people were accommodated upstairs. As we went and sat at the mosque before Sai Baba, this thought was in our mind, though we did not express it, (*viz.*) "What sort of justice is here, in this *darbar*! Big people enjoying comforts above and poor people left downstairs to suffer inconvenience." Then Sai Baba told some one present: "Take these people up," and we were given accommodation upstairs. This was at once proof of Baba's reading our hearts and of his love of equality and justice. When we left him finally, he came out and graciously waved his hand, as a sort of "God speed" to us.

Except this, I have no experience of Sai Baba. I believe he is God.

IX

20TH JULY 1936

B. Laghate Esq., B.A. LL. B., ex-Sub-Judge, Brahmin, aged 70, Shaniwarpeth, Poona, says:—

I went to Sai Baba about 1913 or 1914. I was in trouble and I went to get his *ashirwad* (*i.e.*) blessings to get rid of the trouble. When I approached him, he asked for *dakshina* and I gave it. He said to me of his own

accord "Sow *margosa* and afterwards cut off that tree"* I could not make head or tail of this utterance. It was evidently not the *asirvad* I went to him for. I was disappointed and I never went to him again, though at about that time, I lived with Mr. H.S. Dixit (who was a staunch devotee of Sai Baba) for three years.

X

20TH JULY 1936

"Kusha Bhavu" (*alias*) Krishnaji Kashinath Joshi, son of Kashinath Padmakar Joshi, Joshi Vatandar, Brahmin, aged 70, (40 miles off Ahmednagar) Mirazgaon, says :—

I was given a mere elementary Vernacular School Examination education to qualify myself for a School Master's place on Rs. 5 or 7 per mensem. I got trained also for the hereditary duties of the village priest. I did not care for either. We were poor. In these circumstances, I wanted to devote myself to a life of bhakti. I found a Guru in Datta Maharaj, a truly great and *satvic* soul. He took me away from time to time and trained me in yoga. Under him I learnt *asanas*, *pranayama* and the rousing of the *kundalini sakti*. But, in my youthful waywardness, I was not contented with all that and

* There was a bribery case in the Criminal Court against him for having taken bribes and he was convicted and sentenced to a term of imprisonment with a heavy fine. This was confirmed on appeal. It was, pending the appeal, that he (B.L.) went to Baba to get his blessings for success. Baba's response showed that he could not or should not escape the result. *Margosa* sowing and *margosa* reaping is Baba's parable about the law of Karma. If you sow a bitter seed the result must be bitter and of the same sort. So, it is better manfully to pay the price or penalty of one's folly and wash off one's *karmic* debt and profit in the future from the lesson of the past.

asked my Guru to impart to me the *mantras* he knew which gave worldly powers (*e.g.*) मारण, उच्चाटण, वशीकरण (*i.e.*) creating spells and breaking spells, exorcising devils and invoking them &c. The Guru very unwillingly imparted the *mantras* to me, on account of my impotency and I went through the necessary *japa* and *sadhana*. I wore an iron bangle, repeated the *mantras* as prescribed for the required number of times. I succeeded in getting possession of the coveted powers. I could simply utter a *mantra* and order the production of sweetmeats, *pedhas* and the like. And the articles I ordered would at once appear and be filling my hands. These I would show to others and distribute. The *pedha* etc. I could not use. I could not and should not eat or sell them but I gave them away to the admiring or wondering people about me. I could also destroy the evil spells of others. The production of *pedha* etc. was not by the use of evil spirits (*e.g.*) *Yakshas*, *Jinns* &c. This latter method is dangerous. It will extinguish one's life. The spirits might even begin to cause physical harm to the man, who uses them. In my case, the articles required were produced purely by *mantric* power without the use of these evil spirits.

When I was aged about twenty-two and fully armed with these magical powers, my Guru resolved to go away from our society into the Himalayas and live there alone right up to the end of his life. He started north and took me with him upto Delhi. There he wished to part company with me finally. As to what I should do, after he went away, he told me that there was one Sai Baba of Shirdi, whom, he referred to as his elder brother "माझा वडील भाई" and that I should go to him and do whatever he directs. Saying this, the Guru went away and disappeared from me and this part of the country; and I have not seen or heard anything more of him since.

Then (*i.e.*) in 1888, I went to Shirdi and found Sai Baba. He would not allow me to be with him till I should throw away my iron bangle and stop the production of *pedhas* etc. by *mantric* means. As his order was strict, I broke and throw away my iron wristlets (कर) and stopped my *mantric* production of articles like *pedha* etc. To sustain myself I begged food here and there at Shirdi. I had no abode. He ordered me to sit in a corner of the Mosque and go on reading *Dasbodha* during the day, and I did so. At night, I would sleep in any place I could find space to lie in. He gave neither me nor anyone else any *upadesh mantra* etc. The town people from Bombay etc. were not coming to him then. Only the villagers would go to him now and then and ask him to remedy their trifling complaints (*e.g.*) stomach-ache, fever etc. He gave his *udhi* to all these from his ever-burning fire (*dhuni*) which he maintained at the mosque. He was not asking for *dakshina* from all only a few pice (*e.g.*) 4 or 5 he would ask for and getting these, he might buy fuel for his *dhuni* or some such article of necessity. As for big people, I remember that Nanasahib Nimonkar was often with him ; and as for his talks, I never heard him say anything about *Maya* or *Brahma* or *Mahavakya tatwas* or *Viveka*, and *Sadhana Chathushtaya*. He imparted faith to those resorting to him faith in Ishwara, by exercising his wonderful powers they would go on with their devotion to their *Ishtadevata* and finally, he would grant them *Sakshatkara* of that particular *Ishtadevata*.

As for myself, I stayed 3 full years at a stretch with him and then went on visiting him during the 9 years that followed. During that period of 9 years, he told me to see a person with three heads. That of course, I took as a direction to go and see Datta at Gangapur. Every year, I visited Gangapur twice, once in *Guru Poornima*

and next in *Magha Poornima*. Then once he told me to do 108 *parayanas* of *Guru Charitra*, taking 3 days to finish each *parayana*. I did this at Gangapur and stayed there 10 or 11 months for this purpose.

As for my powers, he had interdicted their use. But, out of his kindness, he gave me some other power. It came about thus.

One *Ekadashi* day, as I sat by his side, (he asked me).

Baba : What do you eat today.

I : Nothing, to-day is *Ekadashi*.

Baba : What does *Ekadashi* mean ?

I : It means a day for *upavas*.

Baba : What does *upavas* mean ?

I : It is just like *rojas*.

Baba : What is *rojas* ?

I : We take nothing except *Kandamula* कंद मूल.

कंद means root and usually "sweet potatoes" and is the food that is eaten (onions should not be taken by the orthodox) on *Ekadashi* day. Then *Baba* picked up some onions, (कांदा) evidently having a phonetic equivocation, and told me to eat it. Seeing *Baba* was persistent and not wishing to run counter to his wishes, I yielded, but added "If you eat it, I will eat it." Then *Baba* ate some onions and I ate some. Then as visitors began to arrive, *Baba* was enjoying some fun at my expense by telling people.

Baba : Look at this *Bamniya* (a contemptuous corruption of the word *Brahmin*), he is eating onions on *Ekadashi* day.

I began to defend my conduct or justify it.

I : *Baba* ate it and I ate it.

Baba, at one stroke, was having humour at my expense and the manifestation of his powers and he declared that he had not eaten onions. At once, he vomitted out something. That was not onion but sweet potatoes (रतले Ratale).

Baba: See, it is not onion but sweet potatoe I had eaten. Now here was my opportunity." By his miraculous powers, he had produced sweet potatoe from his mouth. I treated it as *prasad*, fell upon it, seized it with my mouth and ate it up. Baba abused me, kicked me, and beat me. But, I did not mind all this in the least, as I was overjoyed at having got his *uchchishta* as *prasad*. I knew also that as with Akalkote Maharaj, so with Baba, his beating and abuse were auspicious and beneficial. If Baba kissed a man and sent him off as he did sometimes, that was not auspicious. But, in an instant, Baba's mood was changed. His anger, real or pretended, gave way to warm appreciation of my unquestioning faith in him and he lovingly placed his hand on my head and blessed me. He said that I would thenceforth have the power by barely thinking of him and holding up my palms, to pour abundance of *udhi* from my palms.

[At this stage, Kushabhau at once put his two empty palms together and held them above and in front of his face, lifted his face up and closed his eyes, for (or as though he was in) prayer and in a minute, he cried, "Here is *udhi*." "Hold your hand under and receive the *udhi*" and he began to drop a stream of fresh *udhi* from between his palms. We (*i.e.*), I, B. V. N. Swami and Mr. Avaste, stretched out a piece of paper and took some ounces of *udhi*, folded the same into packets and took the same.]

This miraculously produced *udhi* could be distributed by me to those who have faith and want *prasad*

from me, and the *udhi* would remove troubles. This power was at once vested in me and did not require any *japa* on my part. I am since then using this power to grant *udhi prasad* to those who want it. This *udhi* will remove various evils and can be used. It might even cure lack of issue. But, in cases of menstrual disorder, it would be better to see the issueless lady before deciding on the remedial measure necessary.

As for the old power of producing *pedhas* etc., I am mostly obeying Baba's interdictory order. But, occasionally, I have yielded to the importunity of people, who ask me to produce *pedhas* etc.

This power of counteracting evil spells and black magic I have exercised without compunction. Within the last month Mr. Rajmachikar's grandson was getting mysterious '*biba* marks' (*i.e.*, marks of the marking-nut) on his body or on his clothes or bed clothes without any visible cause. That is a well-known species of black magic and there are specific *mantras* (that I have practised) to counteract these and other similar evil practices. I was sent for and I came and went on with these counteracting *mantras* and my Datta *pooja*, *arati* etc., at Rajmachikar's. That checked the black magic. On 18-7-36, Saturday, when, as usual, the magical *biba* marks should appear, none appeared and the evil spell is now counteracted.

After I stayed 3 years with Baba, my father came up and took me. At my departure, Baba said "Next time when you come, come two of you." A little later, I and my father went to Shirdi and paid our respects to Baba. Then he said that by his phrase "Come two" he meant that I should marry and come with a wife. Soon after, my father took me from Shirdi, I had married a wife; yet still I liked to go and stay with Baba. So, I went to him alone and stayed with him for

a long time, though married. Then my wife came up and took me away with her. Now I have children and grand-children.

On one of my visits, Baba told me "Why do you take the trouble to come up all this distance to see me? I am there." He then gave a specific description of a plot of land in my village as his residence. I went up later and after clearing the prickly pear on it, I found there was a *samadhi* there. I bought up that land and at that *samadhi*, I have my worship. There Baba gives me *darshan*. So I am not going to Shirdi after that—except for the *Ramnavami*.

The power of producing *udhi* etc. which I have got is communicable by me. But the would-be recipient of the power would have to undergo a rigorous course of an austere discipline (*e.g.*) 6 months of absolute *brahmacharya* (*i.e.* continence).

* * *

30TH AUGUST 1936

The name of the saint that appears at Mirazgaon is Pakir Shah. He lived 200 years ago and held the land in which his tomb now exists, as an *inam* grant from the jagirdar. I now own that land. He has no disciples or descendants. He is different from Sai Baba. He occasionally talks of Sai Baba. He talks very little. It is mostly *dharsan* of him we get. Now, during the *Chaturmasya*, even *dharsan* is stopped. We can now hear his voice but not see him during these four months.

(Just as he entered to-day at 10 P.M. into Narayan Rao Bhide's room, Kusa Bhau said, here hold, and produced *vibhuti* or *udhi* and applied it to Mr. Bhide's forehead and gave bits to others). The production of this *udhi* is not the result of any *mantra*, but is the result merely of remembering Sai Baba. The former power of

producing *pedha* is different. The *pedhas* I produced are merely property fetched from elsewhere. That power did not include the production at will of *udhi*. Now it is production (by thinking of Sai) of *udhi*. Formerly, it was merely transferring *pedha*, etc. from one place to another. This Pakir Shah does not give one any help, by his speech etc., in one's progress in *jnana* or *bhakti*. It is merely to inspire faith that he appears. He is to be seen and worshipped or bowed to. His statement about Sai Baba is that Sai Baba is alive. He gives no details as to what form or what condition Baba is in—whether Sai Baba remains only as a spirit or has taken fresh form in some human body, etc. He says that he and Sai Baba are inter-related as persons of the same order or set.

XI

26TH JULY 1936

Balakrishna Govind Upasani Sastri, S/o., Govind Gopal Upasani Sastri, Brahmin, aged about 69, retired Professor of Sanskrit, Saniwarpeth, Poona, says:—

When plague was raging at Poona, my college was closed for many long months, and then I went on pilgrimage with my mother and wife. When I went from Hardwar and Rishikesh to Tapovan, there I met a sadhu, who glared at me—at least he was persistently looking at me. I bowed to him and he still looked at me, and asked me "Are you not from Satana?" "Yes," I answered, for Satana is my ancestral village. Then, I, in my turn inquired of him, who he was. "Come here again to-morrow at this time—(afternoon) and I will tell you" he said. I then went to my quarters and informed my mother. She thought that this might be our (family) Mutt Founder, Sri Uddhava of Mulhare (Mayurapura). Next day, she wanted to come to the saint and she accompanied me to the appointed place at the time fixed.

After 15 minutes of wandering up and down, she thought it was a wild goose-chase to find a wandering saint and went away. Almost immediately after she left, that saint appeared before me and said, with a grave countenance, "Do not act in this manner again."

I: In what manner?

He: Only those directed to come should come. There is always difference between one individual and another alike in physical and other peculiarities. No two are exactly the same. So only the bidden person should come.

I agreed to abide by that rule.

Then as I wanted to know his identity, he informed me that I had a *saligram* among the Gods that I worshipped at home and he gave me an exact description of it. I said that I had that *saligram*. Then, he added, that he was the person who gave it to Uddhava Maharaj from whose grandson, my grandfather had got it. It has been an heirloom with us and I am still worshipping it.

Still as his identity was not clear, he thus replied to me—talking this time in Hindustani. Till then, he was talking in Marathi. He waved his hand so as to attract my attention and said "Lo, there was a tree. Two persons went up that tree. One came down; the other went up." He wound up with the remark "You will come to know" and then he disappeared.

He looked like a man of 50 or 60 years, rather bulky and stout and he wore only a *coupina* and no other article of dress.

Many years later, say about 1910—11, (31-12-1911) I was trying to utilise my Christmas Holidays for a trip from Dhulia southward to see if any trace could be found of my younger brother Kashinath (*i.e.*, Upasani Baba). He had contracted some strange disease in the course of his efforts at *pranayama*. He could not lie down lest breathing

should stop. He had no sleep, nor good digestion. So he left home and we had no trace of his whereabouts. As I was in train from Manmad going south, it stopped at Kopergaon for a few minutes, and the local *mamlatdar* Mr. Bhat, a friend of mine who was on the platform made me alight and spend a pleasant day with him. He told me that Sai Baba was a saint living 6 miles off (*i.e.*) at Shirdi and worth a visit. He sent me in his *tonga* to that village.

I went to the mosque and found Sai Baba at the *dhuni* in the mosque. He was standing close to the fire and occasionally turning round himself. He saw me and invited me inside. I went and prostrated myself before him. Gazing at me, he told me to go to Khandoba's temple. I thought he recommended that visit to see the image of that God and I said that all Gods were there with him, and was quite content to see him. He repeated the words "Go to Khandoba's." I inferred that he wanted me to get away and not to stay there. So I went to an adjoining house and there they told me (after I mentioned Baba's order) that there was one Upasani Sastri at Khandoba's. I then went to Khandoba's and found my brother there. He said that he was remaining there by Sai Baba's order and that he saw very little of Sai Baba. I then gave him or rather one Dada Kelkar on his account some Rs. 4 for his food expenses and went back to the Masjid. I stayed at Shirdi for 1 or 2 days at that time.

On the first day, he asked all generally for "*dakshina kukshna*"; some gave. He extended his palms towards me and asked for *dakshna kukshna*. I said I had nothing and made *pranams*.

On that occasion, Sai Baba said to me the same words as the sadhu at Tapovan. "Lo! There was a tree. Two persons went up that tree. One came down; the other went up" in Hindustani. I was at once reminded

of the Tapovan saint whose person closely resembled Sai Baba's, though the dress was different.

Sai Baba mentioned some autobiographical reminiscences of his own.

He said he had been at the battle in which the Rani of Jhansi took part. He was then in the army.

On the second day he asked me again for *dakshina*. I excused myself on the ground that I had barely the railway fare for my journey with me. Then he pointed to a silver watch I had in my pocket and asked for it as *dakshina*. I gave it—but not without a momentary regret and hesitation. He received it and handed it over to some fakir by his side. Then looking at me and evidently to meet my momentary regret at losing the watch, Baba said to me "You are not going to be worse off (on this account)." I said, "Of course, that it was nothing I had given." Then I started back, and *via* Kopergaon I came to Poona. There I went to a friend's (Mr. Natu's) house. I was talking of my Shirdi watch incident and inquired what it would cost to get a similar watch. Just then my friend's brother sent down his gold watch worth about Rs. 60 and wanted me to accept it as a present and I accepted it. So, I was "not worse off" for parting with my watch to Sai Baba.

I visited Shirdi on 1 or 2 occasions. I composed then a Sanskrit poem on Sai Baba.

XII

27TH JULY 1936

Balakistna Ramachandra Khairikar, Brahmin, Vydiki life, aged 70, Khairi (3 miles off Chitale) says:—

When I first heard of Sai Baba, it was that he was a mad man. That was 35* years ago or thereabout. But when everybody began to talk of him and as some of the Brahmins of Shirdi (*e.g.*, Appa Kulkarni) are connected

* This must be probably 45 (B.V.N.S.).

with me, I went to see him. I was a hereditary village officer. The Government dispensed with our services in 1916. Formerly people used to visit Shirdi along Chitale, Jalgaon, Rampur, Nathpatlacha, Wadi, Pimpalwadi, Shirdi route. That road not being in use is not now to be found.

I saw Baba using water instead of oil for his *panthis* (lamps).

Deshpande Master of Danderpur was often hearing Baba talk. I know nothing of what Baba said.

Once in 1908, when I went to Baba, a coin—a pice I trod upon at the mosque. I picked it up and delivered it to Baba saying "Keep this safe. This is your coin." He returned it to me saying "That is all right. Take this coin home. Keep it in your *pooja*, along with the images you worship. You will have prosperity." I took it and worshipped it. For 3 years, (*i.e.*) till 1911, I had prosperity. Formerly, I could not get even rice for a night meal. But after I started the worship, I saved so much from my earnings as Kulkarni, that my wife could get gold bangles (*i.e.*, wristlets). Then when I travelled and came under pollution, I delivered my study book (*Pothi*) with the pice in it to a friend and some days later, I found the pice was lost. Since then (1911) misfortune dogs my heels. I first lost my wife in six months of losing the coin. In 1916, I lost my service. In 1917-18, I lost my mother, I am now begging for my food. I visit Shirdi on each *Ramnavami*.

XIII

27TH AUGUST 1936

Badave, C/o. Ananda Ramachandra Badave, of Nevase, Brahmin, aged 64, Estate Broker, Mothi Chowk, Ravivar Peth, Poona, says:—

About 30 years ago, my father-in-law Mr. Vabale, then Vakil of Ahmednagar, was a great devotee of Sai

Baba. I was a *badave* or *poojari* (of Mohiniraj) at Nevasa. I had one son. But several children were born to me before and after that had died young. My wife, (who was a friend of Nana Saheb Chandorkar) to Shirdi. My wife said nothing and none of us said anything about our grievances or prayer. My wife mentally prayed for Sai Baba's blessings that children to be born later should not be short-lived but healthy and long-lived. Baba placed his palm on her head and said "Have no anxieties." Thereafter, I had only one daughter and three sons born to me and they are alive except one son who died at the age of 17. At that visit, Baba asked me for *dakshina*. When I paid something, he wanted more. This he repeated several times till my funds were practically exhausted. I wanted to give him 1 rupee more but somehow failed to give it. We returned and I told my wife about it. Some years later, I fell on bad days; my finances were very low and I was knocking from pillar to post getting little or nothing. Then my wife reminded me that I wished to pay Re. 1 to Sai Baba and had omitted to do so. At once, I sent Sai Baba Re. 1 by M. O. Since then the tide has turned. I have had good days and no financial difficulties. This was about 20 years ago. Baba was alive then. I came to Poona in 1914 and I am doing business as estate broker etc. My sons are doing good business here.

XIV

11TH SEPTEMBER 1936

Shridhar Narayan Kharkar, aged 57, Kayasta Prabhu, Accountant, Secretariat, 37, Charai Road, Thana, says:—

My earliest period, that is infancy, was well-stocked and fed with religious ideas and ideals by the pious prudence of my grandfather.

When I was thus developing the orthodox side of my religious study and practice, Mr. Appa Kulkarni, Deputy Collector, a very pious soul, showed me the picture of Sai Baba that he was devoutly attached to. That was my first contact with Baba. Very soon after that I got from Mr. Dabholkar a picture of Baba, a number of *Sai Lila Masiks* and a packet of Baba's *udhi* that came on a day. I was unwell; and on the second day, I got alright and started my worship of Baba which steadily grew thenceforward.

The beginning of my faith in Baba was marked by a remarkable dream or vision.

The picture I got from Mr. Dabholkar I took to my *pooja* room but when I was taking it near the picture of the Akkalkot Saint that I was already worshipping, some impulse made me withdraw the new picture. "Hallo! This is the Moslem's picture. How could it be placed next to the holy Hindu saint?" So thinking I kept it apart, a little distance from (and not in the same group with) Akkalkot Maharaj's picture.

I had a dream that night. In the morning, I first forgot all about the dream but when I began to worship I at once recalled the details of my night dream. In the dream, I saw a *fakir* robed like Sai Baba coming towards the *oti* or veranda on which I and some one else were sitting. I got up to welcome that *fakir*. Perhaps, I was going to make some invidious distinction. At any rate to prevent such a distinction being made, the person who was next to me told me "This (Sai Baba) is not different from Akkalkot" and I was directed to treat him on the same footing as Akkalkot Maharaj.

Recalling the dream, I rearranged the pictures and placed Sai Baba's picture along with Akkalkot Maharaj's and worshipped him.

By Baba's kindness, devotion to Sai Baba has increased by leaps and bounds not only with me but also amongst all the members of my family. I read up all available books on Sai Baba and my wife and children (and God has given me my quiverful) all have taken to Baba worship and show such a great zeal that in case I fail to attend to *arati* or *pooja* of Baba, someone else is ready to take it up.

At first, there appeared to be some exceptions to my felicity in this respect. My mother was living away from me for many years. But, by the grace of God and Baba, she came to live with me. But, at first, seeing the worship I paid to Baba's picture and my visits to Shirdi, she was displeased on the ground that Baba was a Moslem. But, Baba's kindness towards me and her was most remarkable. He worked a gradual change in her feelings. As she was not for Baba, I took other members of my family with me to Shirdi but not my mother. After 2 or 3 such years, *i.e.* in 1933, she wished to go to Shirdi and pay her respects to Baba's shrine, and asked my wife and daughter to see that she was taken to Shirdi. I was very glad to see the change worked in her. Baba's kindness made a great change in her attitude. Extremely orthodox though she was, she dropped her orthodox scruples when devotion to Sai Baba suggested the contrary course. She was well-impressed with all she saw at Shirdi. The visit to Shirdi was none too soon. Shortly after our return from Shirdi, she breathed her last at my residence at Thana. It was a great kindness on the part of Baba to have brought a change in her and given her *darshan* of the Samadhi just in time before she passed away.

I can easily multiply instances of Baba's kindness to me and my family. But, it is needless. It is enough to say that I feel Baba is guiding us and watching over our interests and actions in everything.

I shall give only two instances to show how other members of my family are sharing the kind and merciful care that Baba bestows on his own. My second son, Govind, was hungering and thirsting to have the joy of visiting Baba's *samadhi*, and Dwarkamoi at Shirdi. So in 1934 for *Ramnavmi* celebration when our family friends Mr. G. B. Datar and family were going to Shirdi, my son accompanied them. When he went to Dwarkamoi (*i.e.*) the mosque, he was alone with Baba's oil painting which is so vividly painted that Baba's eyes from the portrait seem to pierce into you, wherever you may stand in the hall. My son gazed with rapture at the portrait and closed his eyes. He heard then a distinct and audible voice "आलास काय?" (Have you come?) That is the parental affectionate greeting he had. He opened his eyes and found himself alone. There was no other to utter those words of welcome, but Baba. About 8 years back, my daughter was in the family way and we had taken her to our village at Khar (some 2 or 3 miles off Thana). When the delivery was to take place, there was no proper medical aid. My relations were blaming me for not providing a place at Thana for the delivery. My wife came and told me that it—the delivery—was obstructed. The child had evidently died and could not easily come out. There was great pain and anxiety was felt by the patient and by all of us. It was midnight or rather 2 A.M. when the condition was reported to be so painful and anxious. I was helpless. Suddenly, it dawned upon me that I had a safe resource in Baba's *udhi*. My wife took the *udhi* and applied it to my daughter. Within 30 minutes or one hour of the application, the child came out. It was dead, but my daughter's life was saved and our anxieties were at an end. A doctor came in the morning and wondered how it had come out. He thought that ill-trained people like the midwife would have thrust their hands in and created

danger of septic and possible postparturition troubles. He was surprised to learn that mere *udhi* without any physical interference resulted in the expulsion of the child, the placenta and everything.

All my girls take part in the service of Baba and daily perform their *arati* &c.

A week or so before my daughter's delivery, my son informed me that Baba had just appeared in his dream and called out "Nana, Nana. (meaning myself) Where is he? Why is he afraid? Apply my *udhi*." Though my son had told me this, I did not recall it at the time of my daughter's serious troubles; but instinctively I resorted to the aid of Baba's *udhi*. Long afterwards I thought over the matter and found that in my son's dream, Baba had given me a forewarning of the impending danger and shown me the way out of it. And when I failed to realise this at the critical moment, I was made unconsciously to utilise the very way he had mentioned.

XV

12TH SEPTEMBER 1936

Shamrao Raoji Shrotrie, Kayasth Prabhu, aged 55, Record Keeper, District Court, Thana, says:—

I visited Sai Baba at Shirdi only once. That was about 1909. When I went and bowed to Sai Baba, I sat in his presence and then a particular question cropped up in my mind. Baba told me to go to a Bai, saying that she was in the temple reading *Puran*. I went up and found an elderly (Brahmin) lady of about 50 years reading *Puran*. I sat and listened. Therein what she read to me was the answer to what cropped up in my mind when I was in Baba's presence. This was Baba's way of giving me a solution.

XVI

12TH SEPTEMBER 1936

Sadashiv Trimbuk Vadhavkar, Kayastha Prabhu, aged 68, Retired Goods Clerk of G. I. P. Ry. now living at Mahagiri, Thana, says:—

I was a goods clerk at Dadar some 28 years ago (*i.e.*) about 1909. I had a distant relation, a Tamane, who was a devotee of Baba. He told me to go to Shirdi and see Baba. So I went up about 1909 with my friend Tamane and engaged a *tonga* for going to Shirdi and returning back to Kopargaon.

When we went to Baba at the Mosque, we had left behind a couple of mangoes in the *tonga* for our own consumption and took the rest of the fruits which along with some tobacco and a quantity of copper coins I presented to Baba. Baba said, "Where are those two mangoes? Why do you keep them there? Bring them here." Baba knew the facts evidently by his own wonderful power. These were then brought and presented. Baba ordered all the fruits to be cut up and distributed as *prasad* to all the people that were present. He then smoked away. It was about 11 A.M. I felt very hungry, as my usual meal time was 9 A.M., and I had no meal that morning. But, out of delicacy, I said nothing of my hunger and merely continued to sit at the Mosque. Then some one came with a packet of *pedhas* and placed it before Baba as a present. Baba usually touches nothing, but on this occasion, as soon as the packet came, he opened it, and took up one *pedha*. It was a good-sized *pedha* and he threw it on to my lap. I was some yards off from him. I thought that it was *prasad* and a precious gift to be taken home and not anything that I should eat then and there. But, Baba seeing that I held it in my hand without eating said, "It was given to you not for keeping it." Then I was obliged to

eat it up. I felt that my hunger was half appeased. Then again, Baba picked up another *pedha* from the packet and flung it at me. This *pedha* at least is to be carried home, I fancied and retained it in my hand. But Baba again repeated his remark "It was not given to you for retention." So I ate it up and felt my hunger wholly appeased. Baba did not throw any more *pedha* at me nor did he give any *pedha* to any of the others present. Baba evidently knew of my hungry state, half appeased state and fully appeased hunger without a word from me.

Then after *arati* was over, the question of food for me and my friend had to be considered. It was very late, too late to start cooking. But Baba had evidently anticipated things. We learnt that he had told the retired *mamlatdar* (probably Balasaheb Bhate) in the morning that he would go and dine with him. So extra meals were ready at that gentleman's house. When the *arati* was over, Baba told him to take us two and a third Brahmin stranger to his house and feed us. We were the persons to represent Baba and we had a satisfactory meal.

At the time when Baba was sending that official to us at his place to feed us, he said to him "This young man (referring to me) has needless anxiety. His business is already accomplished." That gentleman came to us and reported Baba's words and asked what for we had gone to Shirdi. The fact was that I was anxious to get *upadesh* and hoped that Baba would give me some *upadesh*.

In the afternoon, the *tonga* man was hurrying us up to go back to Kopargaon. Some people told us that Baba did not usually permit people to get back the same day they visited him, but we had to go for two reasons: first, the cartman had to be paid his return fare even if we did not start that day. Secondly, I had got away from

my office by reporting myself sick and had to present myself before the Railway Medical Officer at Dadar on the following morning.

Anyhow, we told the *tongawalla* to wait and sat before Baba. Even there the *tongawalla* came. Baba looked at his face and asked him to go away saying "Where is the hurry?" Then, any way, he knew my other difficulty and so gave us leave. He told me to take *udhi*. I took it and we came away. His parting words to me were "Have no anxieties. Your business is already accomplished." It was not clear to me what business of mine he was referring to or he could refer to as already accomplished. The only business I had with him if it could be described as business was taking *upadesh* and it was not accomplished for he gave me none. I returned to Dadar and in 7 or 8 days, I had a dream. In that dream, my family priest who was at Indore at that time came to me to give me *upadesh*. When I woke in the morning, I had no intimation by letter or otherwise of the priest's visit; but, in a few days, he suddenly turned up at my office and said he would stay with me. I told him of the dream. He said he knew that and had gone to me then specially for giving me *upadesh*. But, he did not tell me how he happened already to be aware of my dream. Next morning, after due and proper performance of the requisite ceremonies he gave me formal *upadesh* a regular initiation to *Siva Mantra*. I am a *saiivite*. Thus, my business was accomplished. And as evidently the priest intended to give it to me sometime earlier, Baba's words were real statements of fact, or powerful words that forced the intended business into the mind of my priest (who lived at Indore far away from Shirdi and who had not gone to Shirdi.)

[This gentleman is a devotee of Hubli Siddharud Swami and went to Shirdi only once after the above visit and that was in 1935 in grateful memory of Baba.]

XVII

13TH SEPTEMBER 1936

Dattatreya Vithal Vaidya, S/o. Vithal N. Vaidya, Kayastha Prabhu, aged 25, Clerk, Treasury, Thana Collectorate, Thana, says :—

My father Vithal N. Vaidya is a retired Railway employee living at Karachi and has long been a devotee of Sai Baba. But, he has a dislike for expressing to others his own experiences relating to Baba.

My father's first visit to Shirdi Baba was when I was very young—indeed so young that I have hardly any recollection of that visit. My sister Chabu, a small child then, had suddenly an attack of fever on the day fixed for starting to Shirdi; and he had to take the children with him. Our relations, therefore, opposed his idea of starting. But, his strong faith in Baba made him stick to his first idea and he was prepared to go and did start with the sick child. By the time we reached Kalyan, the child was alright—as fever had disappeared. Thus, his faith in Baba was justified and strengthened. He went and took *darsan*. He was anxious to return in proper time and asked Baba for leave. But Baba detained him for several hours beyond the proper time for starting in spite of his informing Baba that he must proceed at once to join duty on the morrow. Some 4 hours or so after the proper time, Baba gave him leave. But my father thought it was useless to start then for Kopergaon station, as there would be no train available. But Baba having given leave, he was told that it was not right for him to continue at Shirdi and that he should start at once. He started and when he reached the station, he was surprised to discover that the train by which he wanted to go to Bombay was 5 hours late and had not arrived. It came soon after he went and he reached Bombay in due time.

My father fell ill at Thana in 1933—1934. Severe type of pneumonia it was. Dr. Chipkar was despairing of his recovery. He had fever for 21 days and the temperature was yet high.

My father was, however, even during his illness, praying to Sai Baba. On that 21st day at 9 P.M. my father had actual vision of Baba—though none of us at his bedside could see Baba. My father cried "Baba has come and wants bread and onions." As we did not see Baba, we thought our father was delirious and that really there was no reason to fetch bread and onions. Then my father was angry with us and asked us all to clear out. We left the sick room and stood outside, but quite near to hear what passed in the room. We could hear Baba talking with my father. Then we heard Baba addressing some 2 persons present there and asked them to go away. They, however, protested and wanted to take away my father with them. Baba objected and asked them to clear away and forcibly struck the earth with his little staff. And evidently these two persons went away. We heard no more of their voices.

Baba left the sick room telling my father to drink plenty *i.e.* 1 lota-full of cold water. Then my father called for me and for drinking water. As the doctor had forbidden cold drink, we hesitated but at the insistence of my father, my mother who had faith in Baba, gave him water. He drank 2 or 3 cupsful of cold water. He perspired and the temperature was rapidly coming down—a fact which we ran up at once to report to the doctor. Doctor came up at once and wondered at the sudden fall of temperature, and its being brought about by cold water being taken. He gave some injection and next morning he declared that my father was beyond danger. Thus, the crisis of my father's life was tided over by Baba's appearance and help. On some previous, critical

occasions we heard our father say Baba is come and wants bread and onion.

Last year (*i.e.*, 1935) my sister Chabu had to be married. My father was anxious about it and was inquiring for a suitable match. One match was almost settled but suddenly fell through; that made my father still more anxious. As usual, he was praying to Sai Baba. One night he had a dream. There he was told that a letter from Pandharpur side would come and following that would settle matters and that he need not be anxious. Within 15 days of the dream, one Dingre of Pandharpur wrote a letter to him proposing a marriage with one Mr. Dixit of Pandharpur. Very soon, that marriage was settled and celebrated.

XVIII

14TH SEPTEMBER 1936

Sankar Balwant Kohojkar, B.A., Kayasth Prabhu, aged 41, clerk in Bombay Collector's Office, living at Thana, says:—

My late father Balwant C. Kohojkar a retired *mamlatdar* visited Sai Baba in 1911. Baba gave him an affectionate parental welcome, and patted him on the back. Baba said to him "Will you live in the *mutt*?" (*i.e.*) at Shirdi. My father lived there for about 7 days. When the time came for leave taking, Baba told him "Go anywhere, Baba is after you." Subsequently, (*i.e.*), till my father's death, a few months back, whatever mishap may befall, my father found that he was helped by Baba. My father went only once.

During his stay at Shirdi in 1911, *Datta Jayantee* occurred. About 5 P.M. or so, Baba was seated at the mosque with devotees around him. At once, he said "I am having the pangs of labour. I cannot bear it.

I am about to be delivered." Evidently, he was identifying himself with Anasuya, mother of Datta, who at that time had her pains of labour and was undergoing sympathetic pain.

At twilight time, (*i.e.*) shortly after the above incident, he drove out all people from the Mosque and again after a little while, he called all people to come into him. Then he was in glee. This is accordingly to the *purans* the time of Datta's birth. People all went in and among them, my father directly entered the mosque; what he saw on Baba's seat and in place of Baba's figure was a small child, charming three-faced figure of Datta (*i.e.*) Datta, as an infant. That view he had just for a moment. Then, instead of Datta figure, he saw at the identical spot Baba in his usual dress and form. Just imagine what his feelings must have been at that time. He vividly realised that Baba was Datta.

On the day of leaving Shirdi and after taking the parting *udhi* at the Masjid, my father had gone through the lanes and houses that block the view between the main road and the mosque. There, at the main road, he had a strong feeling that this view of Baba might be his last, and so he desired to see Baba once more. Just as he formed that wish in his mind, he looked at the *lendi* side and there peeping through the hedge was the face of Sai Baba. What a wonder of wonders! He had left Sai Baba behind at the mosque and Baba had not accompanied or followed him. Yet, at the moment when he entertained the desire to see Baba's face for the last time, Baba's face appeared at a hedge about 100 or 150 yards away from the mosque. That was the last time he saw Baba, and so Baba said "You are going. Well go."

I had not accompanied my father on the above occasion, but my father has mentioned this to me and others.

I have personally little experience. As a boy, I got a small photo of Sai Baba in my pocket. Since that time I progressed well in my studies and in life. I have given that little photo to my sister. I am worshipping Baba even now.

In 1930, I had a serious accident that threatened to cut my life short at once. I had dysentery and I mistook a bottle of phenyle, while I was in half sleeping condition for water and swallowed most of it. That resulted in my passing into a deranged state and for four days, I was unconscious. The attendant Dr. Chipkar feared it might prove fatal. But, I recovered after the fourth day. Just at that time, as I was regaining consciousness, I had a vision. I saw the figure of a young athletic Moslem (bare-headed he was,) beating all round (*i.e.*), on the wall and the floor of my sick room with his staff. At once, I concluded that it was my patron saint Sai Baba that had come and saved my life.

In 1934, I felt a strong impulse that I should at once proceed to Shirdi and have a *darshan* of *Samadhi* and Dwarka Moi. When I went into the Dwarka Moi, I felt thrilled by a current passing through my body (just like an electric current) at the sight of Baba's portrait. At first, I could not keep looking at that portrait. As I left it, I was full of the feelings "God is here."

XIX

15TH SEPTEMBER 1936

Ramchandra Ramkrishna Samant, Esq., B.A., Brahmin, Landholder, 45, Turner Road, Bandra, says:—

I visited Sai Baba thrice during my life time. The first time was at the *Guru Pournima* of 1912 and was in the company of my father-in-law, Annasaheb Dabolkar and my wife. I had not then become a believer in Sai

Baba ; but I went at the instance of my father-in-law. He had vowed to take his daughter and son-in-law to Sai Baba. So I had to go. On my parental side, there was no connection with Sai Baba ; but there was intense religious fervour. My great grand-father "Bhagat" Lakshman Arjun Samant was a very devout and regular pilgrim of Pandharpur Shree Vithoba. His ochre-coloured (Chhati *i.e.*) sash, his clothes and vessels etc., which he regularly carried at each *Ashadi Kartikai* are still preserved as heir-looms and I took the ancestral sash to Pandhari, for dipping it into the Chandrabhaga. My grand-father, a bhakta of Vithal was deeply devoted to Shankar also. Every afternoon, he carried on his meditation with concentration and *japa* of Shankar with *Namavali*, and I, his grandson, was his pet. Yet, I was not allowed to disturb his prayers. At night, he recited *Haripatha* and at dawn, he had *Bhajan*. At his death, at the age of 59, there was a very memorable scene. He grew *virakta* and said 'My close of life has approached :'
 वाट वेल आली उभा पाडुरंग वैकुंटीं श्री रंग बोलाविले । He (referring to Shri Pandurang sitting on a box in white dress) had come to take him to Vaikuntha and that the heavenly visitor had given him 1 *ghatka* (*i.e.*) 24 minutes to take leave. Then he called his sons, daughters &c. one after another. The ladies (*i.e.*) his daughters etc. he did not call by their usual names. One he called Ganga, another he called Bhagirathi. He called them by the names of holy *tirthas* and bade them good-bye. He called my weeping father and asked him to take courage.

भवाचें भयें काय भितोस लंडीं ?

धरीरेमना धैर्य धाकीसी सांडी.

To me, he gave blessings saying he would protect me as soon as I should think of him and that he was always before and behind me. The words he uttered were

words quoted appositely from Tukaram, Ramdas, etc., and not his own words. This was in 1899.

After such talks in a highly spiritual vein, he peacefully passed away, it is believed to Vaikuntha. My father was not quite so advanced. He visited Pandharpur and told me that to keep up the family traditions, every member of our family should go to Pandharpur at least once in his lifetime. When he died, he was conscious up to the last moment and as death was approaching, he said pointing to the south "मलान्यायला आले आहेत मीयेतो" (*i.e.*). They have come to take me. I am leaving. (1911.)

I sucked in these holy and purifying ideas and ideals in my early years; but the education I went through tended in quite the opposite direction and was quite powerful enough to deaden and stifle the feelings and sentiments of earlier years.

At the time of my marriage (June 1911), I was just beginning to suffer in health (from albuminuria, hereditary) and I was on diet (*i.e.*) at night I would take no solid meal. I had the beginnings or seeds of faith in Sai Baba, having heard grand accounts of his powers. But, my spiritual numbness still continued. I was just prevented from descending to scoffing. I simply ran with the current, or rather went through all that my father-in-law and others went through, merely out of a desire to keep in conformity with my surroundings. Others went and bowed to Baba and I bowed. Baba clearly perceived my mentality and ultimate possibilities and remarked about me in ref. to Mr. Madhavrao's, bidding me bow to Baba at that time, त्याला पायां पडायला नेट लागतो (*i.e.*) He requires pressure to be brought to bow at the (Guru's) feet. But that gentle pressure was being very slowly applied. I was also by his kindness made the recipient of favours, the effect of which would also be to increase my faith in him. Baba was informed about

my trouble (Albuminuria) and my getting weaker on account of inability to take the food that others took in usual quantity and at the usual times. Baba said that I would get alright. Perhaps, the full words were अछा अच्छा करेगां.

The words of Baba came true. I was observing diet and taking medicines now and then for a short time as a precaution and had my regular or periodical urine-examination. Thereafter, the trouble stopped and I resumed my normal food eating.

In 5-6-1913, my first child, a daughter was born (*i.e.*) about 11 months after my first visit to Baba. It was in 1913 I was appointed to be Chairman of the temple committee to look after Tungreshwar Devasthan at Bassein.

At the *Guru Pournima* of 1915 was my second visit to Baba, as before in company with my wife and father-in-law. There was nothing notable at the visit itself to record. But something that took place in February 1915 may be recorded to show how Sai Bhakti and Sai's protection were going on, at least subconsciously.

In that month, on a particular day, I was trying to get up a bedstead; during my convalescence, at my house, at Arnala, I suddenly had a fit and fell down. My wife feared that consequences might be serious, and others also were soon drawn to the place. But at that time I had something like a vision. I saw some 8 or 10 dark beings with spears and shields round me accoutred in the accepted यमदूत fashion and I said to myself "What is all this? Why are they beating me?" I did not feel any pain but still I had the feeling that I was being beaten. Simultaneously, there was light and I saw a hand moving on and sweeping aside all those dark beings who stood respectfully away from it and there was portion of a white कफनी (gown) below that hand.

Then I woke to full consciousness and picked myself up just as a crowd of persons was gathering round me. I had not sustained any injuries personally by the fall. The only damage done by the fall was that my spectacles fell down and broke. I perceived a peculiar odour at the time of my vision. Of course, my relations believed that I was saved by Baba and now I recognise that the hand seen by me was Sai Baba's. This strong faith I had not in 1915 but it came to me in 1927 after seeing how Narayan Maharaj's power worked.

In 1918 October, just a week or ten days before Sai Baba passed away, we went up and took his *darsan*. I had taken two little sons along with the other members of the family and while there they had diarrhoea. In other places, one would make them fast or give them light liquid nutrition; but here at Shirdi, Baba was asked about them, and he said "Feed them on "शिरा" (*i.e.*) sweetened semolina (boiled with ghee). They ate that and got alright in a week. I know personally that my father-in-law when ill was, by Baba's order, fed on food which ordinary rules of prudence would avoid in cases of illness. But obedience to Baba's orders did not result in any harm.

It was in 1918 that Baba first asked me for *dakshina* and that several times I gave him such sum as he asked for. He did not compel me, thereby to borrow for that purpose a course which I would not like at that place. He stopped asking me before my pocket money was exhausted. Another fact I noticed about these demands was that whenever he asked me for money, I was then having in my mind feelings of distrust in spirituality. I did not then pause to reflect, if the figures mentioned in his demand (*viz.*) 25, 15, 10 had any allegorical meaning or were allusions. On some occasions he told me, "Go and sit in the Wada." I literally carried out his

bidding by going to Mr. Buty's building where we stayed and sat by my father-in-law. Long afterwards, I was told that the words meant "Go and listen to the *Purana*, that is being read in the Wada." I will narrate next, when my faith in Sai Baba came up to its present pitch of belief that Sai Baba is both Man and God and that divine powers and divine nature were part and parcel of Sai Baba.

One of my sons began to be seriously ill in August 1926. It had a very protracted course and during its course diverse diagnoses were put forward and diverse treatments adopted by eminent doctors. But, after all efforts, there was no improvement. Things seemed to point in October 1927 that it was a hopeless case. I had given up hope. Then my sister-in-law said that we should take the child to Narayan Maharaj of Khedgaonpet. That was done, Maharaj said "बरें होईल तीर्थ च्या." (*i.e.*) "He will get alright, take this *tirtha*." That was the turning point. The same doctor with altered treatment continued; but the child began to improve and in 6 months' time, all danger was passed. Later, he picked up more health and strength and that boy is alright. The turn that came with the words of Maharaj convinced me that it is absurd to put *satpuruṣh* like Sai and Narayan Maharaj on the same level with other human beings, whose words had no power; and that the former were justly placed on a rough pedestal of their own that may be described as the "human and divine." "Thou art human and divine"
—*In Memoriam* (Tennyson).

From 1930, I got more phenomena about saints. In that Tungareshwar temple, there was a saint Naga Bua. He was a *ganja* smoker. In 1930 he passed away at Tungareshwar. That very night at 11-30 P.M., I was half dozing in my room at Bandra when suddenly I was getting choked as it were, with the smell of smoke that

entered my nose, throat etc. I got up and finding only my wife in the room asked her "Are you smoking?" Of course she never did. She asked me "What is it you are saying?" I felt the force of her remark, but I was still feeling the smoke strong in my nose and wondered how that smoke had got into my room. But she did not smell it.

Next morning as I was motoring in a village, accidentally, the then chairman of that temple committee turned up and stopped my car and told me that about 2 A.M. during that night, the Naga Bua had died and asked me what arrangements should be made for disposal of the remains. So about the time of his departure that saint had gone over to my room. When my friend told me of the death, I recognised the smoke and smell I had in my room as that of Naga Bua.

In 1918, when Sai Baba came in my dream and swept away the dark beings, I perceived a peculiar odour, which I have learned to identify with Sai Baba.

Baba had spoken a little regarding my past births etc. to Nana Saheb Nimonkar in my presence although I could not distinctly hear it; but the latter died before I could ask him as to details.

XX

16TH SEPTEMBER 1936

Bapu Rao N. Chandorkar, S/o. Nana Saheb Chandorkar, Brahmin, aged 40, Landholder, Gograswadi, Dombivli, (near Kalyan) G. I. P. says :—

I was taken as a little boy to Sai Baba by my father Mahlsapathi, worshipped Baba applying *gandha* (i.e.,) sandal to feet, head &c. None applied sandal paste to Baba's forehead. I was the first, who, as a child of 4, innocently applied it to his forehead just as we apply it to

all the gods we worship. After that time, others were allowed to do so. This was in 1900.

My father told me that Baba explained the *Gita* to him in 1900—1902, in the style of the ordinary learned pandits, expression by expression, and without the use of mystifying parables or symbology &c. After 1902, Baba began use of mystifying parables or symbology &c. Then my father went on transfer to Jamnere. My father said that Baba knew Sanskrit and that he had explained the stanza तद्विद्धि &c. very well. My father told me that Baba had *adwaitamata*. But, what *adwaitic* idea he explained or put forward was not stated to me. We were all concerned with Baba's *chamatkaras* prophecies, *goshties* (*i.e.*) moral talks &c. and we did not mind about philosophy at all. My father said that after 1913, the crowds that flocked to Baba were too heavy and there was no more peace for Baba, and that Baba once said with tears. "No one cares to take from me what I am prepared to give abundantly. But they want from me what I am unable to give."

Baba once told my father about *chamatkar* something very interesting. It was about 1903-1904. My elder sister Minathai, had been helped at delivery by Baba with *udhi*, sent through a Gosavi. That child, however, died very young. My sister also was widowed at that very early age and had no other issue. This cast a gloom over all of us. My father and all of us went to Shirdi. My father went and sat before Baba glum—in sullen silence. Usually whenever he went, Baba would question him and he would talk and all would be cheerful. Now, on this occasion, there was a sad sullen beginning. This continued for some minutes. Then Baba broke the ice.

Baba : Why are you so silent ?

C: (*i.e.*, my father) :—Baba! You know everything. While we are under your care, these calamities have befallen us,—bereaved of child, and son-in-law &c.

Baba: If you care for child (or son-in-law) and come to me for that, you are mistaken. You need not come to me for these. These are not in my power. These (*i.e.*, birth of child and death of relatives) are dependent on *poorva karma*. Even *Parameswar*, the great God who has created the world, cannot alter these.*

Do you think he can tell the Sun or the Moon, 'Rise some 2 yards farther away from your usual or appointed place.' No, He can not and will not do that. That would produce disorder and chaos.

C.: If that is so, how is it that you tell some one "You will have a son" and he gets a son, and you tell another "You will get appointment" and he gets it? Are these not *chamatkaras* of yours?

Baba: No, Nana. I do not do any *chamatkaras*. You have your village astrologers. They work 2 or 4 days ahead and give out their predictions. Some of them come true. I look further ahead. What I say happens. My art also is a sort of astrology. But, you people do not understand this. To you, my words look like *chamatkars*, because you do not know the future. So, you regard events as proofs of my miracle working power and you turn your reverence on to me. I, in my turn, turn your (भाव) reverence on to God and see that you are really benefited.

Baba spoke some numerous *goshties* but I do not remember them now. In 1913—14, my father was unwell and on long leave. So, he went and stayed at Shirdi. My mother also was there and we. When they

* There is no armour against Fate
Death lays his icy hand on King's.—*Shirley*.

were by Baba's side and I was worshipping him, he (Baba) said—

मी आतां जाईन बापूचे पोटीं जन्म घेईन ।

दोवेळीं नानाची मान (घट) ? अशी अशी हलत असेल ॥

(and moved his *hand* like the shaky neck of an old man) (*i.e.*) "I will go away now. I will take birth as the child of Bapu. At that time, Nana's head (or wrist) will be shaking thus and thus."

My father construed this to mean that he (my father) would not die till a son was born to me. Unfortunately he died in 1921. During the fatal illness, I remembered this prophecy and hoped my father would survive, as I had not even got married and had no son, of course. But, Fate willed it otherwise and my father died in 1921. I got married in 1922. My father's head was never shaky.*

All *mantras* that Baba spoke or recited were Arabic or Persian &c. and not Sanskrit, so far as I know. Kondaji and Baba recited *fatias*. When 'sera' was placed on the niche (*Caaba*), when brought by people, Baba and Kondaji placed it repeating something in Arabic, Persian or some such (to me unknown) language. My father never said that Baba spoke out or spoke of *mahavakyas*. It was about 1908, my father was working at Pandharpur, we, *i.e.*, I and he went to Shirdi. Baba had asked him to prepare पुरण पोली for *naivedya*. That was offered to Baba. My father asked Baba to go down to his quarters to eat.

Baba :—Go, I will come.

My father knew that Baba was not intending to come in his physical body and so returned disappointed. Madhava Rao Deshpande was present at the talk with Baba. Baba told him after my father left the mosque in

* But Nana's hand was shaky for a time.—B. V. N. S.

that mood, "Tell Nana, that he has been so long with me and yet not grasped the fact that Baba is in every ant, and every fly &c." Baba said he was in all creatures. That is the highest truth I have heard from him directly or indirectly. I do not remember if any pantheistic utterances came from him. I have not heard if he spoke long sermons on Vedantic lines. He generally spoke on common matters, (*e.g.*) "Give alms. Do good. Speak the truth" &c. He told me when I was a boy: "Hearken to the words of your parents. Help your mother in her tasks. Speak the truth and truth alone." Never a word did he talk to me about *mantras* or about God.

I have firm faith in him as my protector. All my life is supported and maintained by him. I cannot give instances but I feel that he is guiding me and guarding me and protecting my interests and looking after my welfare.

XXI

17TH SEPTEMBER 1936

Chandrabai, aged 66, wife of late Ramachandra Borker, Ville Parle, says:—

I am a worshipper of Sai Baba for the last 40 years or so. I went to see him at Shirdi 20 years before he expired. You see here (in this bungalow) he is the God that I worship. I still retain a good quantity of the *udhi* which he gave me each day with his own hand in small quantities and this I have carefully preserved—as it has great virtue and potency. I have also this sacred *tayith* enclosing Baba's tooth, which he gave me as a memento.

I have had deep devotion to and powerful response to my devotion from Sai Baba. When I went to him about 1898(?), the present masjid had not been built, nor the Wada of Sathe which came after re-building of the masjid. Baba was then sitting under the *neem* tree

which is now in Sathe's Wada. I saw Baba filling his *panthis*, (i.e.) lamps with water, instead of oil, after drinking away the little remnant of oil mixed with some water. I saw also his lying on a plank in the Masjid hung up from the ceiling with strings made of slender shreds of cloth. There were lamps on the plank, whereon he lay. No "bigwigs" were coming then. Whenever I went there, I put up in the house of some villagers.

Baba's kindness to me was very great. (Even as she referred to instances, she was overcome repeatedly with emotion, shed tears and had frequent breaks in her narration, being unable to continue it by reason of her feelings). My husband Mr. Borkar never went and saw Baba; but even to him, Baba showed great kindness. In or about 1909 my husband, who was an engineer, was engaged for the construction or repair of a bridge at Pandharpur. His residence was, therefore, at Pandharpur. When he was there, I had gone to Baba at Shirdi and was serving him. One day Baba told me, you had better go to Pandharpur and I will go with you and added that there was no difficulty for him to travel and that I should start expeditiously. So I started. I did not know what had happened there. When I reached that place, I found that my husband was not there, that he had resigned his work there and gone away to Bombay. That information I got there for the first time and I was in great straits and sorrow. I had just a few rupees with me and had taken two companions with me. I had just money enough to take us back upto Kurdwadi. We went there. I had got thoroughly moody and was brooding over the situation. Suddenly, a *fakir* appeared before me, and asked me what I was brooding over. I evaded replying to him. He told me that my husband was at Dhond and that I should go at once with my two companions to Dhond. But, where was the railway fare to come from, I enquired. Then, he immediately delivered

3 tickets for Dhond and went away. I took the tickets and with my companions boarded the train for Dhond. Meanwhile, my husband was at Dhond drinking tea and sinking into half dazed condition or a reverie. A *fakir* appeared before him and said "How is it you are neglecting my mother. She is coming down by the train in carriage No. such and such" and gave him the number of my carriage.

He was startled and got up saying "Who is this that is taking me to task?" and looked up. But the *fakir* disappeared. When the train arrived, I stepped down and my husband was there to receive me and take me to his quarters. My husband told me of the *fakir's* appearance before him and wanted to see a photo of Sai Baba whom I was worshipping. I showed him the photo and he recognised therein the *fakir* who came to him.

On a *Guru Purnima* day before Upasani Maharaj, who is my *Gurubandhu*, left Shirdi for Kharagpur, Sai Baba asked me to take *pooja dravya* and *naivedya* and worship Maharaj. I went and worshipped him, telling him that it was Baba's order and Maharaj did not prevent me from doing that worship. But, after that day, I never again worshipped Maharaj. My attitude towards him is what I should have towards a *Gurubandhu*. I do not hate him as so many Shirdi people do. Sai Baba has often said that we should not harbour feelings of hatred against any, nor entertain feelings of envy, rivalry or opposition or a combative disposition towards others; that if others hated us, we should simply take to *nam-japa* and avoid them. But, my attitude towards Upasani Maharaj has been misunderstood by him and others. Two years ago, I went to Sakori to help in establishing a proper arrangement about recent changes in the *panchakanya* establishment of his. But, apprehending my attitude to be hostile, he never gave me the chance of a free private talk with him and I returned.

Sai Baba's kindness towards me and mine was manifested even in 1918 before his expiry and even afterwards.

Some three months before Dusserah of 1918, he was thoughtful of my welfare, especially my welfare after he should leave the body. He told me "*Bai*, (that is how he addressed me) *you need not hereafter trouble to come and see me here. I am with you wherever you are.*" (This lady melts into tears as she narrates this). So kind he was and his words are ever true. I went away then. Just at the Dusserah following, when I was at Panchgani, I got Mr. H. S. Dixit's message that Baba was often thinking of me and that Baba was not likely to survive even for a short time. I went to Shirdi in time to see him pass away. I gave him some water at the last moments, and Bagya did the same. Baba leaned back on Bagya and expired.

After this, I visited Shirdi once in 1919, and once in 1933. But, Baba, as he promised, has ever been with me and helping me wherever I remain. I have composed some verses and communicated them and my experiences to the *Sai Lila Masik*.

In 1921, my husband fell down from a carriage and his leg broke. I took him up and applied *udhi* and paste of Biba nut, *jongla* (ata ?) and *thagdipala*. In three months' time he got alright.

In 1921, I also got a child. That was also Baba's grace. In 1918, when I was aged 48 and had not conceived at all, I naturally yearned to have a child, though lay-people and doctors alike would declare conception thereafter out of the question.

But Baba knew my desire and in 1918—

Baba : *Bai*, what is your heart's wish ?

I: Baba, you know everything. What is there for me to tell you?

Three years thereafter, my menses stopped and after some months, Dr. Purandhare diagnosed my condition as one of internal tumour and proposed to remove it by operation. I protested and said that I would bide my ten months' time and then decide. He opined that in my fifty-first year, after long continued absence of conception, there was no chance of my having any child. But Sai's grace made the impossible possible, and a son was born to me on *Dhanathrayodashi* day (*i.e.*) 3 years and 2 days after Baba attained *Maha Samadhi*. And for that delivery, which took place at Chembur, I had neither doctor, nor nurse, nor any medicine. I attended to my regular duties during the day preceding delivery and at night, I had an easy and safe delivery. All that time and for 9 months previous, I had numerous complications. My legs etc. were swollen. I had carried on a fast for months taking hardly any food, but more often water and *udhi*.

Baba's grace was shown again at the time of my husband's demise. Two months before that event, Baba was preparing my mind to face that calamity. He appeared in a dream and said to me "Have no fears. I will take away Sri Ram." (My husband's name was Ramachandra). I said "Baba, take me away first." Then Baba replied that there was much work for me to do and that I should nerve myself to survive my husband and do the duty allotted to me. I communicated this dream to my husband. He made light of it, saying it was only a dream. That was about two months before the close of the *Chaturmasya*. Sometime later, he developed serious kidney trouble and hiccough supervened. The end was perceptibly drawing near. Then he said to me, that he felt his end was near but that he wished earnestly

that he should die after *Chaturmasya* was over. But at or immediately after he was saying this, symptoms of the close of life were being manifested. His limbs got rigid and he passed into unconsciousness. I prayed to Baba to spare him at least for the remaining days of the *Chaturmasya*. The next day, he regained consciousness and limbs lost their rigidity. My husband was more cheerful. Then the 7 days or so of *Chaturmasya* lapsed. *Kartik Purnima* (1934) came and also *pratipada*. That day at midnight, he took tea and then told me to go on with *arati* (of Baba) and to utter *Vishnu Sahasranam* loudly. I did as directed. This was going on till morning when the doctor came. They were talking hopefully. But I knew that he would pass away by noon or in the afternoon. I gave him Ganges water to drink. He drank and a little later he was saying "Sri Ram, Sri Ram." A *chokra* came and called him "Baba," he got up and saying "Oh" and as he said "Sri Ram, Sri Ram" he passed away. I was by his side praying to Baba and Sri Krishna that he may be taken to the divine feet. He thus passed away with full *smaran* of God and Baba. I saw the grace of Baba in securing for him such a good end.

After he passed away, I had to look after my son and this building &c. Some relations were giving me endless trouble and threatened suit etc. So, I had to get Rs. 14,000 to pay it to them to secure this house, etc. from further troubles. Then some evil-minded persons thrust into this house lime fruit charmed (*i.e.*, filled with black magic), so as to do harm to us and to prevent any one becoming our tenant in this house. Sai Baba appeared to me in a dream and told me of this. I then sent some one to go to Goa to our family deity Devi and there they secured her intervention to break the black magic and spell of our enemies.

XXII

19TH SEPTEMBER 1936

Balwant Hari Karnik, aged 54, employee in Bombay Customs Department, Ghodbunder Road, Bandra, says:—

I am a worshipper of Sai Baba. I attend to domestic worship of Baba and I regularly visit Shirdi every year.

My faith began with listening to Das Ganu's *kirtans* about Sai Baba. I went to Sai Baba first in 1911. His eyes so powerfully impressed me with faith in him—though I had no talk with him. I resolved to visit him every year. My parents visited him soon after I did. After that, we had regular family worship of Sai Baba.

I have no experience to report about Sai Baba. I almost always went to him without special reasons or requests to make. In 1918, *Guru Poornima*, it occurred to me that I might ask him about my spiritual welfare. But, he was in a very unfavourable mood and so I was going away dissatisfied. But, as I was getting into my *tonga*, Nana Wali came to me, embraced me and said: "अज्ञा तेरा अच्छा करेगा."

In 1928, my wife, who had seen Sai Baba and developed Sai Bhakti, passed away. Before the fatal hour, she was unconscious for 6 or 7 days and was suffering from post-parturition troubles for 9 months. I took Baba's photo and placed it before her. Just before dying, she got conscious, folded her hands and made *namaskar* to Baba's picture and to me and told her elder sons to attend to the younger ones and passed away. This was very great grace of Baba to ensure her peace and a *sadgati*. (अनायासेन मरण).

I use the terms *sadhu*, *sant* and *sat purusha* as having the same meaning.

Baba took from me a *dakshina* of Rs. 10 at my first visit. That left me without money for the return journey. But, just at the critical moment, my friend Mr. Toser (now Swami Narayanashram of Wai) turned up and lent me the necessary sum.

Once, I and my wife wanted to go to Pandharpur and other holy places and so took Rs. 100 with us. But first, we went to Baba at Shirdi. There, on two days, he took away as *dakshina*, the entire amount and we had to give up all idea of pilgrimage to other places. Evidently, Baba wanted us to feel that Shirdi was Pandharpur and all other holy places put together. "At the feet of the *Sat Purusha* are all holy *tirthas*." Then, after all our money had been taken, Baba gave us leave to go. Then I told my friends of Shirdi that I could not go as I had no fund. They said that after Baba gave leave, it was wrong to stay on. Then suddenly, Mr. Toser came and got for me a loan from some one, the amount required.

My feeling in paying *dakshina* to Baba was that as he was feeding and helping so many *fakirs*, poor people &c., money given to him was good charity.

One effect of my contact with Baba is that I got premonition of coming evils and courage to face them when they come.

XXIII

25TH SEPTEMBER 1936

Vinayak Appaji Vaidya, Kayastha, aged 45, clerk, Bombay Port Trust Chief Accountant's Office, Parasuram Buildings, Versova Road, Andheri says:

I listened to Das Ganu's *kirtan* and so went to Shirdi for Baba's *darshan* in 1912 during Easter. Later visits were after Baba passed away. Since 1923, I go there every year—especially for *Ramnavami*.

In 1933, I stayed at Shirdi for 20 days. I have given an account of my experiences in *Sai Lila Masik*, about visions I had and the use of *udhi*.

In 1927, my wife suffered from consumption. She suffered 8 months and there appeared to be no hope of her recovery. I took her to Shirdi. In 4 days, her fever stopped. I returned to Andheri at once. Ten days later fever started again. That is, there was a relapse. I thought that her case was hopeless and that I should only take her to a village. But, Baba came to her in a dream and said that she would be alright. In fifteen days' time, the fever stopped. Thereafter, her weight began to increase. She recovered completely and has begotten 4 children thereafter. She is in good health even now.

In 1923, Baba appeared in a dream to my wife and told her that a case would be brought against me and that she should tell me not to fear. A case was soon after that brought against me. But it ended in my favour.

Once on a Thursday in June, Baba appeared before my wife and wanted a *patka* (a towel to tie round the head). She had none. So she gave him some rice and *dhal*. He received that and disappeared. My wife has not seen Baba. But from her description of the visitor, I infer that it must be Baba. I am sure Baba is behind me, in everything. Every time difficulties come, I get over them with his help. In 1933, he appeared to me in a dream. I gave him Re. 1 then. He returned it to me and said "Take as much as you want." In one month of that, I got promotion unexpectedly.

Ten years ago, my brother's daughter, aged 3, had fever for several days. Doctor's treatment availed nothing. It was at 105°. The end was thought to be nearing. I gave her Baba's *udhi*. In 3 or 4 days' time, she got alright. She is healthy and vigorous even now.

27TH SEPTEMBER 1936

Mr. B. V. Dev, Retired *Mamlatdar*, Station Road, Thana, says :—

You wish to know if Sai Baba spoke anything about or advanced any person to *adwaita avesta*. I doubt if any-one, who went to him was an *adhikari* for such a course. There were Nana Saheb, H. S. Dixit, Dabholkar and Mahalsapathy with him. Perhaps, these were in the front rank of his devotees. Each had his merit or characteristic. Mahalsapathy was very meek, obedient, pious and firmly adhering to "Holy Poverty" and Baba kept him to it. Dixit was blindly obeying Baba and had firm faith in him and was made to study Eknath to promote his spiritual condition. In these matters, he was but a beginner. Mahalsapathy had neither learning nor culture. Nana Saheb Chandorkar knew Sanskrit and was a student of the Gita. When he was mumbling Gita to himself, Baba asked him to repeat it aloud. He then repeated तद्विद्धि etc. (See B. V. Dev's article on the Sanskrit proficiency of Baba—S. L. M., Vol. IV., *Sputa Viragya*, p. 563)—

Baba asked him to explain it. After he explained it, Baba took up every word and cross-examined him.

Baba : What is *patha*.

Chandorkar : Prostration.

B : Is that all?

C : Yes.

B : What is *prani patha*.

C : Ditto.

B : What is ऋ for?

C : It makes no difference.

B: What is परिप्रश्न ?

C: Questioning. Putting questions.

B: Just as you question me,—that is all?

C: Yes.

B: What is प्रश्न ?

C: The same.

B: Then, what does परि denote ?

C: Nothing more.

B: What is Seva ?

C: Service.

B: Massaging etc. just as you do to me?

C: Yes.

B: Nothing more ?

C: Nothing more.

B: What does 'Upadesh' refer to ?

C: *Jnana*.

B: What is *jnana* ?

C: *Jnana*, already referred to in the previous portion.

B: But the person taught is already, "That *Jnana*," a *Jnani*. How can *jnani* be given *jnana*.

C: I do not know.

B: Krishna can give *jnan*. Why does he ask Arjun to go to others ?

C: I do not know.

B: Can you read any extra syllable in the 2nd line.

C: Yes, by adding 'avagraha' अ or स ?

B: Yes, that will show that what is done by the *upadesha* is to remove the curtain of *ajnan* by *ajnan*.

Thus Baba began to teach Chandorkar. He continued to teach him day after day.

Chandorkar himself told me this. But, I do not know if Baba taught him the *adwaita* state or helped him to realise it. Chandorkar was not raised above ego. Unless ego is shed, one is not *adhikari* for *adwaitic* realisation.

I retired in 1911 and went to Baba. I tried to do *pada pooja* at the bidding of Dixit. Baba stopped me. "You need not worship. You have given me *dakshina*. That is enough."

My questioning Balakram, Baba's anger and Baba's giving me order to read *Jnaneshwari*, are all set out in Dabholkar's *Satcharitra*.

Baba took from me one after another four sovereigns. Then, he said "I have received one." I said "Baba, I have given you 4."

B: I did not deny it. But, when you have given 4, Baba received one only.

I: I do not understand it.

B: You will come to understand it.

Later, when I was touring along, a young *fakir* came to my compartment and asked me for something. I gave him one pice. He said he wanted 4. I gave him a four-anna piece. He then said he had got one. Again I met an old hermit, he wanted something. I gave him 1 coin. He wanted 4.

So I understand Baba, as appearing in all these forms to teach me that though I give him four (*i.e.*, *Manas*, *Buddhi*, *Chitta* and *Ahankar* etc.) he receives but one, the soul or *jiva*.

I tried to learn *asanas* from a Hatayagi. Baba appeared in my dream and tried to dissuade me. I agreed to give it up. Then he showed me how to sit in *sukhasana* and get on.

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27TH SEPTEMBER 1936

Chandorkar was a good student of Vedanta. He had read Gita with commentaries and prided himself on his knowledge of all that. He fancied Baba knew nothing of all this or of Sanskrit. So, Baba, one day, pricked the bubble. These were days before crowds flocked to Baba, when Baba had solitary talks at the mosque with such devotees. Nana was sitting near Baba.

Baba: Nana, what are you mumbling to yourself?

Nana: I am reciting a *sloka* in Sanskrit.

B: What *sloka*?

N: From *Bhagvat Gita*.

B: Utter it audibly.

(Nana then recited *B. G. IV, 34, तद्विद्धि etc.*)

B: Nana, do you understand it?

N: Yes.

B: If you do, then tell me.

N: It means this: "Making *Sashtanga Namaskar*, (*i.e.*) prostration, questioning the guru, serving him, learn what this *jnana* is. Then, those *jnani*s that have attained to real knowledge of the *Sad Vastu* (Brahman) will give you *upadesh* of *jnana*."

B: Nana, I do not want this sort of collected purport of the whole stanza. Give me each word, its grammatical force and meaning.

Then Nana explained it word by word.

B: Nana, is it enough to make prostrations merely?

N: I do not know any other meaning for the words *pranipata* than "making prostration."

B: What is *pari prasna*?

N: Asking questions.

B: What does *prasna* mean?

N : The same.

B : If *pari prasna* means the same as *prasna* (question), why did Vyasa add the prefix *pari*? Was Vyasa off his head?

N : I do not know of any other meaning for the word *pari prasna*.

B : *Seva*. What sort of *seva* is meant?

N : Just what we are doing always.

B : Is it enough to render such service?

N : I do not know what more is signified by that word *seva*.

B : In the next phrase उपदेश्यंति ते ज्ञानं, can you so read the phrase as to read any other word in lieu of ज्ञानं?

N : Yes.

B : What word?

N : अज्ञानं.

B : Taking that word (instead of ज्ञान) is any meaning made out of the verse?

N : No. *Shankara Bhashya* gives no such construction.

B : Never mind. If he does not, is there any objection to using the word अज्ञान if it gives a better sense.

N : No. But, I do not understand how to construe the stanza by placing अज्ञान in it.

B : Why does Krishna refer Arjuna to *jnanis* or *tatwadarsis* to do his prostration, interrogation and service? Was not Krishna a *tatwadarsi*—in fact, *jnana* itself?

N : Yes. He was. But, I can not make out why he referred Arjun to *jnanis*.

B : Have you not understood this?

Nana was humiliated. His pride was knocked on the head. Then Baba began to explain.

(1) It is not enough merely to prostrate before *Jnanis*. We must make *Sarvaswa Saranagati* to the Sadguru.

(2) Mere questioning is not enough. The question must not be with any improper motive or attitude or to trap the Guru and catch at mistakes in the answer or out of idle curiosity. It must be serious, and with a view to achieve *moksha* or spiritual progress.

(3) *Seva* is not rendering service retaining still the feeling that one is free to offer or refuse service. One must feel that he is not the master of the body, that the body is the guru's and exists merely to render service to him.

If this is done, the sadguru will show you what the *jnana* referred to in the previous stanza.

Nana did not understand what is meant by saying that a guru teaches *ajnana*.

Baba : How is *Jnana Upadesh* (i.e.) imparting of realisation to be effected? Destroying ignorance is *jnan*. 87th verse on 66 of Ch. XVIII in *Jnaneshwari* says "Removal of ignorance is like this, O Arjun. If dream and sleep disappear, you are yourself. It is like that." "See also v. 83 of *Jnaneshwari* on B. G. v. 16, where he says : "Is there anything different or independent in *jnan* besides the destruction of ignorance? Expelling darkness means light. Destroying duality (*dwaita*) means non-duality (*adwaita*). Whenever we speak of destroying *dwaita*, we speak of *adwaita*. Whenever we talk of destroying darkness, we talk of light. If we have to realise the *adwaita* state, the feeling of *dwaita* in our selves has to be removed. That is the realisation of the *adwaitic* state. Who can speak of *adwaita* while remaining in *dwaita*? If one did, unless one gets into that state, how can one know it and realise it?"

(Again) the *sishya*, like the Sadguru is really the embodiment of *jnan*. The difference between the two lies in the attitude, high realisation, marvellous super-human *Sattha* (beingness) and unrivalled capacity and *Iswarya Yoga* (i.e.) divine powers. The Sadguru is *Nirguna Sachit Ananda*. He has indeed taken human form to elevate mankind and raise the world. But his real *nirguna* nature is not destroyed thereby, even a bit. His beingness (or reality), divine power, and wisdom remain undiminished. The disciple also is in fact of the same *swarupa*. But, it is overlaid by the effects of the *samskaras* of innumerable births in the shape of ignorance which hides from his view that he is *Sudha Chaitanya*. See B. G. Ch. V., 15 अज्ञानेनावृतं ज्ञानं तेनमुह्यंति जतव । As stated therein, he gets the impressions "I am *jiva*, a creature, humble and poor." The guru has to root out these off-shoots of ignorance and has to give *upadesh* or instruction. To the disciple held spell-bound for endless generations by the ideas of his being a creature, humble and poor the guru imparts in hundreds of births the teaching "You are God, you are mighty and opulent." Then, he realises a bit that he is God really. The perpetual delusion under which the disciple has been labouring, that he is the body, that he is a creature, (*jiva*) or ego, that God (*Paramatma*) and the world are different from him, is an error inherited from innumerable past births. From action based on it, he has derived his joy, sorrows and mixtures of both. To remove this delusion, this error, this root ignorance, he must start the inquiry. How did the ignorance arise? Where is it? And to show him this is called the guru's *upadesh*. The following are instances of *ajnana* :—

1. I am a *jiva*—creature.
2. Body is the soul (I am the body).
3. God, world and *jiva* are different.

4. I am not God.
5. Not knowing that body is not the soul.
6. Not knowing that God, world and *jiva* are one.

Unless these errors are exposed to his view, the disciple cannot learn what is God, *jiva*, world, body, how they are inter-related and whether they are different from each other or are one and the same. To teach him these and destroy his ignorance, is this instruction in *jnana* or *ajnana*. Why should *jnan* be imparted to the *jiva* (who is) a *Jnanmurthi*? *Upadesh* is merely to show him his error and destroy his ignorance.

Baba added: (1) *Pranipata* implies surrender, (2) Surrender must be of body, mind and wealth; *re.* (3) Why should Krishna refer Arjun to other *jnanies*?

"*Sadbhakta* takes everything to be Vasudev, *B. G.* VII, 19. (*i.e.*, any guru will be Krishna to the devotee) and guru takes disciple to be Vasudev and Krishna treats both as his *prana* and *atma* (*B. G.*, XII, 7.) As Sri Krishna knows that there are such *Bhaktas* and *Gurus*, he refers Arjun to them so that their greatness may increase and be known.

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13TH DECEMBER 1936

On the question as to how far I can give instances of Baba's acting like Jesus Christ in curing leprosy (congenital or acquired) blindness, deafness, palsy, devil possession, effects of sorcery and black magic and purifying vile harlots and other sinners, I know of clear particulars. But, as to his reproving vice, there are numerous instances. In my own case, he reproved *lobha* or love of wealth. I shall give the incident in full.

After the close of my full period of service, I got an extension of 3 months and after that was over, I naturally

desired to have an extension of one year, and the Collector mooted the question and I mentioned my wish to continue for one year. The matter was thus practically settled, and I had one year's extension. At that time, I had a dream. Therein I saw Sai Baba seated with some body. Before him, I prostrated.

S. Baba : Do you know what these books are ?

I : No.

B : They are your accounts. I am looking into your accounts.

I : My account, Baba ?

B : Yes. Here are these. Look here. Does 17 come after 16 or 16 after 17 ?

I : 16 comes before and not after 17.

B : How is it then that in your account your 16 comes after 17 ?

I : How can that be, Baba.

B : See, is it not so ? Here is your account.

He threw the account book open before me. I read it and found it was my own account. "Yes Baba, here 16 comes after my 17. How is that ?" Then I thought over the meaning of my dream. I concluded.

XXV

18TH SEPTEMBER 1936

Shama Rao Jaiker, aged 70, painter, Ville Parle, says :

I was at Shirdi in 1916-17 and even earlier, I went and stayed with others. But, when they left Shirdi, I continued to stay. When I was with others, I was getting money and so Baba asked me for *dakshina* and I paid. After others left I had no money. Baba did not then ask me for *dakshina*. Baba knew of my condition without being told.

When I was a boy of 16, a Brahmachari gave me my *Siva Mantra*, (*i.e.*) initiated me into it. Later, a sanyasi gave me a *Shakti Mantra* to add to it and form its compliment. When I went to Baba, I had thus my initiation and my *mantras*. So, Baba did not give me any *mantra*. His advice to every one is to keep to what he has already—his guru, his *mantra* and his course जो करीत आलें तेच करा but Baba gave us a lot of fine ethical teaching (*e.g.*) “Be pure and truthful. Treat all people properly.”

I knew some of the people at Shirdi. I never went to Radhakrishna Ayi, as there was no need for me to do so.

I knew Nana Wali. He was a dangerous man. Sai Baba warned me not to move with him. First, I had moved with Nana Wali. Dr. Pillai also had done so. But once he beat Dr. Pillai, and we left Nana. He was not worshipping Baba, but treated him with some consideration. Baba would beat him and warn him not to do mischief.

During the eight months of my stay at Shirdi, I heard a lot of *goshtis* (*i.e.*) talks of Baba. But, I do not remember any now. Baba, so far as I know, did not give any *adwaitic* teaching to any. People went to him for the most part for plain matter-of-fact requests (*e.g.*) health, wealth &c. and he dealt with them.

Baba is looking after me and I am content. I lost two sons. But, he keeps us alright. It is not for money that we should go to him—though he gives us money also, when he thinks fit. He used to say that the walls of his Masjid were really made of gold; that what looked like stones in those walls were really gold. He wanted people to come and take away cart-loads of that wealth; and his regret was that none came to take it away.

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17TH OCTOBER 1936

I went to Baba for the first time, as Rao Bahadur M. V. Pradhan wanted me to give him a life-like oil painting of Baba. So I had to go and actually see Baba. I went and had a good look at him. He also was looking at me. Then Baba's leave had to be obtained before an oil painting could be made of him. So Shama (*i.e.*) Madhav Rao Deshpande went and asked him for permission. Then Baba replied "Why should I, a poor *fakir*, have an oil painting of me. You, Shama, you may get a portrait of yourself." Ultimately, Madhav Rao came and told me that Baba's leave for the painting had been obtained from Baba. Instead of painting one picture, as ordered, I painted three. Then, Rao Bahadur M. V. Pradhan took two and the third was taken to Baba, touched by him and handed over to H. S. Dixit. There, in his bungalow, it is still kept and worshipped.

One more big-sized picture I painted of Baba. That was left unused for some years and is now kept in the Mosque, and serving to assist or augment the devotion of numerous people who go and look at it.

Baba has been very kind to me. But, I have been guilty of neglecting Baba and all things. I have been so peculiarly indifferent in my temperament. I can not carry things through. Baba knows this well enough. Once, I was wishing to worship silver *padukas* of Baba, after receiving them from his own hands. So, I got a small silver pair of *padukas* prepared and took them to Baba. He looked at them and me. He received them. But, instead of giving them to me, he sloped his palms (on which the *padukas* were placed) downwards and they fell down. I picked them up and hoped to worship them. But, that very evening, I gave out my clothing for wash—with the silver *padukas* inside a shirt-pocket. They were lost to me and I never got them back. Baba

knew how I would lose things and so did not give the *padukas* into my hands, to worship—but allowed them to slip off his hands, showing evidently how they were going soon to slip off mine.

On one occasion, I had lent Rs. 4,000 to a very rich Moslem *purda* lady without issue. It was essential for me to recover the sum as I have a large family of 8 sons to support. But, the lady never sent me the money. I went to Baba, hoping to have his sympathy and aid for recovering the money. But, Baba said to me then “आपल्याला ते हरामाचें नको” (*i.e.*) “Let us have nothing to do with such evil or ill-fated wealth.” I did not get back my money. Two or three years later, I was told that she had lost all her wealth.

Ever since I went to Baba, his photo or picture is always with me, wherever I may go to live. Baba has been protecting us (*i.e.*) me and my family in remarkable ways of which I shall mention only a few instances.

In 1916, we were living at Gajanan Rao's house at Mugabat, a part of Bombay. Baba's picture was kept in a room there. One night at about 2 A.M., thieves were trying to break into that house, beginning with the very room in which Baba's picture was kept. They had succeeded in pulling out by main strength, 1 or 2 iron bars from the window of that room. Entry into the house thereafter would naturally have followed and the whole house would have been pillaged and robbed. But a barber was sleeping in the veranda in a totally different part of the house. It was usual for him to get up at 4 A.M. and to go round the house for answering calls of nature. On this occasion most strangely and without any traceable reason, the man got up at 2 A.M., and went round the house for his necessary purpose. The thieves seeing him began to run. He saw them and shouted out “Thieves,” “Thieves” and every one got up. We

found we had got up just in time to prevent the robbers entering inside the house. Every one concluded that Baba took care of the house and took care to nip out the intended robbery when it began in his own room.

In 1917, we were living at Poona in a dilapidated house, the ceiling and walls of which were crumbling. To prevent the falling of dust from the ceiling, cloth had been struck up under the ceiling. One night, in such a room, there was a Baba's picture with a kerosine lamp burning in front of it, and my one-year old child also sleeping close by. At dead of night, there was a sudden thud. The ceiling cloth had fallen. Loose bricks from some of the walls had fallen on the cloth and the debris came with the cloth on to the floor. As the ceiling cloth covered the whole ceiling, it might be expected to fall with the bricks on it, on the child and the lamp—if not on Baba's picture. But Baba's providence willed it otherwise. The debris and the cloth fell within a foot of the child and the lamp and did not touch either the child or the lamp. If they had fallen on the child, it would have been crushed; if on the lamp, there would have been a choking fire on the child and other parts of the house might have been endangered.

In 1917, we went and stayed for 10 months at Shirdi. We put up at Bala Bhav's (*i.e.*) Sharadabai's house. A snake was living in a hole in the small portion in which we lived and we were in danger. One night, my son and others saw the reptile emerge from its hole and made short work of it.

In 1923, my son Surendra, then aged ten, had typhoid. In the course of his illness, he cried out one day, that gas was rising upward from his belly and pressing hard evidently against the diaphragm and heart &c. And he shouted "Save me, Save me." He had become

extremely weak from the typhoid and I feared even to touch him—much more to press or massage him. I merely cried in a very loud voice “Baba.” The upward pressure at once abated.

Baba’s help to me spiritually consisted of direct oral advice or symbology in matters of *dakshina* etc. Once he told me “जैसे करेल तैसा भोगेल” (*i.e.*) “As you sow, so you will reap.” On another occasion, he said looking at me, “गुरु सेवा करोवीं” (*i.e.*) “We must serve the guru.”

He did not, however, give me any *mantropadesa*. I had already in my twentieth year received that from a guru, and had uttered it for the prescribed period of 12 years and more. Baba’s teachings were mostly on moral questions and conduct. He once said amidst a group of listeners “आपला आपण होउन पहा झाला त्याला विचारणायांत काय अर्थ आहे” (*i.e.*) “We must see (things) for ourselves. What good is there in going about inquiring of this man and that man for his views and experiences.” At the time this was said, there was a man amongst us who was going about asking people “Is Baba a *Siddha*? Is he an *avatar purusha* &c.” Baba evidently deprecated such inquiries when the inquirer had the opportunity of directly facing Baba, getting into contact with him and then deciding on every question for himself with more certainty than could be obtained from reports of others’ experiences and views.

Once even about H. S. Dixit (who was noted for his obedience to Baba), Baba made a remark. Baba called Dixit, asked him for *dakshina* of Rs. 30 when he had no money and sent him to Baba Saheb Jog to get the money. Even before H. S. Dixit left the compound of the Masjid, Baba referring to him said “वो चल तो” (*i.e.*, He is unsteady). At that time, Dixit had still his former habit of making inquiries and investigations about Baba instead of directly contacting Baba on every matter and taking his decision upon the results of such contact. This

was, of course, sometime prior to Baba's *Samadhi*. Things changed later on undoubtedly.

Baba strengthened my faith in him by showing me his *antarjnana*, (*i.e.*) knowledge of every fact without being told of it or having direct sensual experience of it.

Once I sat before him with only Rs. 3 in my pocket. That was all the sum I had for my household expenditure. Baba was seated along with Kaka Dixit, Nana Saheb Nimonkar at the time and he had asked me, "मला चार देव." I doubt if he said रुपया. But, I took it that he wanted Rs. 4 *dakshina* and took out my Rs. 3 and placed it before him. Kaka looked at me suggestively—as much as to say "Why give only 3 when 4 was asked for?"

Baba at once answered "Where are 4? There were only 3." Baba knew the exact state of my pocket. As he knew also my straitened circumstances, the demand for 4 seemed to indicate his desire that I should develop resignation to fate, to face utter absence of pecuniary resources—with confidence on him, of course to remedy matters, when he thought fit, and to part with the last pie cheerfully when ordered by him to do it.

Here is another instance of his order depriving me of the last pie in my possession and leaving me absolutely helpless to meet domestic responsibilities coupled with his exhibition of his *antarjnana*.

It was a day in *Ashad* 1917. I sat in the *Sabha Mantap* some 20 feet away from the main mosque where Baba sat. One Varde was talking with him. Varde told him that he wished to perform "Satyanarayana" there and wanted permission. Baba accorded permission. Then Varde said he had no funds to perform it. Then

Baba pointing to his finger to me said to Varde "Go and ask him." Varde came to me and reported that Baba had asked him to ask me for money for the expenses of Satyanarayan *pooja* to be done there. Varde, I knew barely as a devotee of Baba and was hardly anything more than an acquaintance. But, when he said Baba told him to get money from me, I at once agreed and asked him how much he required. Fancy what his reply was. He just asked for Rs. 2-8-0. That was the exact sum that I had in my pocket and constituted my entire resources. This thought of asking for the entire amount with me must have been Baba's *lila*. I gave him the 2-8-0 at once. Then, Varde set about getting the necessary materials and made all the requisite arrangements. He brought small plantain plants and set them on both sides of Baba, to make a *chappar* or *pandal* and tried to use Baba himself for the God Lakshmi Narayana or Satya Narayana that has to be worshipped at this *pooja*. Baba objected and asked him to have his usual images or pictures and place his plants round them. But, Varde and other devotees went on insisting that Baba should himself sit as the Satya Narayana and Baba ultimately yielded.

Then, Satya Narayana Pothi was being read in the *mantap* below, while I sat with 1 or 2 by Baba's side in the mosque itself. My mind was very soon at war with itself and I was much perplexed. I loved to hear Satya Narayan Pothi. But, Baba's own personality and neighbourhood—that was a great fact and I could not decide which I should prefer. Again, I was hearing Pothi sitting up above the level where the reader of the Pothi sat. To sit on a higher level is improper for the hearer. So what should I do? I was greatly perplexed in my mind. Baba evidently read the conflict in my mind and told me suddenly "Go down and sit there"

(i.e.) in the lower level, close to the Pothe reader. Baba made the election for me when I was unable to make it for myself.

Baba once showed us how concerned he was to save poor dumb creatures from unnecessary molestation; how powerful he was to cure serious ailments of such creatures and what a refuge or sanctuary he was to all creatures.

I was on the veranda of Dixit Wada at Shirdi one day. I saw a strange sight. Big dogs were running away from and being chased by a small white dog. It was clear that the small dog was rabid and that the bigger dogs were afraid of its bite. The villagers then took sticks in their hands and pursued the small dog with a view to smash it to death. When this chase was going on, I had moved on to the Mosque. The chasing party came up there. Suddenly, the small white dog ran up the steps of the Mosque and stood behind Baba. It seemed to feel Baba was its sanctuary and that its assailants dared not attack it there. This indeed proved to be the fact. The men stood at a distance and waited for the dog to come out. Meanwhile, Baba abused them vigorously for their heartless cruelty to a poor dumb creature. They explained that the dog was mad and that it should be killed. He abused them the more and asked them to get away. Myself and Dr. Pillai were at the Mosque, fairly near Baba and the dog, and we were assured that the dog was mad and felt that we were in dangerous proximity to it. But ultimately the men went away and the dog was saved. I said then to Pillai that Baba had evidently, out of consideration, cured the dog and saved its life. Baba, of course, knew the exact situation in respect of the dog, its rabid state, its possibilities of cure, and the way to save it.

XXVI

18TH OCTOBER 1936

Balakrishna Waman Vaidya, C/o. C. K. Prabhu, aged 58, retired Railway servant, (G.I.P.) Bandra, says:

In 1910-11, was my first visit to Shirdi. I had then taken my entire family and we stayed 4 or 5 days. Baba was kind to us all and gave us his blessings. Even prior to starting, his grace was evident. I applied for leave to G. I. P. Rly. authorities and for passes. But, urgent work appeared to require my continued stay and to be an obstacle to leave being granted. But, my head clerk was a "Sai Bhaktha" and he passed on my application and leave was granted. Baba's grace helped us on in the journey also. It was night (or nearly nightfall) when we reached Kopergaon. The road to Shirdi was unsafe; robbers might attack us. So the *tonga* man whom we sought to engage told us to wait till the morrow. I told him that Baba would protect us and asked him to start. Then other passengers who were there said they would also start with our *tonga*. Thus, we had some company or protection even at the outset. But, as our *tonga* went on, we found several carts coming towards Kopergaon and others going in the same direction as ourselves. Baba's aid was thus clear. No highway man could or did trouble us.

When we reached Shirdi, it was 1 A.M. and we got into Sathé's Wada. I insisted on my family joining me at once in taking *faral* (*i.e.*) a light meal, as the day following was a *Sankashti Chaturti*—a fasting day, and we then retired to rest after the *faral*. Early morning, Baba got up and took the resident devotees or some of them to task for not providing us with a meal as soon as we arrived. Said He: "माझी लेकरे आली। त्यांना त्यांना उपशीं कोणी पाहिले नाही। खाण्या चीं घेतला नाहीं। त्यांना उपशीं ठेविले" (*i.e.*) "My children arrived. None (of you) looked after them.

You gave them nothing to eat, and made them fast." (In one sense, this was true as persons who eat only *faral* and not a regular meal are considered as "fasting" or *upavas.*) Baba, with these angry words, drove from his proximity those devotees who were there. This showed us the intense paternal love he had for us and his watching over our interests. The expelled devotees came to us and reported Baba's words and action; and they begged us to tell Baba that we had taken our light meal on arrival, and had been well treated. So, we reported to Baba as soon as we went to him, (*i.e.*) at *darsan*. Baba blessed me as soon as he saw me and said तुझे कल्याण होईल (*i.e.*) "Good will befall you" and he blessed us all similarly.

Later, when we had prepared food at our wada, Baba came round and begged for food भाकरी भाजी and my wife promptly gave him these articles, (*i.e.*) bread and vegetables.

One day, we prepared special *naivedya* for Baba and we were late in getting ready. Others had taken their *naivedya* to Baba. Baba waited to ours and kept them waiting, saying भोषा भोषा (*i.e.*) wait, wait. Then when I took mine, he bade me place mine nearest to him, and he gave us *prasad* and blessings.

Look at his kindness and care for us. When we were starting I begged leave to go with my family to Nasik. Baba forbade it saying: जा जा नासिकाला कशला जातोस नाशिकाला? तिकडे आहे प्लेग. आपला सतरच सुलें बालें घेऊन घरीं. "Go, Go. Go to Nasik. What for should you go to Nasik. There is plague there. Do not go there, go back home just as you have come (*i.e.*) the way you came, taking your little ones with you."

During one of these 3 or 4 days of our stay at Shirdi, I was talking with Madhavrao Deshpande and expressed my desire to take a photo of Baba, touched by

him and given to me, for the purpose of worshipping it at home. Baba, who was near, insisted on my going and fetching a photo at once. I brought it; he touched it and gave it to me. I am worshipping it daily even now. I never taste food without first worshipping him in that photo.

Baba guided and guarded us on our way back. When we took leave, he said "You had better go now." We took a *tonga* and arrived in time at Kopergaon just to miss our intended train as it left the platform as we reached the station. This looked bad augury and we spent the night there for some hours and took the early down train for Manmad. Fancy our grateful surprise when we learnt that the previous train to Bombay which we intended to board, had an accident with the result that one carriage in it was smashed. Baba's all-watchful eye and kind care for "his children" had saved us from possible harm in that accident.

One incident at Shirdi during this visit is curious. One of Baba's devotees came to me and said, "Give me some money and I will give you *bandar* (i.e., a sacred powder applied to the forehead as a blessing). I was resenting this demand and said "No." The man was going away. Suddenly, my mind changed, and I recalled him. "I will give you some coins, give me *bandar*," I said. But, he declined saying that he had no such orders from Baba. Then, I went to Baba and reported what happened. Baba said "Alright."

My next visit was in 1912. This time no member of my family accompanied me. Two office friends were my fellow pilgrims then. My idea was to tell Baba, on this occasion, about my misfortunes, troubles and miseries. But, Baba anticipated me and said: "Be quiet. Don't fear." I replied that I had no fear as he was protecting me. We had all taken only a day's leave and so I begged leave of Baba to go away. But Baba did not

give me leave. I knew Baba would somehow save me from trouble and so I stayed on. But, my friends expressed their fears to me of being cashiered for staying away without leave. But seeing that I stayed, they also decided to cast in their lots with me and remained with me. Baba prevented us from going back for 2 or 3 days more. Then he permitted us to go. When we returned, we applied for extension of leave and got it without any trouble. This was Baba's *lila* or power.

This second visit was my last visit to Shirdi. In 1916, I made Bandra my residence. Then, say in 1917 or 1918, a saint came before our lodgings and asked for a pice. My son gave him one pice and said: "I know who you are," as he felt sure it was Sai Baba through in an unrecognisable form. Then Baba said, श्रीसोई बबा आहे गोगय कं नवने. As he said this at the verandah, I bowed at his feet and asked him to walk into the house, and he came inside, whereupon I again bowed at his feet. He asked me तुजा समाधान वारले (*i.e.*) Are you satisfied? I replied "yes." Then he demanded *sidha* (*i.e.*) materials (*e.g.*) wheat flour to prepare food. I gave him. He blessed me and went away telling me: "I am here with you always. You need not come to Shirdi." This was about in 1917 or 1918. I never went thereafter to Shirdi.

We have had many misfortunes and troubles all these years. But, Sai Baba is at my back and I have faced them all courageously and cheerfully.

XXVII

1ST DECEMBER 1936

Ramgir Bua (styled by Sai Baba Babugir), disciple of Gangagir of Sada (4 miles off Shirdi), age 76, Shirdi, says:—

As a young boy, I studied in the school at Shirdi. (This house in which I have been and am residing is the

house of my mother's grand-mother). I was a student when Sai Baba came first to Shirdi. He was then accompanied by one Patel of Dhupkheda, who came to settle the marriage of a girl with Hamid, the son of Aminbhai of Shirdi. Baba appeared to be 25 or 30 years old, at that time. He stayed then as a guest of Aminbhai. In a very short time (*i.e.*) after a few days, Baba and Patel went back. Two months later, he returned to Shirdi. He returned alone and since that date made Shirdi his permanent residence.

That Dhup Kheda Patel was giving an account of his missing horse and how Baba helped him in tracing it, I heard the account myself. This is the account. Patel went about in search of his missing animal, and then he came across Sai Baba. Baba asked him what he was searching for. "My horse" was Patel's reply. Then Baba, pointing in one direction, said "See there, near the streamlet, is your horse." Patel went as directed and found his horse. Patel told us that he found Baba with a *dhuni* or fire in front of him.

Ramagir Bua does not recollect if there was any other miracle except the tracing of the lost horse.

When Baba came, he had long hair flowing down to his buttocks. He wore a green *kupni*, a skull cap next his hair and over it a *bagawi* (*i.e.*, ochre-coloured) *topi*. He carried a *danda* (*i.e.*, small baton) in his hand along with a chilm and match-box. He did not wrestle. He got his bread by begging. Yamunabai's mother-in-law (*i.e.*, the Teli Narayan's wife), next door to the Mosque gave him half a *roti*. He was giving medicines to people.

Moidinbhai's son-in-law was a *mantrika* (*i.e.*, a magician) living at Belapur. That man came to Shirdi. Baba and he had a quarrel. Then Baba left the village and lived in the jungles 1 or 2 miles away from Shirdi.

He frequently starved there. If people went to him, he would beat them.

Gangagir Bua of Vanjargaon came to Shirdi. He spoke to Nana Saheb Dingle of Nimgaon and to others in high praise of Sai Baba, and said "This (Baba) is a *Chintamani*." Thereafter, Nana Saheb Dingle went to Sai Baba and bowed at his feet, while he was seated at the foot of a Babul-tree. Bater on, Baba came to Shirdi and was living at the foot of a Margosa tree. Once, Baba himself spoke of that tree, that under it (*i.e.*, its shade) was a tomb. Baba was living under that tree for 4 or 5 years. From the Neem tree foot, he moved to the Mosque and made that his residence ever afterwards. Baba lived about 50 years here (*i.e.*) after his arrival.

Baba did not do any wrestling. But Gangagir was first a wrestler, and he wrestled with Dondalgaon Patel, a Mahratta. In that engagement, he came off second best. He then gave up wrestling and became a Bua (*i.e.*) an ascetic. This was approximately about the time of Baba's first arrival at Shirdi. Baba and Gangagir recognized each other.

I was throughout my life a wanderer. But, every now and then, I would return to Shirdi. So I know much of what I said above by hearing from others and verifying myself.

I know a few remarkable facts about Baba.

When Baba got inflammation of his eyes, and they were looking red, he pounded pepper into paste and applied that pepper poultice over his eyelids and he was cured.

Once a Moslem boy, who was up on a neem-tree behind the Mosque, fell down and died. At that very instant, Baba from within the Mosque was sounding a note of distress and cried out: मुल्ला चोर मारील and blowing *Sankhavadyam* (*i.e.*) on the back of his palm. The

Margosa tree is not visible from inside the Mosque. As he spoke these words, the boy fell down and died. I was seated at no great distance and I heard his words and went up to see the fallen boy and the people crowding there.

I knew the fire in the village stacks. Baba asked Bhagchand Marwadi to run up there as a stack had caught fire. It was his stack that was on fire. Baba came up and made some signs. The fire cooled down.

One day, Baba called me to him and gave me a packet of *udhi* and a copy of Baba's *arati*. I had to go to Khandesh at the time. Baba directed me to go to Jamnere (which is 36 miles off by cart route from the station Bhusaval) and told me to deliver the *udhi* and *arati* to Nana Saheb Chandorkar, Deputy Collector at Jamnere. I said to Baba that all I had was Rs. 2 and asked how that could take me by train from Kopergaon to Jalgaon and next by cart from Jalgaon to Jamnere. Baba said "God will give." That was a Friday and I started at once. I reached Manmad at 7-30 P.M. and Jalgaon at 2-45 A.M. At that station, plague regulations were enforced and I had much trouble. I was to discover what I should do to get to Jamnere. At about 3 A.M., a peon in boots, turban well-equipped with other details of good dress, came to me and took me to a *tonga* and drove me on. I was in terror. On the way at Baghour, I took refreshments. We reached Jamnere early morning and by the time, I attended my call of nature, the *tonga* and its driver disappeared.

XXVIII

1ST DECEMBER 1936

S. A. Patankar, Kayastha, 42, Artist (Cinema),
Dadar, Bombay, says:—

I was first told of Sai Baba by my friend Mr. Samant. I learnt about his greatness and goodness and began the

worship of his photo which I hung up on a wall in my house. Once, my child had fever for many days. One night at 2 or 3 A.M., a *fakir* was touching the child. I came near and made *namaskar* with my folded palms. He waved his hands at me bidding me not to approach him and said: "The child will be alright." On a later occasion, two children were unwell. Then noticing that the temperature of one child was continuing high for days, I looked at Baba's picture and I prayed that he should save the child. I took the thermometer in my hand and placed it on the photo and said "If you are looking after us, how is it that these children are suffering? I shall place the thermometer on the child and take the temperature. If it has come down, I shall have faith in you and I shall bring the child to you for *Ramnavami*. If not, how can I have faith?" So saying I removed the thermometer from the picture and applied it to the child. Judge my surprise, when I found that the child's temperature was normal.

XXIX

6TH DECEMBER 1936

Raghuji Ganpat Scinde Patel, age 65, Land Owner and retired Revenue Patel, Shirdi, says:

As soon as Baba came to Shirdi, one Amanbhai, a Moslem gave him food. That Amanbhai was visiting occasionally my Mavsi's house. Her son Ganpat Hari Kanade, aged 35, had leprosy and fever. Amanbhai told her that a holy man had come to his house and could treat her son. Then Baba came in and saw the patient and administered medicine. The medicine was made out of cobra poison. Baba asked Ganpat courageously to catch a cobra, as the cobra would not sting a leper. Ganpat caught a cobra and it did not sting him. Out of its poison, medicine was prepared and given to Ganpat. He began to improve in a few days.

But he did not observe the medical injunction to avoid sex-pleasures. So Baba stopped giving him further treatment. The disease developed and Ganpat died.

Baba came to this very house to treat my younger brother Baguji, who was suffering from fever—at very critical period when death was imminent. Baba gave him some medicine and further had him branded with red-hot irons (one on each temple and one on the back). Baguji recovered his health (*i.e.*) escaped death and fever. But Baguji had leprosy. That was arrested by Baba's grace but not cured. Baguji served Baba personally.

I also served Baba personally.

There has been faction at Shirdi. I belonged to one of the factions. The hatred between the factions did not affect Baba. He was not hated by either faction. One Birjichand's wife was carried naked and brought here and there was a case against me and others, before the Kopergaon Magistrate Appa Saheb. When the case was under trial, one day Baba was requested by H. S. Dixit that Baba should see that I was not acquitted. "No, No. that cannot be done" said Baba. "Who am I to do it?"

At the trial, all of us accused except one were convicted and given terms of four months imprisonment. From Kopergaon lock-up, we were taken to the Ahmednagar jail and kept there. I then prayed to Baba for release. The third night Baba came, in my dream, into the jail and said "Do not be afraid. I will get you all acquitted." I wept at that time in my sleep. The jailor or sepoy rather came and woke me. Next morning, Mr. Dhumal came and that day we were all acquitted. For expenses of the trial, I contributed Rs. 70 by sale of a buffaloe.

Once, I was splitting a log for fuel. Baba stopped me saying that I should split dry wood and not green. I gave up further splitting.

XXX

7TH DECEMBER 1936

Sagun Meru Naik, Mahrath, Age 47, Teashop, Shirdi, says:--

I belong to the village Boori (बूरी) Marmagoa, Phona Taluk. I was grazing cattle there. I went thence on my travels for years visiting and residing at Belgaum. I stayed at Narsowadi with Tembe Maharaj for 2 years; next with Ajunkar Maharaj. Next Gangapur I visited. I was ill and I stayed with Siddharood Maharaj of Hubli. Next after going to Rameshwar, Pandharpur &c., I came here (1911-12). Baba remarked you have come from a मोटा द्वार in allusion to my stay with Siddharood Maharaj. Baba gave me advice for 5 months after my arrival. When I asked him for leave to go away, he said "Stay here doing something. God will give you (बरकत) blessings." I obeyed and have made Shirdi my home and last abode. From that time, I am running this teashop and refreshment stall and sale of sundries (e.g.,) Baba's pictures, *arati* books and devotional goods. I am prospering ever since I began that life here. I begged Baba that he should protect me and he said he would. I was doing petty services (e.g.,) replenishing the Masjid lamps with oil.

I have had ample evidence of Baba's powers when I came to Shirdi in 1911-12. I came from Hyderabad accompanying a Vysia Sowcar of that State, who, as a Sai-bhakta, was paying his devout visit to Baba. That man brought with him his palsied daughter. She could not stand on her legs or walk. She had to skip on the ground using her hands in place of the powerless legs. She had to be carried into Baba's presence at first. But, on the third day of her arrival, she began to use her legs a little. On the eighth day, she was able to walk. The

cure was most marvellous and due entirely to Baba's grace.

Another case of paralysis cured by Baba's grace was that of Mr. Ghaisas. Mr. Ghaisas was formerly in G.I.P. Railway service. His wife came here and was cured of her paralysis in a few days.

In 1814, I had a dream wherein Baba appeared and said "Bring me soft boiled rice." Then for two years, I took boiled rice to Baba without any ghee in it. Then he told me to put some ghee into the food before taking it to him. Since then, and up-to-date, I have been carrying boiled rice with a little ghee and first offering it to the God of Fire at Baba's *Dhuni* (at the Mosque), I place part of it in a pot (Kolumba) for the use of Baba and throw the remainder to the dogs. For 5 or 6 years when huge crowds were daily flocking to Baba, I ran a busy hotel here, and engaged some Brahmin cooks to cook and serve food. In October 1919 when the crowd had fallen off, I closed down the hotel.

I know Upasani Maharaj. He had arrived here at Shirdi shortly before me. After I came he was living at Mr. H. S. Dixit's Wada and being fed for 5 or 6 months at Mr. Dixit's expense. This was when Mr. G. S. Khaparde was here. Madhav Rao Deshpande (H. S. Dixit's agent) and U. Maharaj then had a quarrel and the latter removed to Khandoba temple to live there.

In the middle of 1912, the marble stone *paduka* of Sri Sai Baba was installed at the foot of Baba's favourite Margosa tree in the Sathe Wada. Bhai Allibagkar, a Mahratti vendor of *Ud-battis* started the idea. Practically the whole of the expenses were borne by Ram Rao Khotare of Bombay. Bhai Ali was too poor to pay for this. Baba himself gave Rs. 25 as his contribution. Four Brahmins, representing the four Vedas, were brought from Kopergaon for performing the ceremony. Amongst

the local people Balasaheb Bhate, Babu Sahib Jog, Dada Kelkar and Upasani Maharaj took a leading part, and helped in the installation.

Some time later, one Martand, a mad Brahmin was living here, depending upon the bounteous supplies of food that Baba was throwing to all comers. There were hundreds of men living at Shirdi depending on Baba's doles of food for their sustenance. This man, one day, went to the Neem tree and with a huge stone broke the *paduka* into two. He went into the temple of Mahadeo and Parvati (where the images had been installed at Tatyapa Patel's instance) and broke those two images also. Baba was asked, if a new *paduka* was to be ordered and to be installed in place of the broken one. Baba did not approve of that idea but said that mere *anna santi* would suffice. We fed 200 or 300 people soon after that. Two hundred or more were everyday waiting to be fed at Shirdi in those days.

XXXI

9TH DECEMBER 1936

Laxman Kacheswar Jakadi, (*alias*) Nanumama or Nanu Bhatt Poojari, Brahmin Yajurvedi, aged 40, Shirdi, says :

I have been doing Baba's *pooja* and *arati* of Sai Baba all these years. I began it even in Baba's life time, as assistant to Babu Saheb Jog.

It was in 1914 I came here. My sister's husband Bapaji was here. I had occasionally visited him first. One night while I was at Sangamner, Sai Baba appeared to me in my dream and said "Boy, are you sleeping? Do not stop here. Come to Shirdi. There is plenty of fun at Shirdi." In the morning, Bapaji's father had come to our village and he invited me to go over to Shirdi to assist him. I went over to Shirdi and

for a short time, stayed with him. I worked for my bread by touring into villages round about Shirdi with my *bikshuki* service, and helping Bapuji in Sai Baba worship at the Mandir. After some years (say 1 or 2) of free (*i.e.*) unpaid voluntary *pooja* of Baba, I was appointed by the S. Committee as the permanent *poojari*.

XXXII

6TH DECEMBER 1936

Laxman Bhatt Joshi, Shirdi, says:

As I was quite a boy when I was with Sai Baba, my thoughts were not serious and I can not repeat the talks he gave. I would run about doing miscellaneous work at the Mosque and do odd jobs for Radhakrishna Ayi. Madhav Fasli did the same. We would sleep with Baba at the *chavadi*. We were allowed to be with him when none else was allowed. "Bhai, carry that log of fuel here." "Bhai, bring that tub of water etc." Baba would tell us. I would be feasted on the perpetual flow of edibles that would be presented to and distributed by Baba. He would have basketful of fruits often times and we would occasionally purloin some. Baba would occasionally catch us and say humorously "Do not take too much." Often he would abuse me. Once or twice, he beat me with his hands. He would occasionally send for me. At night, at the *chavadi*, he occasionally asked me to sing. Sing Ganu's songs or Tukaram's. "What does Ganu say?" he would say. I would joke with him by singing songs in his praise light-heartedly रहम नजर करो अबमोरे साई etc. He liked both tune and subject matter of the songs. I have hardly any command of music. Baba would occasionally himself get into an elation of spirits and then (when none else was present) at dead of night would sing songs

himself Kabir's songs etc. I do not remember anything now of what he sang.

Baba's cures I have mostly forgotten. Leprosy was moderated or lessened by him in the case of one Dagdubai. The progress of the disease was arrested. That was all. It was not cured. But after he attained Samadhi, say about 1922, there was the wife of Dr. Rane, a Marathi lady, from Bombay. She and her husband would go here and stay four or five months or even one year. She would bathe in Baba's *abishekh tirtha* and apply *udhi* all over her sores. She would even get bucketsful of *tirtha* carried to Bombay for the purpose. In two years or so, she got thoroughly cured. Formerly she had spots all over the body of the size of a pulse—discolouration of the skin etc. Later, the skin became quite ordinary and she was free from disease. Dr. Rane has not been seen here for some years.

As for consumption, a Gujerati girl of ten years came here and had to be carried to Baba at first. In some short time, she began to walk and greatly improved during Baba's life time.

As for curing the blind, I remember no cases. The crowd of visitors was very great in Baba's days, one room in the village would fetch Rs. 4 per mensem. Now none will pay that for the house itself. In such large crowds, I never cared to inquire into details of name, caste, etc. and the extent of benefit of each.

As for Baba's averting premature death, अकाल मरण* I remember no case.

* Here Vithal Rao, Kirtankar says : Mr. M. B. Rege of Indore told Das Ganu that he (Mr. Rege) had been rescued from such by Baba, who forced him to stop at Shirdi to escape premature death and that Mr. Rege had marvellous feats of Yoga (e.g.) *Naula* ("Uddhiana") *Basti* etc. and could remain long in steady meditation pose and that Baba gave him *Sakshatkara* on occasions.

Some people easily imagine experiences and communicate them to magnify their importance—even here, we have to discount such utterances.

XXXIII

13TH DECEMBER 1936

Ganesh Rangunath Teli, Honorary Magistrate, Bombay Road, Thana says —

I went to Sai Baba in 1914 or 1915. Baba asked me for *dakshina* and said: "Give me 1 rupee 2 annas and six pies." That was the exact sum that I had in my pocket and, of course, his asking for that sum was based on his mysterious knowledge of that fact. I gave him the sum. Then there was a nurse, Chandrabai with me. Baba asked her for Rs. 6-7-0. That again was the exact sum that was with her. She gave him that sum. We begged leave the same day to go. Baba told her why not stay some time. She pleaded previous engagements elsewhere and we left Shirdi, that very night. That very night or rather early in the morning before she reached home, thieves had broken into her house, carried away Rs. 500 worth of property and caused other damage. I have no other experience. I went merely to have *darsan* of Sai Baba. Baba has given me faith in Him. That is enough. Within a year of my return, my son Nanu was born.

XXXIV

14TH DECEMBER 1936

Ramchandra Vasudev Ghaisas, Brahmin, Konkanaatha, aged 58, pensioned Postal Servant, R. M. S. Record Clerk, Selection Grade, May Mansions, Gokhale Road, North Dadar, says:

I did not see Sai Baba. I knew Kaka Saheb Dixit. I was working in the R.M.S. Department at Manmad.

Then Kaka Saheb Dixit was coming to my neighbourhood. He told me of Sai Baba. He said Baba called him to Shirdi and hence he was going to Shirdi. I asked "Baba is not alive. How does he call you?" Then he said "You will come to know," and he gave me a photo of Baba. Some months elapsed. My wife fell ill. This was about 13 years back. Her condition appeared hopeless. It was post-parturition trouble. I prayed to Baba on her account and wanted to know if she would live. 1 or 2 days afterwards, I had a dream. In that I and a Moslem named Shaik Kabula were in a boat in the "Kadi" or creek of the sea at Kalyan. Some one got into paddle our boat to ferry us across. The creek was in high tide. We were propelled up the current first. But, whereas we had to reach our landing place in the opposite shore. We were stranded in some muddy place lower down. That was because our propelling man had disappeared; we were two in the boat; and neither of us knew how to propel the boat. So, we got to a much lower muddy place. However, we reached our shore. This was my dream. I inferred from it that my wife would survive, though after much trouble and lapse of time. From that date, she began to recover. Our doctor declared that the crisis had been passed and that she was safe, though recovery would be slow. I mentioned the dream to Kaka Sahib. Then he said that I would thereby understand Baba's statement "My *samadhi* will speak" (*i.e.*) "Baba though apparently dead is really alive."

I was very uneasy in my mind at not getting a decently high position or higher grade (called selection grade) in my department. At that time, I got a dream. In the dream, I was talking with some one else on financial matters. Suddenly, some one appeared and told my companion "Why do you not grant him what he (*i.e.* myself) wants? Let him prepare बंकी (*i.e.*) upper

armlets of ladies." He disappeared after my companion said to the 3rd person. "Yes, that will be done." That was the dream. This, like other dreams and experiences of mine, I communicated to Kaka Saheb. The 3rd person was obviously Baba. The reason why 3 armlets were to be prepared, while only pairs are worn. I did not first understand. But, Kaka Saheb explained it. Saying that the 3rd person was Baba—a *Datta Avatar* having 3 bodies in one. So 3 *vankies* were wanted. I accordingly got 3 silver *vankies* prepared and I placed them in my box of *pooja*, after making *prana pratishtha*. The fourth day thereafter, I was given the selection grade.

I had doubts what spiritual reading I should go in for. Baba then appeared in my dream and said "Give me *biksha* of 53." I thought that as I am poor, I should set apart 53 coins (of quarter annas) from my pay as soon as I get it. I did so for four months and was spending from those funds. Then I consulted Dabholkar about the dream. He showed me that the dream referred to the old standard *Guru Charitra* with 53 Chapters. I then began to read that as my *Pothi*.

Once I started the idea of having a *Saptha* (*i.e.*,) a 7 days reading of Baba's *Guru Charitra* and ordered for Dabholkar's book. After getting it, I had a dream of thieves entering my house. That showed me that Baba wanted me to keep on the old traditional *Pothi* (*i.e.*) the standard *Guru Charitra* and not introduce an innovation. So, I gave up the idea of reading Dabholkar's *Satcharitra* for the *Saptha* but kept up the old orthodox *Pothi*.

Some 2 years and a half back, my wife had a serious attack of paralysis. Her life appeared to be in danger. But, she is a staunch devotee of Baba. She got a vision and in it saw Baba was sitting at the doorway or entrance of her room and was telling her "I am here to

guard you. I will not allow even *Yamadhutas* to enter." She saw also (in that vision) some men bringing bamboos, a mudpot &c., and preparing a bier to carry her corpse. But, Baba asked them to clear off and go to the opposite place; and when they did not mind his words, he kicked them away and broke their bamboos and mudpot. This was the vision and my wife was saved. The same night, a person in the opposite chawl (Rangari's chawl opposite to our chawl (*i.e.*) Ghamat-terrace or Ghamat chawl) died. My wife's life was saved and she recovered.

Mr. Dixit called me Bhau Saheb. There is published in the *S. L. Masik* an incident in which a devotee was given help by Baba, through me. I used to help devotees of Baba, in getting their bus or train to and from Shirdi. When I went to Shirdi, this devotee also recognised me and called me "Bhau Saheb."

XXXV

8TH MARCH 1938

Amolchand Chandrabhan Sait, Sowcar, Age 35, Rahata, says:—

I have seen Baba coming to my house and my cousin Kusal Bhav's (which is next to my house). He visited us even 3 days before his *Mahasamadhi*. He looked healthy then. He used to take light refreshment in our houses and stay there 15 to 30 minutes and then go away.

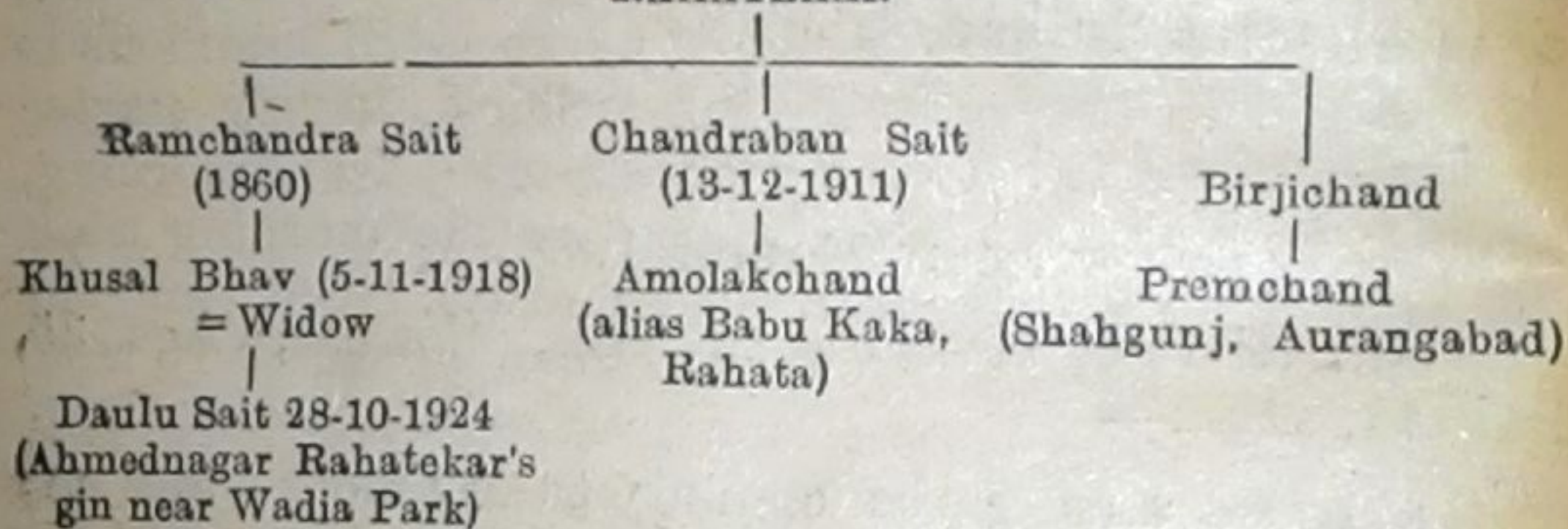
My elder cousin Khusal Bhav, who died on 5-11-'18, has told me that Sai Baba lived in a *chavadi* (now in ruins) at Rahata for some months or so, that previously Sai Baba lived with a Moslem saint some Ali (Akbar Ali perhaps) whose portrait is still kept in our gin (*i.e.*) "Rahatekar's gin" near Wadia Park at Ahmednagar and that Daulu Sait had seen Baba with the saint at

Ahmednagar and that Baba came from Ahmednagar to live at Rahata and then went to live at Shirdi.

My father Chandraban Sait died on 13-12-1911. His elder brother was Ramchandra Sait, who died in 1860. Ramchandra's son is Kusal Bhav. He has only a widow left now (and no son) and she lives at Ahmednagar.

My father's younger brother was Birjichand, whose son Premchand (Premchand Birjichand Rahatekar) is a sowcar, aged 60, living at Shahgunj at Aurangabad. He knows about Baba. I have photos of my father and of Kusal Bhav. Khusal Bhav was 47 years older than myself and died at the age of 62. Daulu Sait saw Sai Baba at Ahmednagar with Ali (Akbar Ali).

RAHATEKAR



Akbar Ali (?) was living at Bara Imam Kotla near King Gate at Ahmednagar.

XXXVI

Sri Nageshwar Atmaram Samant, Police Sub-Inspector, Bombay, says:—

About 1926, I came with my wife and eldest son Manohar, then 2 years old to Shirdi. After Punyatithi, I went to Poona to see Baba Jan. I kept Rs. 2 in my inside pocket when nearing Poona and had no other change. I thought Rs. 2 sufficient to go from Poona station to Lashkar to see Baba Jan. I engaged a

victoria (to & fro) for Re. 1-8-0. When I went to Baba, I bought a flower garland for 4 or 6 annas and I paid for *fakirs*, tea and bread 1-4-0. After I returned to the station, I paid the victoria man 1-8-0 and got into the train. I put my hand into my pocket casually and I found Rs. 2 though I spent more than Rs. 3. I had some notes in other pockets which I did not change. I wondered how the 2 Rs. multiplied so far. I did not think about the phenomenon when paying for the *fakir's* tea, flowers and victoria hire. This is the first time I took out a specified sum and set it apart for expenditure.

In 1931 or 1932, I had received summons to attend a criminal case at Chalisgaon before the Mamlatdar. I attended. But, as the case was adjourned, I requested the court to allow me to attend on the adjourned date about 1-30 P.M. After a month, I received summons in the case. On the way, I visited Shirdi, having started on the day previous to the case hearing. Next morning, I left Shirdi to go to Chalisgaon by the morning train (by which I had travelled for Bombay). But, the bus being late, I reached Kopergaon town about 10-15 A.M., whereas the train leaves Copergaon station about 10-30. There was no *tonga* there. I was in plain clothes and not known there. The buses refused to take me to the station. I prayed to Baba in my mind to help me. Suddenly, some one cried out "Foujdar Sahib." I looked to see who called. Then a policeman enquired if I was a *foujdar*. I said I was. Then, he ordered a bus to take me to the station and that bus took me in time to catch the train and be at Chalisgaon for the trial. If I had missed attendance at court, that would have been the source of much trouble.

In March, 1929, I went on 2 months' sick leave for a change and went home. For a fortnight, I was alright. After that, my father went to catch fish, against my

repeated requests. I felt very sorry for what he did. I felt that we were acting against Baba's wishes. My father brought home first, some of them alive. I told my mother that killing fish was improper. By that time, I had suddenly got fever. I told her that she was anxious about the health of her only son, (*viz.*) myself, but was cruel to the children of fishes and that if she wanted her child not to die, they should stop killing fish. My father then came near me, applied Baba's *udhi* to me and prayed to Baba: "If my son is alright by tomorrow morning, I will give up eating fish." In five minutes, my temperature came down and was alright.

About 1931, I occupied an upper storey room of Nawalkarwada. The walls had cracked on several places, scorpions abounded and there was great danger of the walls coming down suddenly. Just then, R. A. Tarkhad had found it dangerous and left. He warned me. But I had no other place to stay in the 2 days of my stay there at Ramnavami, nothing happened. I left it then and went to Bombay and got a letter that the walls had collapsed shortly after I left.

Some years back, a scorpion was in my cap at Shirdi. I did not notice it but put it on at Shirdi and when I got it off my head at Bombay (some 12 hours after my start), I saw the scorpion inside just as I was going to place it on the peg. It had not hurt me all the time I wore the cap.

A few years back, I slept in a room adjoining Baba's *samadhi*. I found about the middle of the night music coming from the *samadhi*. I could not explain it.

XXXVII

Mr. G. K. Rege, Retired Tahsildar, Indore, says:—

I was suffering from sciatica in 1912. I was so uneasy with fever also that I could not get sleep or rest.

So I went to my father-in-law Narayanrao Parulkar at Giggaon, a village near Harda. He was a great Sai Bhakta. He had *udhi* of Sai Baba and he applied it to my forehead. That very day, about 2 P.M., I was resting on a cot and then a *sanyasi* with *kashaya*, etc. appeared before me and tapped me on my shoulders. He said: "Child, do not be afraid. You will be cured in three days." I shouted out to my father-in-law that a *sanyasi* was standing before me and telling me the above. He wanted to see the *sanyasi* but the latter disappeared before my father-in-law turned up. He was sure that the visitor was Sai Baba. Exactly on the third day, to my astonishment, my pain disappeared and I felt I was all right. Within a week I fully recovered. My father-in-law asked me to go to Shirdi for Baba's *darshan*.

But I could not go for 2 years. In 1914, I took leave for performing my third daughter's marriage at Mandla. We sent a marriage invitation to Baba and had his reply: "I will come in person and attend the marriage."

As the marriage ceremony was in progress, the postman brought a letter from Baba with *udhi* in it and chit of instructions that the *udhi* should be applied to the married couple.

On that very day, a *fakir* came and asked my father-in-law for one pice. But, my father-in-law neglected the opportunity, repented later, and told me that the *fakir* might be Baba. Then I declared that if it was Baba, he should appear again. Next day, another *fakir* came to me and asked for one pice only and I gave it. The *fakir* accepted that only and declined the dinner offered to him by my father-in-law.

After the marriage was over, I went to Shirdi and stayed there for four days. Baba, as soon as he saw me,

remarked: "Why so much delay?" I replied that I was a poor clerk and could not easily come. He asked me *dakshina*. I gave him five rupees. But, he insisted and wanted five more. I did not know his reason but I gave him the five rupees extra. Then he said: "Nothing more is due to me from you." I discovered the reason for that demand only after my return home to Kathegaon when my wife told me that she had sent Rupees Five by money-order to Baba a year ago (unknown to me) and that the money-order had come back with the endorsement that it would be received in person. That is why, I see, Baba asked me, *in person*, Five Rupees more.

My youngest daughter Prema Bai, aged 4, was suffering from fever and it had taken a serious turn. She had become a mere skeleton. Medicines and treatment brought no relief. My wife, who was a devotee of Sai Baba, prayed to Baba to help the girl. Baba's voice, she heard at the prayer in her waking state, saying "I will take away all the trouble on the third day." To our surprise, the girl died on the third day on her mother's lap. She sent me word to that effect and asked me to come home from my office at Manasa. I came up at once. I saw the girl was dead. My wife was wailing. I took up the child and then gave it a bit of Ganges water (which we always keep in our *Pooja*) with Baba's *udhi*. I poured it into the child's mouth. The water did not flow out. So I gave some more. Then the child opened her eyes and I was sure that she was alive. After that, we gave her *udhi* and *teertha*; and in a month, she fully recovered her health. She is hale and hearty and a matron in the Indore L. R. T. (Boarding) School.

I lost my wife in 1926. My health then gave way. I had Baba's photo before me. A voice seemed to come

from it: "Do not serve any more." On three successive days, I heard the voice. I could not discover any person who spoke it. My friend Doctor Parnerkar said to me that the voice must be Baba's. So I retired in 1926 on pension.

Before this, (*i.e.*) in 1924, I was anxious to get my 4th daughter Minabai married. But, no groom could be found. I had already taken leave. I took my wife to her brother at Anjangow (C. P.) The second day after I reached, I heard a voice: "Go to Jirapur." I returned to Indore and found my son had received an order to go to Jirapur. But, his wife being in ninth month of her pregnancy, he could not go. So his superior officers cancelled that order. After my leave expired, I learnt that I was posted to Kathegaon in Nemawar Dt. When, however, the draft went to the Revenue Minister for signature without any request from me, he cancelled that order and wrote "Posted to Jirapur." So I went to Jirapur. Within a fortnight of my taking charge, I went on tour and halted at a place near Sayath where my brother was serving the Gwalior State. I visited him. There I saw with him one Balwant, who was really strong, stout and handsome. I enquired about him and found him a good match for my girl. That was settled and the marriage was accomplished.

XXXVIII

Mr. X. says of his experience in *Sai Sudha* :—

Before I write anything in this about Sai Baba, I should say something about me. I have been, no doubt, devoted to God. I have visited almost all the temples in South India. I have been by nature charitable towards the poor.

I was always discussing with a lawyer friend, the lives of Sri Ramakrishna, Swami Vivekananda and others.

The lawyer friend is very much interested in my prosperity. But my friend never revealed to me about Sai Baba during all these years, though he was a devotee of Sai Baba. On 1-7-'39 during our conversation, he mentioned to me the sacred name of Sri Sai Baba and his great powers, wisdom and his loving kindness towards humanity. I came home thinking of Sai Baba. I conveyed this to my wife. Sai Baba appeared to me in my dream on the very same night.

My wife had been suffering from some boils on the legs for a long time. We had tried many medicines and even injections but to no purpose. I asked my wife to apply *udhi*. She was daily using *udhi*. There was not much *udhi* with us. Then she thought of Sai Baba, and said that there was no *udhi* in the house. Without any letter from us to the secretary, we received a packet of *udhi* from Rahata. We thought it was a miracle of Sai Baba. She is now completely cured of her boils. We became more devoted to Sai Baba from that day onwards.

We have been enjoying peace of mind since we began to worship Sai Baba.

All these wonderful powers of Sai Baba confirmed me that Sai Baba is *God* but not a *saint*. On 27-11-'39, I casually thought that Sai Baba should give me *thirtham* in his physical form. On the same night, he appeared to me in his physical form, and gave me *thirtham* with some jaggery. I took *thirtham* and drank it.

Sai Baba has been helping us always. We have been taking the picture of Sai Baba wherever we go for worship. These are the experiences of a period of 6 months from 1-7-'39 to 31-12-'39.

I boldly declare that Sai Baba is *God* and not *saint* as held by others. I record all these statements in the

name of Sai Baba with the solemn declaration that I have not added a word of untruth.

XXXIX

Appaji Sutar, Shirdi, says :—

I had in S. 1851, (*i.e.*) in 1929, boils on my leg; weeping excema, it seemed. I spent Rs. 200 on Kopergaon Government doctors for cure, in vain. Shama (*i.e.*) Madhav Rao Deshpande also gave me medicines but to no purpose. Nasik Hospital, to which I then resorted, gave equally no benefit to me. When I was an in-patient there for 8 days, one night Baba came to me in my sleep. He said : "Go back to Shirdi to read *puran*." But I replied that on account of my suffering from excema, I had come to Nasik. Baba replied : "Go on reading my *Puran* and apply *udhi*, you will be cured." I then returned to Shirdi. When I came here to Shirdi, Vittal Rao Mahratte was reading *Pothi*, and he had to go to Siruval. As I got down from the bus on my return to Shirdi, he came to get into the bus and then told me that there was none to go on with *Pothi* in Baba's presence, during the time he stayed away at Siruval and he asked me to read *Pothi*. I undertook to do it—(*i.e.*) to read *Jnaneswari*, *Ekanath Bhagawata*, *Adhyatma Ramayana* and *Sai Satcharitra* by A. D. (G. R. D.) Thenceforward, I read these before Sai Baba daily and applied his *udhi*. In seven days' time, I was completely cured of my excema.

Another experience of mine is this. I owed Rs. 350 to a Multan Fatechand Marwadi of Shirdi. He was threatening to sue me and arrest me for the debt in 1932. I was frightened. Then Baba came in my dream. He asked me and four others to repeat stanzas from *Gita* one after another. They did so and I also repeated stanzas in my turn. Then Baba asked me "What do you want?" I requested that he may be pleased to relieve me of my

debt. He replied that the debt would be removed. Next morning, my creditor came to me and wanted me to build a house for him; and he gave me a written agreement that on my building the house for him, my bond would be returned. I executed the work in a month or so; and he returned my bond. I tore it up and cast away the pieces.

XL

Imambai Chotai Khan, aged about 65 years, Vajapur, Aurangabad Dt., says:—

I heard of Baba for the first time from Durvesh Shah (30 years ago). He was a Mohamedan Saint. I went to him to consult him about the disputes (*i.e.*) litigation between me and my paternal aunt, who was also my mother-in-law. He then told me to go to Sai Baba at Shirdi and gave me some directions. Therefore, I came to Shirdi.

I met Baba, near Gonkar's house. Then Dixitwada was being built (1910) and the Madras Sadhu Vijianandaswami was here before Baba. Baba was standing and a lady was taking *darshan* in this lane. I was advised by Durvesh Shah, to repeat 1st chapter of the *Koran* behind Baba's back and not to accept any money gifts from him. So, I began the repetition of the 1st chapter with the word "Bismilla." Baba at once turned round and faced me. He angrily spoke thus: "Who are you? Why have you come to ask me about something—as if you were my father?" and he showered abuse. I got terrified. Baba went to the mosque, uttering unintelligible words as usual. I followed him and sat at the pavilion of the masjid. I could not get up the masjid without Baba's permission and that, I got only two days later through Kaka Dixit's intercession. Dixit said: "These are your children, Baba. Why are you angry with them?" This referred to me. Baba replied "You call him a child.

He has beaten the master (to death)." This was a reference to an escapade of mine two months earlier. I was a Nizam's sepoy in the Mamlatdar's office and had beaten with a stick a Christian "master," who failed to give prompt information in an investigation which the police were making (I went to assist the police). The fact Baba referred to, though none could have told him of it. I had told the mamlatdar about this beating and he advised me to run away. So I resigned service and went up to Shirdi. The additional and the immediate reason for my visit to Baba was my fear of prosecution for what I did. That day of Dixit's intercession, I still was afraid of Baba and did not go up into the mosque. Two or three days later, I was taken by Kasim Bai, son of Bade Baba, Jog, and Dixit up the steps of the mosque. Then I took *darsan* of Baba and he touched my head saying: "Do not fear. Allah Malik." I stayed on at Shirdi for 1 $\frac{3}{4}$ months. During that period, Baba told me: "You go back. Your land disputes will be settled and your relations will be amicable." I then went back to my village, and then filed my case against my mother-in-law in the court for possession of lands. It ended 7 years later with my obtaining possession.

Second visit to Shirdi: I came for Baba's *darsan* and wanted to go back. But, Baba was in the presence of Mahlasapatti and Mavusi. Baba said to Mavusi: "People do not listen to me. Rascals go away and suffer and by a thorn injury lose the parent." In fact, though Baba did not permit me to go, I was in a hurry to get back home and so I went away without permission. Two days after my return home, my mother struck a thorn in her foot while collecting fuel and she died 8 or 10 days' later, as her legs had swollen. Then, I understood what Baba said to Mavusi about thorn and losing of the parent.

Third visit : On the 4th day of her death, I came to Shirdi as I had no funds and no employment and was hoping that Baba would relieve my financial distress. I stayed on 34 days or so and Baba said to Mavusi in my presence. "Udhi must be received and then departure must be taken." I, at once, inferred that Baba meant those words for me. Baba's usual method is to address words to some one person when they are meant for another, or to address them to a whole group, when only one of them is concerned. Next morning, Baba extended his hands with *udhi* when I approached and thus confirmed my inference. At the time of giving *udhi*, Baba said "At the door way of the house (*i.e.*, my house), there will be an old woman standing. She will give something—using which, celebrations may be performed. Guests have come. The feast should be had in their company." I could not make out Baba's meaning then. On going home, the widow of the Kazi, a very old lady was standing at my door and out of love or friendship for me, put fifty rupees into my hand, and said: "Perform your ceremonies." That was the fortieth day of my mother's death when the ceremonies corresponding to the Hindu Masik had to be performed; and for that, my four sisters and their husbands had come in my absence. These evidently were the guests mentioned by Baba. I celebrated the fortieth day with the money given to me by the old lady.

Fourth visit : On my next visit to Shirdi a month or so later, Baba said to me: "Gulab (rose) has come to your house." I went back and found that my wife had recently been delivered of a male child. Believing that to be the "Gulab" (rose) mentioned by Baba, the boy was named Gulab.

Later visit : On a later visit to Baba, he did not permit me to return. But, I was impatient and started away. Baba, when refusing permission, said: "People

should not go. If they go, there will be storms and balls of fire and immense trouble." I did not quite see to whom this referred and I went away. I went on running or walking at 5 miles an hour and reached Vari (10 or 12 miles off) in 2 hours (*i.e.*) at 5-30 P.M. Then I went by the bank to Surala. It was sunset then. There the patil told me "Do not go. The weather is cloudy. Do not go, or you will suffer." But I replied "It is only 4 miles more, a short distance to my village and I will go." I went on. Three miles I went and then a big storm came on and lightning fell on a huge pipal tree close to me and in front of me. The tree crashed and broke into two and fire started in the tree. I was dazed by the lightning and I turned my face back from it. Then I saw Baba standing behind me with two tawny dogs. I bowed to him and he disappeared. Then I went on. There was a river near my village. I went to cross it, not knowing its depth. I felt the water only knee-deep. But when I reached the other shore and looked back, I saw the river was in full flood and was amazed as water was running over its banks. The depth of water might have been 20 feet. I wondered how I had crossed it. I reached home safe. Baba's statement as to storm and balls of fire was shown to be correct.

Four years ago, I was badly in need of money to get Gulab married. I came here and slept in the mosque. In my dream Baba blessed me and said that if I go to Poona, I would be benefited. I went to a stranger at Poona, and there, Mr. Ladkar came. He was suffering from severe piles. I told him that I knew of a Saint's (Baba's) prescription that would cure the piles. At his bidding, I prepared it. He was greatly relieved by it. Then, he betted on a horse at the Poona races and got Rs. 1,100. Out of that, he gave me Rs. 700 with which I performed my son's marriage.

Haridwar Bua, who was here for 8 days, had a wonderful experience. A sparrow used to sit on his head when he started from Shirdi for bath and would be on his head as he went on until he dipped for his bath at the stream in the village border. Then, it would go up and sit on a tree and resume its seat on his head after the bath was over. We saw this. In our presence, Haridwar Bua asked Baba what this phenomenon signified.

Baba said: "*La ila illillah. Kya bada darbar hai. Munshiji tho andai hai. Sardarji chuti hai. Allah malik hai. Allah accha karega.*"

This was said pointing to the Butywada which was then under construction.

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Four months before Baba passed away, Baba asked Appa Bhil at about 8 P.M. "Bring four fowls. Guests are to come." I wondered who were the guests to come. That night I stayed on behind the curtain hanging in the mosque, and was awake. After 2 A.M., a huge ball of fire—over 1 foot in diameter—streamed into the mosque and went up to the *nimbar*, (*i.e.*) the niche in the western wall. It sat there awhile, then went up to the ceiling, there split into innumerable fragments, spread throughout the mosque and lit up everything there with a blaze so powerful that I could not continue to see it. I covered up my eyes and bent my neck down. Appa Bhil also who was with me, did the same. Then Baba went near the *dhuni* and placing one end of his short stick on his bent neck was going on saying something in Arabic for about 10 or 15 minutes. The bright light disappeared as soon as Baba went to the *dhuni*.

Baba asked Appa Bhil in the morning to bring the four fowls. They were brought and cooked. Baba prepared *poli* at the fire in the mantap.

Kasim, son of Bade Baba, came later on. Baba gave him some of the food cooked by him and told him "Go to Aurangabad. See Shamsuddin Mea. Give him this Rs. 250. Do there *moulu* and *kowali** and do *nyas*.

"Next, go to Banne Mea Fakir. Garland him with this garland, and then tell him: "Navdin, nav tarik. Allah meane apna dhunia legaya marji Allaki."

So saying, Baba gave Kasim Rs. 250 and a garland of *sevanthi* flowers. Kasim said he was a stranger to those parts. Then, Baba asked me to go with him. So we two, (*i.e.*) I and Kasim started, taking with us Kasim's servant Amir and reached Aurangabad station at 3 P.M. When we were at the station, the *fakir* Shamsuddin (whom I knew already) came there and said: "Who are the guests who have come from the Fakir Sal." I went then and took his *darsan*—as also Kasim. Shamsuddin himself repeated Baba's direction to us word for word and took us to his house in the fort, and fed us. We paid the Rs. 250 to him. He then fed a large number (*Nyas*). Shamsuddin performed the *kowali* and also *moulu*. These were completed by that night.

I knew Banne Mea's house and we went there next morning. He was standing with one arm up raised and one arm held down. The Arabs with him told us not to approach Banne Mea, as he would be at us. After waiting nearly one hour, I plucked up courage, took Baba's garland in my hand, and put it round his neck. Then Banne Mea lowered his up-raised arm. Then I told him the words uttered by Baba to be told to Banne. Then Banne Mea gazed into the sky and tears

* *Moulu* is vocal singing songs about Pygambar. *Kowali* is beating *tabla* and singing about saints. *Nyas* is to prapare food and distribute.

rolled down from his eyes. We took leave from him and came away.

Four months after that, Baba passed away. The date of Baba's passing away was the ninth (day of *Dussera*) of the ninth month. We had gone to Aurangabad in the *Ramzan* month. We fasted during the day and ate at night.

Baba knew Arabic, read and taught *Koran* to Abdul.

Nuriddin was a Risaldar *i.e.*, (horse-soldier) chevalier in service of the state. One day, he came to Baba, took *darsan*, and wanted leave to go back. Baba told him to go the next day. But Nuriddin said that the rest of his regiment were marching on and that it was not possible for him to stay on. Baba then gave him *udhi* and told him something in Urdu, which literally means, "Dig a pit and eat the *udhi*." The man took the *udhi* and rode away. At Kopergaon, he saw a corpse being carried. And then later on reached his destination. From that day, he had a vision of the corpse before his eyes. On those days that he had such a vision he got food and dined to his satisfaction. On days on which he did not get a vision of the corpse, try as he might, he failed to have his food for some reason or other. This mortified him so much that he gave up service in disgust and thinking that Baba's words and *udhi* or his failure to stay with Baba brought about that state of affairs, he returned to Baba and stayed there at Shirdi for 6 months. His curse left him. Then, taking leave of Baba, he went away. He is now a grocery shopkeeper at Devlali.

Abdul Kadir is now in the Poona cantonment. He came to Baba. About 1915, when he was here at the *Takia*, Baba came that side. Kadir then begged of Baba to give him *fakir* as he wanted to

become a saint. Baba then flung his folded palm at him, as though he held something in it and was flinging it at him. But there was nothing visible held in Baba's hand. Thereafter, Kadir's manner and talk were changed. He gave moral advice and behaved like Baba, sometime abusing in unintelligible language and sometimes picking up a stone and threatening to throw it. He was getting unmanageable. Baba after $1\frac{1}{2}$ months of this forced asceticism faced him at the mantap of the mosque, and said: "*Lav bale idar*" and drew his folded palm from Kadir's side to himself. Then Kadir got back his original state of mind and stayed on for 15 days more. Then, with Baba's permission, he went to Kirki and started his beedy shop opposite to Baba Jan's margosa tree (where her tomb is). Abdul Kadir was the guru of Madar Ali, who was then here and who is now at Yeola. Madar Ali is a Khoza. Abdul Kadir and others would do *namas* and *azar*. People would do also *moulu* every day, during day time before Baba at the mosque, and *kowali* in the mornings with *tabla* and *saranghi*.

Baba used to order *tabla* to be constructed at the mantap and paid for it. Baba prepared *kichada* (i.e.) *kichadi* and mutton. This he did for many years. This *tabla* stopped after mantap was prepared. Baba used to pronounce *fatia* or get it pronounced. Moslems go for *idga* to this mosque even now and they did so in Baba's time also.

I have seen and heard Baba pronouncing *namaz* at the mosque near the fire, without however bending the whole body on knees as others did. Baba pronounced *namaz* when fire was prepared in a pit at the mantap and thrown on Moslems' bodies by themselves. Baba gave spiritual uplift to two Moslems, that I knew. Shaik Abdulla of my village came here. Baba spoke to him in words all of *vyragia*. "If we die to-day,

the third day follows. What is the use of house, lands &c. to us?" Shaik Abdulla returned to our village. He had only a wife and young children. He left his house and property to them and wandered in the streets and spent his nights at tombs, muttering something. He lived upon what people gave him and did not care if he got nothing and starved. He had that sort of life for 10 or 12 years and died. He had developed wonderful powers during these 12 years. Once he asked me not to go on my journey as at a particular place named by him on the path, as there would be a serpent. As it was day light, I did not heed him. But I found the serpent exactly in the place named by him.

One Abbas Sait, a beedi-seller of my place, once told Abdulla "What for are you behaving like a mad man and giving up wife and relations?"

Abdulla said "You will come to know." Abbas Sait replied that he knew this was but madness. Abdulla then flung his closed fist in the air as though he threw something at Abbas Sait and said "You also become like that." From that time, Abbas Sait gave up his business, home and relations and is still wandering about.

In Bhopal of Varhad (Behar) Anwar Khan lived and once he came to Baba. He told Baba "I do not want *samsara*." He lived in the *chavadi* here for 12 months. Baba then gave him a *mantram* "*Bismilla, kuliya hiyo valkafirono nabudo mabuduna &c.*" I know that also. That is also in Chapter I of the *Quoran*.

Baba told him to repeat this 101 times at midnight. Then he was to recite "Davut." Baba then gave him *prasad* of *peda* and sent him to "Bhagdad" in Arabia. He then went to Bombay where Haji Kasim of Bombay helped him with free passage to Arabia. He has not returned from Arabia.

Hida Beg of Kanad near Aurangabad came to Baba and stayed here. Moulvi Yakub of Delhi was here then reading *Quoran* daily sitting in the *mantap* during day or night. One night, about 8 P.M., Baba told Hida Beg: "Do not remain here! Go to the cantonment near Kanad (*i.e.*, Aurangabad) and change your name to Punjab Shah. Go and sit there, eat what you get."—“உபாசனி கோதியா.” He is still living there as a saint and people revere him. Kanad is 70 miles off from my place and is a hilly place. I went and saw him there. He was sitting quiet.

Mohammad Kha, a Rohalli of Newasu, was here with Baba. Once, he lifted the curtain to see Baba, who was talking with Mahalsapatty. Strange to say, he could not see Baba. He was getting queer and crazy. His younger brother, who was at Newasu, came to Shirdi to take him. Baba gave *udhi* to him and sent him back and he then became alright.

Some 4 years ago, I and Madhav Fasle were at the mosque one night. I heard Baba's voice crying to Madhav: "Madho, get up. I want to go to pass urine." Madhav did not stir. Early in the morning, we found in the hollow at the place where Baba used to sit, scented water. The hollow was filled with that water. There was no explanation for its presence except Baba's cry and his statement that he wished to pass water.

I have never heard from Baba who his guru was. I have noticed some peculiar events.

1. Anwar Khan Khaji of Ahmadnagar wanted to rebuild a masjid at Telikakoot (Kajichi Masjid). He came to Baba for funds. Baba told him (after he had waited long) that the masjid would not accept any money from him or from others, but would herself provide the funds. "Dig 3 feet under the *nimbar*, and you will find a treasure. Rebuild the masjid with that."

said Baba. Then the Kaji went to Ahmadnagar, found treasure, rebuilt it and came to Shirdi and when seated in the Takia here, told me and others of the above facts. As for Baba's telling him the above I was present then. Baba was seated on the big stone in front of the mosque. Anwar Khan was even then aged about 65 or 70; and he died long ago.

2. There was one Maddushah, a *fakir* at Meran, Jalgaon in Khandesh. He came here 27 years back and was entreating Baba to give him Rs. 700 for some urgent need of his—what the need was, I do not know. He cried and cried. Baba directed Babu Sahib Jog to give him Rs. 700. Babusahib Jog brought Rs. 700 (*i.e.*) all silver coins and placed them before Baba. Baba told two boys—Gulab, son of Kondaji, and Laxmun Bala Barkar Shimpi—and asked them to give the money to the *fakir*, who was seated in the *mantap* before Baba. The boys in handing over the money pocketed Rs. 200 and delivered only Rs. 500. The *fakir* wept and cried and said to Baba that he has received only Rs. 500. He was grumbling for 2 or 3 days. Baba did nothing to give him more at Shirdi. So the man took *udhi* and went on walking. While he was walking near Nungaon, a *tonga* came up and stopped. One Irrus Shah, Parsi, Tahsildar in the Nizam's State, alighted from the *tonga*, accosted the *fakir* and gave him first food and then Rs. 200 saying "Are you now content?" Then, Irrus Shah came to Shirdi, went to Tatyapa Patel's new house (at the east end of Shirdi) and there told him and all present the following facts. He had a dream in which Baba told him to go by *tonga* to Shirdi, and said that he would see a *fakir* near Nungaon carrying a tiger skin, that he should give him food (for the *fakir* would be hungry) and hand over to him Rs. 200, which is the balance of money for which he is panting. So he came in a *tonga*

with food and money and gave the same to the fakir. That Irrus Shah is dead now.

3. A Moslem from Lasoor in Nizam's State (Taluk Vyzapur) came to Baba some 27 years ago, and cried wanting Rs. 4,000 or 5,000 to meet some urgent need. Baba told him to go and sit under the *Vat* tree for stool, that a vessel full of coins will be found by him. Next morning, he passed stool and went to wash himself and stumbled upon a very heavy vessel evidently full of treasure. He could not lift it and so he came to Baba at the *chavadi*. Baba said Ganu Kadu of Rui had carried it away and so nothing could be done. That Ganu Kadu is a rich man and this Lasoor went back in grief.

XLI

Sri M. V. Saharabuddhe, S/o. Vishnu, Age 41, Brahmin, Civil Engineer, Paltan Sugar Works, Paltan, Satara Dt., says :

I learnt of Sai Baba at Rahata in 1931 when I went there taking up the contract (*viz.*) Nimgaon—Shirdi irrigation and drainage scheme. I came to Shirdi and attended *arati*. I was greatly impressed. I began to get help from Baba—sometimes miraculously. Here are some instances :—

In 1932, I was digging up the earth and laying drainage pipes, with large numbers of workmen. One noon I slept on the bund of the channel under a tree. I felt that I was shaken and roused from sleep. Baba then in my sleep said "Get up. A man is being buried, owing to the slipping of the earth. Go and remove him at once." I woke up, called coolies and cycled up to the place of the accident which was two miles off. I found that the two sides of the trench had come down and

buried 20 men. We dug up the earth. All of the buried men escaped with very little hurt. One man was seriously hurt. He was bleeding in the nose and mouth and his eyes bulged out. He wanted to be taken to his home in a cart. That was done. He died there. But for Baba's rousing me, he would have died in the works and more would have been hurt and I would have had great trouble to meet the inquiry. In this case of accident, an inquiry was held by the Collector two months after the event, and I was not taken to task. This is very remarkable help from Baba.

The next help from Baba was in 1933. I was in Poona. Baba appeared in my dream and said that the Shirdi Samasthan Committee wanted me at Shirdi. Out of curiosity, I came to Shirdi. Mr. S. D. Navalkar of that committee (who knew I was the Nimgaon contractor) was inquiring where I was. I met him and he asked me to take up the contract for building the Sabha Mantap. I then put up the iron work now standing here.

In 1936, in my mother's illness, Baba gave help. She had to undergo a liver operation. Poona is the best place but as there was plague there in 1936, we decided to have the operation at Wai (Satara Dt.) where we were living. Baba came to me in my dream and told me not to have the operation done at Wai but to have it done at Poona. We, therefore, had it done by Dr. Gharpure at the Sassoon Hospital at Poona. The operation was a success and my mother is safe and healthy even now.

I am an orthodox Brahmin and therefore averse to things being touched by Moslems and untouchables. Baba told me in a dream not to care for this untouchability distinction. After that, I am not observing untouchability so much.

I have recently been elected member of the Sai Samasthan Committee.

Baba has shown me in a recent vision that he is in all and is all gods. When I was at Paltan, I had a vision one night of a Satya Narayana image and *pandal* being put up and worshipped in the Shirdi Samadhi Mantap or front hall. The offerings made to the images I found, were passing straight on into the tomb to the body of Sai Baba, whom I saw to be seated within the tomb. The tomb had become transparent. To verify the truth of this at least partially, I wrote at once to Shirdi to see if Satya Narayana Pooja was conducted at the time and place mentioned above. I got an answer in the affirmative. Baba has thus shown me that he is Satya Narayana and that *pooja* to Satyanarayan is *pooja* to Sai Baba.

XLII

Bhaskar Sadasiv Satam, Hindu Mahratta, Sub-Inspector of Police, Lamington Road, Bombay, says:—

I joined the force as an ordinary Co., in 1911 and rose to the position of S. I. About 1930, I met Nagesh Atmaram Samant, who spoke to me about Sai Baba. I told him I would go to Shirdi. But for years I did not. In 1940, both of us were at Nargam Training School. I had then some misfortunes resulting in the loss of my job. I was suspended on 16-2-1940. I prayed to Baba while under suspension. *Udhi* and *prasad* from Shirdi were wanted and sent to me. *Prasad* was received but not *udhi*—though Sagun Rao Meru Naick sent both. It is after that I received the dismissal order on 28-2-40. Samant wanted me to go to Shirdi unconditionally. I and my son came on last Ramnavami here, and prayed to Baba. We spent only 2 days here. On my return, at Dadar, I met a constable and he said that I was reinstated

and posted to Lamington Road. But no such order could have been passed then. On 28-4-1940, I appealed. On 14-5-'40, the order passed was "Reinstated and posted to Lamington Road." Baba's decision had come from the constable's mouth, two month's earlier.

I had debts to clear. I prayed to Baba and he sent me some money. I am now free from debt and am well-provided. I prayed to Baba only for this state of happy freedom.

Bharatiya Vidya Studies No. 2

THE
SCHOOLS OF VEDĀNTA

BY

P. NAGARAJA RAO, M. A.

(Sayaji Rao Fellow, Benares Hindu University)

WITH A FOREWORD BY

SIR S. RADHAKRISHNAN



BHARATIYA VIDYA BHAVAN
BOMBAY

First edition, 1943.

In "The Schools of Vedānta", by Shri P. Nagaraja Rao, M.A., (published by Bharatiya Vidya Bhavan, Bombay-7, Rs. 2). Mr. Rao puts up a spirited defence for the study of Philosophy.. He gives here in simple and clear language the central features of the three systems of Indian philosophy. The subject gains a new interest here as it is dealt with in relation to the ideals and conditions of life now prevailing and not merely from an academic or antiquarian standpoint. While it will be useful to the lay reader who is interested to know the value of Philosophy in general and the contribution of Indian philosophy in particular, it will serve as a good introduction to the more arduous study of Indian Philosophy at the University.

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Dedicated

To

His Highness The Late Maharaja

Sir Sayaji Rao Gaekwar

of

Baroda

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FOREWORD

In this little book Mr. P. NAGARAJA RAO puts up a spirited defence for the study of Philosophy. Science in itself cannot give us a scheme of values and each one of us has his own view of the ends of life though he may not be able to support it by a learned metaphysics. Among the Hindus the values are conveyed through systems of Philosophy which are associated with the three great ācāryas, Saṅkara, Rāmānuja and Madhva. Mr. NAGARAJA RAO gives us here in simple and clear language the central features of the three systems. As an introduction to their detailed study this book will serve a valuable purpose.

S. RADHAKRISHNAN

Benares,
25 July, 1943.

PREFACE

This book was prepared by me as the *Sayaji Rao Fellow* of the University. But for the liberal aid and other facilities extended to me by the Government of Baroda, it would not have been possible for me to have got the book ready for publication. I am deeply grateful to His Highness for graciously allowing me to dedicate the volume to his grand-father, the late Maharaja of Baroda.

In the preparation of the book I have drawn freely from the writings and speeches of my esteemed professor Sir S. RADHAKRISHNAN. For the chapter on Advaita I am deeply indebted to my late Professor S. S. Suryanarayana SASTRI, Reader in Indian Philosophy, University of Madras. My thanks are due to Mahāmahopādhyāya Pandit A. Chinnaswami SASTRIAR for having helped me to read the original texts and works on Vedānta. My thanks are also due to my friend Mr. N. R. BHUVARAHAN, Sub-Editor, *Indian Express*, Madras, and Dr. C. Narayana MENON of the English Department of the Benares Hindu University for having looked through the proofs and made valuable suggestions. I owe the index to Mr. C. G. VISVANATHAN of the Benares Hindu University Library.

My special thanks are due to the authorities of the Bharatiya Vidya Bhavan for having consented to publish this book in these hard and difficult times. The Director and the staff of the Bhavan have helped me considerably in getting the book through the press. My thanks are also due to the editors of the various periodicals for permitting me to use the material that first appeared as articles in their pages; and especially to Śrīmati Sophia WADIA, Editor of the 'Aryan Path' for her help and suggestions in the preparation of Chapter IV.

Benares Hindu University, }
10th August, 1943.

P. NAGARAJA RAO

CHAPTER I

Science and Philosophy

We live in an age the intellectual environment of which is largely determined by science. Science in some manner or other has affected and influenced our world view. The contemporary schools of philosophical thought have found the sanction for their tenets in science. Science has come to stay as the mental diet of our age.

When we talk of science and its impact on society, we have two definite and distinct contributions in view. Scientific technique has helped us to devise ways and means to reduce drudgery, and has knit the universe into a close home. It has created an interdependent world and showered on us manifold advantages. "We can talk across continents and oceans, install television sets in the home, hear Big-Ben striking at North Borneo, make photographs speak and sing, and invent X-rays which are the windows through which we observe and snapshot our insides, roads are made of rubber, crops are ripened by electricity, hair is waved by electric current, distance melts and aeroplanes girdle the earth." In short, science has revolutionised the habits of human life.¹

While all are agreed in praising the benefits of scientific technique, it must be recognised that the scientific technique is subject to one serious limitation. The power with which science has invested us is being used

¹ RUSSELL's *Scientific Outlook*, p. 9. "One hundred and fifty years of science have proved more explosive than five thousand years of pre-scientific culture."

for anti-social ends.¹ We ought not to be indifferent to the goodness and badness of ends. The power derived from science, like all other powers, is neutral, and its ethical character is determined by the end it subserves. The fear of the machine-civilization is not the dread of machinery as such, but the dread of a civilization that is mechanically efficient and ethically indifferent. The machines, which science devised to serve as means to the good life, have usurped the place of the ends. What was merely a camp-follower has come into command of the army. The central defect of modern civilization is that men, instead of using machines as means to a good life, have forgotten the good life in their preoccupation with machinery. An Indian sage is credited with this acid comment: "You can fly in the air like birds and swim in the sea like fishes, but how to live together upon earth you have not yet learnt." Scientific technique would really help mankind, only if it served socially useful ends.

The second contribution of science is the scientific temper of mind. This temper of mind has had great influence on our view of ultimate Reality. The scientist *par excellence* who believes in tangible evidence, and laboratory proof, as the only methods of knowing what exists, does not admit the reality or value of the super-sensuous and the hyper-physical. He believes that the universe has no definite purpose or purposes at heart and does not embody any plan or design. He admits only a chance-world governed by the law of probability. Human life on this planet is pointless for him. Life is merely a collocation of atoms or cells. It is a bye-product of the

¹ It is difficult to improve on H. G. WELLS's comment: "The superman made the aeroplane and the ape in man has got hold of it."

material process. Human beings are the latest products in the evolutionary process. "Man is resolved into a few pounds of carbon, a few quarts of water, some lime, a little phosphorus and sulphur, a pinch of iron and silicon, a handful of mixed salts scattered and recombined." The freedom of the human will is a myth. The universe with man in it is definitely controlled by scientific laws. The mind of man is treated as an attenuated form of matter. The character, the cut and the colour of a man are determined by the relative functions of his glands. They hold that the disorders of the pituitary may lead to crime and iodine supplied to the thyroid transforms a cretinous idiot into a healthy child. Mechanistic physics and determinist psychologies affirm the faith of the unrepentant scientist. To the impenitent scientist what cannot be weighed and measured does not exist. To him truth is relative, values are subjective, and morality is only an expediency. He believes in a rigid universe and hopes to give a mathematical account of everything in it. Modern Physics and modern Biology do still believe largely in a determinist universe. Purposivism, in Biology and indeterminism in Physics are doctrines accepted only by a few. Lancelot HOGBEN speaking to the British Association of Science, Cape Town, gives expression to the vision and hope of the scientist in the following words: "The modern mechanist does not say that love and heroism do not exist, but he says, Show me the behaviour to which you apply the adjectives 'thoughtful', 'loving' or 'heroic' and we will one fine day endeavour to arrive at predictable conclusions with reference to it, following the only method of enquiry which we have learnt by experience to trust."¹

¹ Lancelot HOGBEN: *Dangerous Thoughts*.

The central malady of civilisation, according to the diagnosis of this school of scientists is the lack of scientific spirit or rationalism. A rationalistic approach to life will engender a class of men who will have the necessary scientific frame of mind to run the affairs of the universe intelligently. The need of the world is to rationalise our emotions. John DEWEY¹ the representative of this view observes "It is our human intelligence and our human courage which is on trial; it is incredible that men who have brought the technique of physical discovery, invention and use to such a pitch of perfection will abdicate in the face of the infinitely more important human problem. What stands in the way is a lot of outworn traditions, moth eaten slogans and catchwords that do substitute duty for thought, as well as our entrenched predatory self-interest. We shall only make a real beginning in intelligent thought when we cease mouthing platitudes... just as soon as we begin to use knowledge and skill we have, to control social consequences in the interest of a shared, abundant and secured life, we shall cease to complain of the backwardness of our social knowledge." The solution to the world's troubles consists in psycho-analysing men adequately and giving them economic competence. Marxism and Psycho-analysis are the gospels of the age. While attributing (quite rightly) the evils of the world to poverty, malnutrition, foul air, etc., to which an unjust social order condemns a majority of its members, they carry on, in the interests of rationality, a deep denigration of religion. They belittle the value of religion on the ground of its inability to change the sorry state of things obtaining in the world. Their

¹ John DEWEY'S *Philosophy and Civilisation*, p. 329.

road to the new world-order is active revolution, directed towards the re-defining of class-relationship. Hence they are sceptical of philosophies being derived from science. The distinguished director of the Cavendish Laboratory, the late Lord RUTHERFORD, is reported have said, 'Don't let me catch anyone talking about the universe in my laboratory.' That is the index of his hearty distrust of philosophy.

II

The less dogmatic variety of scientists, those who exhibit the scientific temper at its best, have felt shy of the extravagant claims of science. Bertrand RUSSELL is the chief spokesman of this class of scientists. Science, he says, should avoid the threefold defects of the ordinary knowledge, viz., cocksureness, self-contradictoriness and vagueness. Science at best enables us to give sufficiently probable results and not absolutely certain truths. Science is not final. The jurisdiction of science is limited. It can only tackle what is determinable in terms of quantity. What the scientist cannot measure, is not necessarily non-existent. Reality as such contains much more than what science can know. The intuitions of value, the significance of love, the irresistible attraction of beauty, etc., cannot be known by the methods of science¹. Science has to forge new instruments to deal with these aspects of reality. The non-existence of instruments should never lead to the ignoring of those entities. The scientist abstracts only the mathematically determinable element. The scientifically indeterminable

¹ For a clear account of the effect of a religion without dogmas see Bertrand RUSSELL's article on 'The essence of religion', *Hibbert Journal*, October 1912.

elements go under the name of *values* (Truth, Beauty and Goodness). Values, according to the scientific humanist are ways of feeling. Their existence is granted but not their metaphysical ultimacy.¹

The plenary purpose of science, according to the master scientists, is not the manipulating knowledge we have about a thing. Such knowledge gives us power over a thing and we go on perpetually meddling with it. Possession of power begets love of greater power. The power impulse is the source of corruption. "Power corrupts and absolute power corrupts absolutely", wrote ACTON in his epitaph on human history. "All Great Men" he added, "are bad". There is a way of knowing a thing in a manner other than the manipulative fashion. That method gives us the contemplative type of knowledge. It produces in us an attitude of mind, which gives us a feeling of ecstasy. Science, in fact, began with that function. The ancient bards of Greece treated Nature as their bride. The contemplative type of knowledge gives a frame of mind which can be characterised as humanistic. The sober calculations of Mathematics and Physics drive home the limitations under which the human being has to live in this world. The human being knows very well that the stamp of mortality is set on everything human. Still he feels that man, though an "impotent crawling creature in this petty planet" is still free in the field of thought to create and cherish ideals. It is out of this vision and freedom that man has created the world of art, literature and science. This is what RUSSELL characterises as the *Free-man's worship*. Human life is something definite which has to be lived in the light of these values. GALSWORTHY gives

¹ RUSSELL'S *Scientific Outlook*, ch. XVII: 'Science and Values'.

expression to this view of life in the following telling words: "In this incomprehensible world full of the savage and the stupid and the suffering, with monstrous contrasts and the most queer happenings, we ought not to fly to another world for compensation. We should never lose even in tragedy that unconscious rapture and pre-possession with that entrancing occupation which we call life." We must say "Sufficient unto the earth is the beauty and the meaning thereof".

The conclusion that the mere increase of scientific knowledge is not enough for progress is accepted by many scientists. The increase in knowledge must go together with wisdom. Wisdom (*jñāna*) is the right conception of the ends of life. Science no doubt is a very important and necessary ingredient that promotes the progress of civilisation. As an ingredient of civilisation it is good, as the sole driving force it is disastrous. The scientific outlook is admirable when kept within limits. It should not be allowed to thwart the major impulses of man which give value to life.

III

A great many European Philosophers of today have directed their attention to the study of the philosophy of values. A considerable part of modern literature on philosophy is an enquiry into the metaphysical status and import of the three great traditional values: Truth, Beauty and Goodness.¹

These value-philosophies point out the serious limitations of science and hold the view that science tells us "little about some things, and there is nothing about

¹ N. HARTMANN'S three volumes on *Ethics* is the most substantial contribution made to the study of values in recent years.

which it tells everything". The immeasurable and the indeterminable in reality are not tackled by science. It cannot explain the nature of the human mind. Human mind is purposive and science deals only with mechanistic causation. It has no use for teleology. Science cannot provide reasons for the "why" of phenomena. It, in short, describes and does not explain. Explanation implies purpose. Purpose has ceased to be a scientific concept. The very presupposition of science is the mechanical mode of treating factors. It proceeds on the assumption that every event is mechanically caused by the preceding events or set of events. It cannot countenance the arbitrary introduction of purpose and goal. The scientific scheme is defective, because it leaves out of account Mind and Values.

Any attempt at an interpretation of Reality must be in terms of principles other than nature. Prof. A. N. WHITEHEAD, has pointed out conclusively the defects of a total scientific interpretation of Reality. He states that the notion of force or stress as something which operates between bodies is fundamental in the scheme of Newtonian Physics. For example the Newtonian scheme does not tell us why there should be stress, or why force should operate. The motion of bodies, Newton pointed, is governed by certain laws such as the law of gravitation. The motion may not be arbitrary but the laws that govern them are arbitrary. There is nothing to account why they should be what they are and not otherwise. These facts point out that a few bits of matter moving in space cannot furnish reason for their existence. The central defect of science, stated in the words of WHITEHEAD is that "Newton in discovering the laws which governed the movements of matter, while leaving the

laws themselves as arbitrary, unexplained facts, illustrated a great philosophical truth that a dead Nature can give no reason. All ultimate reasons are in terms of aim at Value".¹

Further, WHITEHEAD holds that the scientific scheme excludes purpose and values; so it is not able to give a full and clear explanation of Reality.

The logical principles, of science such as, induction, the Law of Contradiction, and other mathematical principles have to be explained in terms other than scientific categories. Sense perception does not provide the data for their interpretation. This necessitates the assumption of values and mind.²

The limitations of science and its methods have led to the re-interpretation of Reality. Reality for the value-philosophers consists not only of objects that are known through the methods of science but also of objects that are intuited. The intuited objects are values. They are Truth, Beauty and Goodness. They are upheld as ultimate and not instrumental. They are objective and not subjective. They are aspects of Reality, that have to be intuited. Plato described them as Forms. Scientific methods do not help us to intuit them.

The contemporary mood is expressing itself in the denial of values. Values are denounced as figments of our imagination. Truth along with other values is treated as a subjective hallucination. Their reality is refuted because they are not visible and tangible. The moral value, Good, is explained in terms of convenience, utility and pleasurable sensation. The relativists hold

¹ A. N. WHITEHEAD's *Modes of Thought*, pp. 183-185.

² Prof. C. E. M. JOAD's *Philosophy for our times*, Chapter IV, V and VI.

with Hamlet that there is nothing good or bad but thinking makes it so. Beauty is explained as a matter of taste. The idea of God in religion is interpreted as a hope created by man to mitigate his loneliness. HUXLEY once called God "a sensation in the pit of the stomach hyposatisfied".

Such a subjectivist account of values is neither correct nor socially helpful. The doubting and discrediting of values is symptomatic of the decay of civilization. Those who believe in the existence of values have taken great pains to establish the objective and intrinsic nature of values. The proof for the existence of the objectivity of values is not conclusive. But the dangers of subjectivism are a legion. "The statement or the truth, if we call it such, that all truths are subjective is itself subjective." The mere presence of the enormous diversity of opinions about the beauty of a picture is regarded by some as an argument in favour of the subjective view. It is not so. Everybody does differentiate between a good and a better picture. Further it is absurd to assess beauty by counting heads. Why should beauty, as a quality belonging to a thing be denied, when other qualities like weight, volume etc. are not denied? Why should this quality alone be a projection of the human mind, and why should the others inhere in the objects? The subjectivist view of values logically leads to solipsism. Inter-subjective intercourse is enough evidence against solipsism. Solipsism suggests that we know only our own mental states, a conclusion revolting to commonsense. These facts point out that the values, Truth, Beauty and Goodness are intrinsic and are not the projections of the human wishes. They are an aspect of Reality. Their value is intrinsic and not instrumental. The poet-philoso-

sopher, Wordsworth has condemned the prosaic or scientific attempt to analyse Beauty:—"Our meddling intellect misshapes the beauteous forms of things; we murder to dissect".¹

Goodness the chief moral value, is explained in terms of social approval and individual expediency. The Good is not an instrumental value as it is mistaken to be. There are no doubt a great many values that are instrumental, such as, health, wealth and power.

The chief bar to the acceptance of the ultimate nature of the values is Hedonism. Hedonism holds the view that the only value man pursues is pleasure. Pleasure in some form or other is the main-spring of human activity. Men seek pleasure sometimes with a long-term view. That is why they sacrifice the immediate pleasures and put up with a little discomfort for a time. The apparent altruistic activities and martyrdoms are interpreted in this light by the Hedonists.

John Stuart MILL introduced some refinement in the doctrine of Hedonism. He introduced differences in the qualities of pleasure. He said it is better to be a human being dissatisfied than a pig satisfied.

Before establishing the ultimate nature of values one has necessarily to refute the hedonist doctrine in its various forms.² If hedonism is valid, the ultimate value will be pleasure. No direct disproof of this doctrine is possible, but a little introspection would show the weakness of this position.³ We do not always act after

¹ Prof. C. E. M. JOAD's *Return to Philosophy*, Chap. III.

² Prof. C. E. M. JOAD'S *Philosophy for our Times*, Chap. XI.

³ See *Kāṭha Upaniṣad*, Chap. II, vv. 1 and 2. Pleasure cannot gratify us, because the appetite grows with what it feeds. First we take to indulgence to get pleasure. Later on we take to it to allay the craving and hankering. Hence the Upaniṣadic advice to choose *Śreyas* and not *Preyas*.

balancing the results of the alternative courses of action in terms of pleasure. We most often act on impulse. Further we desire specific ends other than pleasure. Pleasure results as a consequence. The Hedonist theory puts the cart before the horse. We desire other specific things and pleasure accrues later on. Pleasure or happiness is a by-product. It is not an end pursued directly. The qualitative element introduced by MILL is ambiguous. What is a high quality pleasure? Certainly it is not more intense pleasure, because such a position would only be equivalent to greater quantity of pleasure. The distinction sought to be maintained disappears. The word "high" introduces some standard other than pleasure. Happiness, in the words of Aldous HUXLEY, is like coke, something you get as a by-product in the process of making something else. Aristotle defined happiness as the bloom on the cheek of a young man. Happiness will elude you, if you seek it. "It is like a flower that surprises you, a song which you hear as you pass the hedge, rising suddenly."

Once pleasure is proved to be a by-product and not an ultimate value, the traditional values, Truth, Beauty and Goodness, emerge as intrinsic, objective and ultimate. These values are said to be many by the modern pluralist philosophers. The intuition of these values is said to result in a state of mind which is held to be the ideal of human life.¹

Christianity in the West and the theistic schools of Vedānta in India have regarded the *deity* as the greatest value. In the deity the traditional values are said to be

¹ For a clear account of the objectivity and ultimate nature of values, see Prof. JOAD'S *Philosophical interpretation of Modern Science*, Chap. X.

concretised. According to Rāmānuja, the greatest theologian of India, "The Lord is the abode of an infinite number of auspicious attributes" and fellowship with him (mokṣa) is the supreme value of life.

Sāṅkarādvaita in the East and Absolutism in the West hold that the supreme value is Brahman. The conscious realisation of the true nature of the self, which is apparently individualised into different centres on account of the functioning of nescience (māyā) is the supreme value of life. Modern Philosophically-minded scientists have found that science has led them to the realisation and affirmed the existence of this great value, i. e. Brahman experience. Prof. EDDINGTON holds the view that Physics gives us knowledge, not of things in themselves but of the responses which are made to things by various measuring machines. The subject-matter of exact science consists of pointer-readings and similar indications. The scientific picture of the universe does not conform to the objects in the external world. The world-picture depicted by Physics is a world of symbols. "Science has nothing to say about the intrinsic nature of the atom. The atom like everything else is a 'schedule of pointer-readings'." The real background is the spiritual substratum¹. The knowledge that science gives us about the external world is the result of the interpretation of the human mind of the data received through the senses. There is an element of construction. Science gives us a knowledge of the external world, as construed and constructed by the human mind. EDDINGTON says that the scientific view of the world is a type of selective-subjectivist view. These serious limitations do not warrant the dogmatic assertion of the realist philosopher that the

¹ A. N. WHITEHEAD *Science and the Modern World*, pp. 68-69.

external world is objectively real. It is the efficiency of the human mind that is responsible for the picture of the external world described by the scientists. Prof. A. N. WHITEHEAD writes "Nature gets credit, which should, in truth, be reserved for ourselves, the rose for its scent, the nightingale for its song and the sun for its radiance. The poets are entirely mistaken. They should address their lyrics to themselves and should turn them into odes of self-congratulation on the excellence of the human mind."¹ The Advaita Philosophy of Śaṅkara does not merely stop with the plurality of selves but tries to explain the plurality as due to the cosmic delusion (māyā) and transcends the limitations of an "affirmative theology." It sees the greatest value in the one Brahman without a second. It is the value of values and the truth of truths. It is the secondless entity. It is existence, knowledge and bliss.

To the Hindu the metaphysical values are conveyed through systems of Philosophy which are associated with the three great ācāryas Śaṅkara, Rāmānuja and Madhva.

¹ For a complete exposition of EDDINGTON's views see his *The Nature of Physical World*, and for his systematic theory, see *The Philosophy of Physical Science*.

CHAPTER II

Resume of Indian Philosophy

The great contribution of India to world thought is its philosophy and religion, the twin-passions of the Hindu mind. For over a period of four thousand years, unaffected by any outside influence, the ancient Indian seers developed their speculative powers and erected different systems of philosophy. The study of the rich intellectual and spiritual heritage they have left us will greatly help us in confronting and negotiating the difficulties we are up against in the present crisis of our civilisation. The study of the spiritual adventure of the prophets of Egypt, sages of China and seers of India is not in any sense less important than that of Isaiah, Paul, Socrates and Spinoza. The neglect of such a rich heritage, in the words of Prof. RADHAKRISHNAN is an academic error and failure of perspective.¹ The literature on Indian philosophy is vast and complex. It ranges from irritatingly brief aphorisms to elaborate dialectics.

Indian philosophical thought can be classified into different systems. Besides the six systems of philosophy (Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā and Vedānta) which go under the name of darśanas, there are other systems for example Buddhism, Jainism, and Materialism (lokāyata school known also as, Cārvāka darśanas). Most of the systems have grown and developed on different lines at the hands of the various philoso-

¹ RADHAKRISHNAN's *Eastern Religions and Western Thought*, p. 20.

phers. Buddhism developed into four different lines and Vedānta into three. The very enumeration of the names of the systems and their several ramifications point to the rich and diverse nature of Indian philosophic thought. Max MULLER observes,¹ "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and found solution of some of them, which will deserve the attention of even those who studied Plato and Kant—I should point to India..... They are the makers of marvellous mythologies, the inventors of the most subtle philosophy and the givers of the most elaborate laws."

In this introductory essay to the study of the systems of Indian philosophy, we have to take note of the general characteristics underlying the different systems. Philosophy in general is an intellectual construction of Reality. Man does not rest satisfied until he gets a clear and a definite view of the Universe in which he lives and his place in it. He weaves different theories about it, some comforting him and others explaining his helplessness. To philosophise is the very nature of man. "It is only animals that are not metaphysical", said HEGEL. The different philosophical systems of the West, aim at explaining Reality after the logical manner. They make magnificent intellectual efforts to map out Reality and give us a neat theory of it. Their quest is for a comprehensive and non-contradictory account of Reality. Unlike the scientist who studies only that fragment of Reality which is quantitatively determinable and practically useful, the philosopher studies the entire Reality. The Philosopher does not seek comfort and security but Truth. F. H. BRADLEY observes that the

¹ Max MULLER's essay *What India can teach*.

search for Truth is a necessity of their (philosophers') nature. In philosophy we must not seek for absolute satisfaction It is the exercise and enjoyment of but one side of our nature.¹ We do not stop short of Truth. Truth is an intrinsic value. Intellectual satisfaction helps us to get over this discomfort. Modern attempts at system building are examples of the triumph of the speculative in man. The philosophical systems of WHITEHEAD, ALEXANDER and McTAGGART are instances of the daring expressions of the philosophical spirit and dialectical skill. Philosophy according to them is only concerned with the task of revealing Truth. It has nothing to do with the salvation of man. Prof. R. G. COLLINGWOOD, in his autobiography tells us that "the Oxford Philosophers were proud to have excogitated a philosophy, so pure from the sordid taint of utility, that they could lay their hands on their heart and say it was of no use at all - philosophy so scientific that no one whose life was not a life of pure research could appreciate it and so abstruse that only a whole-time student and a clever man at that could understand it. They were quite resigned to the contempt of fools and amateurs." In Prof. HOGBENS's words, they turn out to be a tribe of elegantly useless men whose efficiency consists in the verbal clarity of obscure discoveries. They believed, unlike NEWMAN, that we can save our souls by smart syllogisms.

The Indian philosophical systems, though they soar to great metaphysical heights and exhibit power of argumentation, are not still to be construed as the results of the logical in man. They are not attempts, primarily to satisfy the rational curiosity of man. They hold that all

¹ F. H. BRADLEY, *Essays on Truth and Reality*, p. 13.

values—Truth, Beauty and Goodness are instrumental and not intrinsic. To them philosophy is a science of the soul (*ātmavidyā*). Salvation is the value of values, all other values are subordinate to it.¹ Philosophy to them is a way of life and not a view of life. It helps men to terminate the misery in life.² It originated under the pressure of a practical need arising from the presence of moral and physical evils in this life. An escape from it is possible only through a science of Reality. Philosophy is the science which teaches us the means of vanquishing suffering *once and for all*.³ Physical disease can be cured by medicine, strong cocktail can calm our nerves, a love affair might drive off our depression, enemies can be circumvented by diplomacy, poverty can be cured by making a packet of money and spirits can be won over by charms. But all these remedies are shortlived and double-edged. We cannot prevent the recurrence of the troubles once for all. It is an attempt to seek something permanent and avoid the flux of births and deaths. It helps us not merely to reveal Truth but increases virtue. It awakens our loyalties. It extends our minds and taps our energies and helps us to realise the vision of God. Hence philosophy is pragmatic. It is a saving-knowledge and not subtle metaphysics. It is the practical aim of philosophy that is responsible for the blend of the religious and philosophical in Indian systems. The great Truths of religion in the last analysis are realised through the strength of our entire being. A rational explanation of the ultimate religious ideals is attempted in

¹ See *Āpastamba Sūtras* I, 22, 2, '*ātma lābhāt na param vidyate*'.

² See *Chāndogya*, Chap. 7, 1, 3, '*tarati śokaṁ ātma vit*'.

³ When PLOTINUS was asked 'What is philosophy?' he answered, 'what matters most'.

philosophy. The religious ideal is not treated merely as a "facile intuition based on scriptural declaration" indemonstrable in terms of logical moulds. Nor have they made the unscientific effort to explain everything in terms of reason and measurement. They have combined in a judicious manner, faith as well as reason. They have brought to bear an "attitude of trust tempered by criticism". They have not accepted all that is in scriptures; only the purportful part is accepted. Nor have they held that "what science cannot teach mankind cannot learn".¹ The attitude of criticism is not silenced but is kept in limits. They have marked out clearly the different "universes of discourse".

The Indian systems never forgot the necessity of changing the unregenerate man and his ways in order to enable him to realise the religious ideal. Religion according to them is "a system of education by means of which human beings must train themselves, first to make desirable changes in their own personalities". Every system lays down a suitable course of practical discipline for the attainment of liberation. Good life is the prerequisite of godly life. Most systems with the exception of materialism hold the view that human beings in their unregenerate form cannot attain liberation. The common discipline prescribed is detachment. Most men and women love above all the pleasures of a life of mental indolence, they are torn by passions and weakened by distractions. The yoga system of Patañjali gives an elaborate account of the ways and means of getting over distractions. Distraction cuts us away from the pursuit of the goal. It is the imbecile aspect in men that is responsible for distractions. It is again distractions and passion that make

¹ Bertrand RUSSELL, *Science and Religion*, p. 243.

us fly into popular political movements, go mountain climbing or big game hunting. Goodness involves one pointedness. To act in a perfectly ethical way we need detachment. Disinterestedness helps us to break our unregenerate self-hood. "This self-hood (ahamkāra) constitutes the most heavy and hardly translucent substance which cuts off most of the light of Reality and distorts what little it permits to pass".¹ The Indian systems hold that renunciation is essential. They insist on training and regulating the natural instincts of men. For a spiritual life there is no aid but perpetual vigilance. We must be sentinels for ever on guard against the stratagems of Satan.

The doctrine of detachment has taken two lines of development. Some have laid great stress on the negative aspect of renunciation, hence they have advocated the giving up of all worldly activities. This represents the absolute *sannyāsin's* ideal, involving the cessation of all activities.

But with the advance of time specially in the *Gītā* the negative aspect of renunciation is interpreted afresh.² It is not the giving up of all activities, but the performance of all in a spirit of detachment from the things of the world and attachment to God. It is not world-renunciation that *sannyāsa* advocates but the renunciation of the sense of agency and the fruit of actions. The detachment taught by the *Gītā* is not stoicism for it involves attachment to God. The *Gītā* insists on a life of activity performed as an offering to God devoid of the sense of agency and the desire for the fruit. It is this positive ideal of *sannyāsa* that has informed the doctrines of all

¹ A. HUXLEY, *Grey Eminence*, p. 55-59.

² *Gītā*, Chap. III, v. 4, Chap. XVIII, vv. 2 and 7.

the modern Hindu thinkers like Mahatma GANDHI, TAGORE, RADHAKRISHNAN, Sri AUROBINDO and Dayananda SARASVATI. It is this aspect of the *Gītā* that is responsible for the active social ethics of the Hindus.

The six systems of Indian philosophy have some ideas in common. All of them are agreed in postulating a definite philosophical ideal to be realised by man. Attainment of that ideal is *mokṣa*. The concept of *mokṣa* (liberation) differs from system to system. But they are all agreed in pointing out that the liberated soul is free from suffering, mental and physical. Further, the liberated souls are free from births and deaths.

Every system lays down a definite course of discipline as necessary for the attainment of *mokṣa*. The discipline recognises, the need for the cultivation of virtues, social and individual, active disinterested service to society, and uninterrupted, singular, and complete devotion and surrender to God. Some systems like the Vaiśeṣika, Sāṅkhya and Mīmāṃsā are frankly atheistic, and do without the grace of the Lord.¹ They believe that salvation is the recovery by the soul of its natural integrity. The recovery is effected by an unremitting moral life, and not by divine grace. The Nyāya and the Vedānta believe in the existence of God and the need of His grace for salvation. The Yoga system suggests devotion to God, as an alternative method, to attain *mokṣa* along with the practice of *Yoga*.

The systems in general accept not less than three instruments of knowledge—perception, inference, and verbal testimony. Most of them have given the place of primacy to scripture. All of them have developed

¹ Kumārila's school does not admit the existence of God. Prabhākara admits the existence not only of God but gods.

their own individual theories of knowledge. Each system has discussed the meaning of the term knowledge and the ways of attaining it. They have formulated the criteria of validity and invalidity of knowledge. They have left no problem of epistemology undiscussed. Most systems to the present day use the logical terminology forged by the Nyāya system.

All the systems believe that the universe is a cosmos, but not a chaos. They postulate a central moral purpose as governing the universe. The universe is a moral order. There is a point in human life and purpose in the heart of the universe. The good that we do in this life is not without its reward. The evil takes its due toll from man. The universe is law abiding to the core. Moral life has its own purpose. As a corollary to this the systems postulate rebirth as well as pre-existence.¹ They subscribe to the inevitable law of *karma*. Karma points out that the individual is responsible for his acts and not a mysterious fate. The conditions of life are determined but not the will of the agent. The law of Karma applies to the conditions that are being determined and not to the agent. Most systems believe in a heaven

¹ The Late Prof. G. Lowes DICKINSON observes :

Human optimism is doomed, unless we believe that there is more significance in individual lives than appears on the surface, that there is a destiny reserved for them more august than that which they can attain in their life of three score years and ten. Nobody could hold that life on this earth is so transcendently good that it deserves in itself, without reference to anything beyond to be supported and perpetuated with delight. It may be held by a few fortunate and unimaginary souls, but it will not commend itself to the enlightened understanding. Too few of us surely attain the good even of which we are capable, too many are capable of too little; and all are capable for a short time.

and a hell where the individual soul gets his rewards and punishments.

Some systems, notably the Vedānta, envisage the possibility of liberation (mokṣa) in this very life (jīvan mukti). Such a concept has been possible for the Advaita-vedāntin because of his unique conception of mokṣa. The realisation of the true nature of one's own self is mokṣa. According to Śaṅkara, the individual soul deludes itself into the belief that it is a separate existing entity with manifold limitations, on account of the functioning of māyā. Māyā is that delusion which is responsible for the feeling of individual plural selves. With the knowledge, that in reality the individual soul is non-different from Brahman, this separatist delusion is destroyed and the soul realises that it is not the limited empirical self but Brahman. The prime cause of this realisation is knowledge and not the path of karma.

The different systems of Indian philosophy can be construed as steps leading to the philosophy of Vedānta. Vedānta in some form or other is the living religion of the Hindus. The view that the various systems represent a hierarchy leading to Vedānta secures the synoptic view. Such a view goes against the relative independence of the different systems. Every system states *in extenso* the positions of the rival schools and refutes them elaborately. Each of them has a long line of development explaining the different doctrines of the systems.

Of the six, the Nyāya and Vaiśeṣika go together. They represent the pluralistic and realistic phase of Indian philosophic thought. The great contribution of the Nyāya system is its elaborate organon of critical and

scientific investigation. All the problems pertaining to the theory of knowledge have been stated with remarkable clarity in an analytical fashion.¹ The several instruments of knowledge (pramāṇas) together with the possible pitfalls and fallacies have been set forth in a lucid manner. The Nyāya scheme of categories has supplied the Indian thinkers, through centuries, with the means of discriminating, quickly and surely the true from the false inferences. Traditional students of Indian philosophy hold that the study of the Nyāya system is indispensable to the study of all the other systems. On the philosophical side the school admits the existence of Matter, a plurality of souls, and God. All of them are co-existent. A thorough knowledge of the sixteen categories of the Nyāya system together with an unremitting moral life secures salvation for the soul. God in the Nyāya system is established through the aid of inference² and the scriptures are defended as valid because they are the written words of the Lord. Matter in its ultimate form *i. e.* atoms, is the material and God the efficient cause of the universe. Liberation consists in the attainment of an unperturbed *equipoise* free from delights and sorrows. The stoic nature of the liberated soul is inert like a stone.

The Vaiśeṣika system is more a physicist's than a metaphysician's account of Reality. Reality is construed as coming under eight categories. The study of the eight categories and the constituents of the universe constitutes the chief doctrines of the system.³ The atomic

¹ See S. C. CHATTERJEE'S *Nyāya Theory of Knowledge* and Mm. S. KUPPUSWAMI SASTRI'S *A Primer of Indian Logic*.

² See Udayana's *Nyāya Kusumāñjali*.

³ See A. B. KEITH'S *Indian Logic and Atomism*; J. C. CHATTERJI'S *Hindu Realism*.

theory of the Vaiśeṣikas is the first scientific account of Matter we come across. Early Vaiśeṣikas do not admit the existence of God. They are more analytical and scientific than philosophical. They represent the radical pluralistic element in Indian thought. They stress the many in the one.

The Sāṅkhya is the most artistic of the systems. They postulate a plurality of souls and an inert, undifferentiated Matter (*prakṛti*). They were the first to discover that movement, life and intelligent action are not the results of the mechanical processes of *Prakṛti*. They postulated evolution as resulting from the identification of the soul with Matter. The entire Universe is treated as the result of the evolution of *Prakṛti*. Twenty-three evolutes are recounted. The sorrows of men are attributed to the erroneous identification of the *Puruṣa* (soul) with the workings of *Prakṛti* (Matter). The discriminative knowledge that *Prakṛti* (Matter) alone evolves and that *Puruṣa* is like the lotus untouched by water, brings about salvation. Right knowledge is the means to liberation. The system finds no necessity for accepting God. The liberated soul is free from sorrows. The *sāṅkhya* system represents the dualistic phase of Indian thought.¹

The yoga system of Patañjali accepts the metaphysics of the Sāṅkhya system and its ideal. The discriminatory knowledge of *puruṣa* and *prakṛti*, Patañjali holds, can be secured by the practice of the eightfold system of yoga. It consists in the cultivation of virtues, physical and mental. Practice in the exercise of the control of breath and withdrawal from sense objects lead to constant,

¹ See Prof. S. S. SASTRI's translation of *Sāṅkhya Kārikā* (3rd edition.)

uninterrupted meditation. Yogic experience is the final illumination of the philosophic truth. As an alternative to Yoga, devotion to Lord also is indicated. God in the Yoga system is only a perfected human being. He is not the creator and sustainer of the Universe. The great lesson of Yoga to our distracted and war-shattered world is the lesson of the value of peace. Yoga points out that there are a great many faculties in man to which he can have access provided he makes the effort. Extraordinary powers of certain individuals for clairvoyance and telepathy are not anything external to man. They are the unawakened faculties in each of us. Yoga helps us to exploit and explore the great psychical capacities of men.¹

The Mīmāṃsā system of Jaimini is the most elaborate of the systems. It represents the school of ethical idealism. It does not find any necessity for accepting God. To the Mīmāṃsakas revealed scripture is eternal and not composed by any being. They believe that the universe is a moral order completely determined and governed by the vedic deities. Every act is said to produce merit, if it is good, and demerit if it is bad. The several acts of men create an unseen potency called *adr̥ṣṭa*, which rewards men with heaven and punishes them with hell. They hold that life is governed by action and reaction. This system is highly utilitarian and is based on the theory of rewards and punishments.²

¹ See Miss G. COSTER'S *Yoga and Western Psychology* and Prof. S. N. DASGUPTA'S *The study of Patañjali Yoga Philosophy and Religion*.

² For a comprehensive account of the system see Sir Ganganath JHA'S Posthumous work *Pūrva Mīmāṃsā* edited by Sir S. RADHAKRISHNAN, Vol. I of the Library of Indian Philosophy and Religion.

CHAPTER III

The Philosophy of Śaṅkara

What is living and vital in Indian Philosophy to-day is the vedānta system. The other systems of Philosophy are mainly read as accessories to the study of the vedānta. The term vedānta means the concluding portions of the vedas. Each veda is divided into three distinct parts. The *mantras* are the invocatory hymns addressed to the several deities presiding over the elements of nature, e. g., Agni, Vāyu, etc.; the *brāhmaṇas* the treatises that prescribe in detail the mode of performing sacrifices, the arrangement of the objects used in the sacrifices and their description. The *Upaniṣads* are the metaphysical speculations embodying the vital truths of the vedas. They are the spiritual treasures of India.

The most reputed school of the Vedānta is the advaita popularised by Śaṅkara. The school of Vedānta elaborated by Śaṅkara has influenced world thought to a considerable extent. "The German renaissance represented by SCHOPENHAUER, HARTMANN and NIETZSCHE, the American renaissance represented by EMERSON, and Walt WHITMAN, the Irish renaissance in the persons of W. B. YEATES, G. W. RUSSELL and George MOORE, have been definitely influenced by Śaṅkara's thought". Śaṅkara in the words of S. RADHAKRISHNAN has combined the positive aspect of the Upaniṣadic teaching with the negative logic of the Buddhists. This metaphysical system is artistic in its structure and irrefutable in its logic. In accordance with tradition, Śaṅkara has relied for the doctrines of his system on the triple texts, the Gītā, the Vedānta Sūtras and the

Upaniṣads. He points out that the central purport of the triple text is the non-difference of the individual soul from Brahman.

The greatest work of Śaṅkara is the celebrated commentary on the vedānta sūtras. Tradition reports, and from the several accounts of the life of Śaṅkara we gather, that he finished writing all his works before he was hardly thirty. The commentary is at once a philosophical classic and a piece of great literature. His commentaries on the *Bṛhadāraṇyaka* and *Chāndogya Upaniṣads* discuss in detail many an important doctrine of advaita.

The doctrines enunciated by Śaṅkara in his commentary have been elaborately commented on by a host of post-Śaṅkara scholars. Some of the doctrines of Śaṅkara have been defended *in extenso* and others amplified. Critics have found fault with the Hindu habit of writing commentaries and sub-commentaries on the ground that it has not contributed to the development of original thought. Such a criticism is unwarranted and opposed to facts. "No one who reads the lengthy discussions of the nature and function of psychosis, or the dialectics of difference or the inferential establishment of nescience (*māyā*) will continue to believe that there has been no progress in the development of Hindu thought." Post-Śaṅkara dialecticians with an unswerving loyalty to their master have established beyond dispute, the manifold doctrines of advaita. A close study of the advaita dialectics will lead us to the clear conclusion that advaita is not a "facile intuition based on scriptural declarations and mystical experiences, but a cogent intellectual system".

Before Śaṅkara there were two great advaita teachers Gaudapāda and Maṇḍana. The advaita system is

found in some form in Gauḍapāda's Kārikās on the Māṇḍūkya Upaniṣad. Śaṅkara has commented on Gauḍapāda's work.

Maṇḍana has worked out a system of advaita in his *Brahma Siddhi*.¹ He is considered by some scholars to be an elder contemporary of Śaṅkara. He has contributed a great deal to advaita dialectics. Many a commentator of Śaṅkara has drawn heavily on Maṇḍana.

II

The advent of Śaṅkara is a landmark in the history of Indian Philosophic thought. In him it attains great heights. Of all the systems of Indian Philosophy Śaṅkara's is the most logical. Once we grant the postulates of the system there is nothing to grumble at or resent in the detailed exposition of the doctrines of the system.

Śaṅkara throughout his exposition sought to refute two positions: (a) the sāṅkhyan doctrine of transformation (*pariṇāmavāda*) and (b) the Mīmāṃsā doctrine of ritualism. The Sāṅkhyas are of opinion that the Upaniṣads countenance a dualistic metaphysics, of spirits (*puruṣas*) on one side, and matter (*prakṛti*) on the other. The Mīmāṃsakas are of opinion that the essential teaching of the veda is contained in the *brāhmaṇas* and not in the *upaniṣads*. They uphold the doctrine that salvation through ceremonial acts is the central purport of the vedas. They further point out that the self spoken of in the Upaniṣads refers to the performer of the rites and ceremonies. Action (*karma*) and not Brahman, is the quintessence of the Upaniṣads.²

¹ See S. Kuppuswami SASTRI's, Introduction to his edition of *Brahma Siddhi*.

² Śaṅkara's commentary on the *Vedānta Sūtras*, I, 1, 3 and 4.

Śaṅkara has criticised *in extenso* the Mīmāṃsā position. He points out that the brāhmaṇas and the *Upaniṣads* refer to two entirely distinct aspects. The *Upaniṣads* are the most important and purportful part of the vedas. The purport of the *Upaniṣads* is not karma but Brahman. They point out to us the mode of realising the self which is Brahman. The *brāhmaṇas* and the mantras are secondary in their significance. They are not organically and directly connected with the theme of the *Upaniṣads*. The *Pūrva mīmāṃsā* has nothing to do with the *Uttara mīmāṃsā*. Ceremonial purity and ethical excellence may at best help the spiritual aspirant but will not directly result in self-realisation. They are not the substitutes for Brahman. Brahman can only be realised by *jñāna* i.e. by Brahman-intuition (*sākṣātkāra*) but not by mere intellectual knowledge.

Further Śaṅkara points out that Brahman is not the void of the Buddhists. The Brahman of Śaṅkara is the Reality; but for it there would be nothing. It is the substrate underlying the whole world of phenomena. Spiritual realisation affirms the real through the negation of the phenomenal. The advaitin denies only names and forms but not that which appears under their guise. The reality of the substrate is affirmed but not as a substrate. The advaitin negates only distinction (*bheda*), the Buddhist negates distinction as well as the distincts. To the Buddhists there is nothing permanent and stable underlying the flux of the universe. This position of the Buddhists is refuted by Śaṅkara elaborately in his commentary on the second chapter of the vedānta sūtras.¹

¹ For the refutation of Sāṅkhya position see Śaṅkara's commentary on the *Vedānta Sūtras*, chap. II, 1 to 10 sūtras; for refutation of Buddhism, chap. II, 18 to 32 sūtras.

The central Reality, Brahman is posited by scripture and is realised by the Self. It is of great interest to note here that some of our modern interpreters of the advaita Vedānta have tried to equate advaita and Buddhism. They point out that Buddhism is not nihilism. Prof. RADHAKRISHNAN has consistently maintained that the Buddha could by no possible means have preached an arid and barren nihilism to the folk of his day. It is psychologically impossible to believe that Buddha should have enjoyed the popular veneration he did if he had really preached nihilism. The professor concludes that Buddha did affirm a central Reality and negated only the phenomenal selves. The silence of Buddha is a classical illustration of the truth that final truths cannot be expressed in words : to take Buddha to be a nihilist is to mistake his true philosophical stature¹.

The competent European critic of Buddhism, Mrs Rhys DAVIDS, till the other day disagreed with the positive interpretation of Buddhism. In her recent book *Advanced Manual of Buddhism* she has come round to the view that Buddha's teaching is not nihilistic. Svami VIVEKANANDA suggested that Buddhism was not entirely anti-Hindu. Mahatma GANDHI in his inspiring address to the Buddhists of Colombo pointed out that the teaching of Buddha formed an integral part of Hinduism. He observed that what passes as Buddhism today was not an essential part of Buddha's life and his teachings. Buddha never rejected Hinduism or its central reality. whatever be the truth in the modern belief that Buddha, was a Hindu seer, no support for it could be found in the writings of Śaṅkara and his followers, who were there

¹ S. RADHAKRISHNAN's British Academy lecture, *Gautama the Buddha*.

concerned to stress their departure from Buddhism and not their affinities to it. For similar reasons no weight need be attached to the appellation 'Buddhism in disguise' which was applied to Śaṅkara by his opponents. He broadened its base and gave it a new life and a new interpretation.

III

Brahman is the central Reality of Advaita. It is the supreme spirit, consciousness and intelligence. Revealed scripture is the final authority for the existence of Brahman.¹ Brahman is not an object of knowledge it is knowledge itself. There is nothing besides it. It cannot be described in terms of any object other than itself. It is not a relatum in the relational process of knowledge. It cannot be the content of any cognition without losing its self-hood. It is self-manifest and self-luminous. The instruments of knowledge (pramāṇas) can only negatively indicate what Brahman is. There is no knowing Brahman but only being Brahman. It can only be known in the non-relational form. Brahman knowledge is experience attained by disciplined souls who have purified their minds by the performance of the duties laid down in the scriptures. Brahman is the one without a second.

The establishment of Brahman on the authority of scripture appears unphilosophical at first sight, but in reality it is not so.² Supreme authority is claimed not for the entire veda, but only for certain significant parts.³

¹ *Vedānta Sūtra.*, 1, 1, 3.

² Prof. S. S. SASTRI, cf. *Introduction to Bhāmatī*, T.P.H., pp. 13-15.

³ *Tātparyavatī* ḥi śrutiḥ pratyakṣād balavatī, na śrutimātram *Bhāmatī*, p. 15.

In determining which parts are authoritative, the science of interpretation adopts certain determinative marks of purport.¹ They are, the agreement of the initial and the concluding passages, repetition, novelty, fruitfulness, glorification by eulogistic passages, and condemnation by the deprecatory passages, and intelligibility in the light of reasoning. Reason, (this determinative mark of purport), plays a more important part than is formally avowed. In fact reason steps in at every stage. When we have to settle the introductory and the concluding passages reason has to help us to distinguish the primary and the secondary passages. It is again reason that has to point out which repetition is purportful and which not. The really novel is to be ascertained by reason. So the authoritarianism of advaita is only unphilosophical on the face of it, because the role of reason in the interpretation of scripture is most prominent.

IV

Brahman according to advaita is not the Creator of the Universe in the sense that a potter is the maker of the pot. Nor is creation an emanation from nothing. Out of the non-existence nothing can be created. The Nyāya school holds the view that the effect is non-existent prior to its creation. They hold that the effect is *de novo*. The sāṅkhyans criticise the Nyāya position, in detail and hold that effect is pre-figured in the cause. They maintain that an absolutely non-existent effect cannot be brought in by any agency "any more than a thousand crafts-men could turn blue into yellow or extract oil from sand". One who wishes

¹ "Upakramo 'pasamhārāv 'abhyāso 'pūrvatā phalam, arthavādo 'papattī ca liṅgam tātparya-nirṇaye".

to produce a particular effect seeks the appropriate material cause; e. g., one who wants curd seeks milk and not water. Further there is the question, "Is there a time interval between cause and effect?" If there is, does the cause wholly cease to exist, before the effect comes into being? In that case, the immediate antecedent of the product would be a non-existence; and though we may in speech distinguish the non-existence of *x* from the non-existence of *y*, there is in reality no way of distinguishing one non-existence from another. Again if the produced effect is *de novo* then any effect may follow from any cause.¹

Śaṅkara has great sympathy with the sāṅkhya criticism of the nyāya position. But he did not rest there. The sāṅkhyan doctrine of cause, *satkāryavāda*, fares no better than the nyāya theory at the hands of Śaṅkara. The argument is as follows:—Granting that the effect is the manifestation of the cause, before the manifestation, was the effect existent or not? If it was already existent, then the causal operation becomes superfluous. If it is not existent, then there will have to be a cause for the manifestation and that in its turn will need another cause. Thus there is infinite regress. The sāṅkhyan concept when pressed to its limits leads us to the advaita conclusion. Śaṅkara makes the Sāṅkhyan view the jumping board for his theory, i. e. that the relation of cause and effect are not ultimately real.²

¹ Prof. S. S. SASTRI's article on 'Advaita, Causality and Human Freedom,' *I. H. Q.* Vol. XVI, 1940, and see—*Sāṅkhya Kārikā*, v. 10.

² "Vivarta vādasya hi pūrvabhūmiḥ Vedānta vāde Pariṇāma vādaḥ", Sarvajñātman's *Saṅkṣepa-śārīraka* II, 61.

The advaitin's explanation of cause and effect relation is that they are appearances of the same Reality. The causal relationship exists as between the substrate and the superimposed e. g., the rope and the snake. It is not, as the anti-phenomenalists think, as ultimately real as Brahman. "It is a product of nescience, and as long as we live in a world of nescience, we have no right to impugn causality." It is as objective as the world is ; even for the transcendence of nescience, we depend on this concept, since we have to depend on means, like instruction, reflection, contemplation etc. If these were not well-settled causes they could not be depended on by us in our laudable endeavour to realise ourselves. The advaitins admit "that causal rigidity in the empirical world is consistent with the denial of causality in the transcendental world".¹

V

The advaitin describes Brahman in a negative manner and finds support for it in the *upanisads*. The entire advaita dialectics rests on two general postulates (a) the absolutely real is never sublated, (b) the absolutely unreal is never cognised. The example for the absolutely real is Brahman. The examples for the absolutely unreaals are the barren woman's son and the horns of a hare. In between these two categories the whole world of plurality is caught up. The whole world of plurality which we perceive, manipulate and live in, is neither real nor unreal. In deep sleep we experience the sublation of the pluralistic universe. Being sublated it is not real ; neither is it unreal because it is cognised, nor

¹ Prof. S. S. SASTRI's article on 'Advaita causality and Human Freedom.' *I. H. Q.* Vol. II.

is it real and unreal because such a definition violates the Law of Contradiction. It is this indeterminable nature (*anirvācyatvam*) of the Universe that is connoted by the term *māyā*.

According to the advaitin the very mechanism of finite knowledge with all its categories is only applicable to the sphere of the indeterminable. Brahman cannot adequately be known by these finite categories. The absolutely real Brahman loses its self-hood when it becomes an object of relational knowledge. So no predication in respect of Brahman is intelligible, because there is nothing real besides it. The Upaniṣadic description of Brahman in terms of knowledge, bliss and infinitude should be interpreted as excluding their opposites, the unreal, inert and the finite. Brahman does not possess knowledge, bliss and infinitude. He is knowledge bliss and infinitude. The import of propositions in respect of Brahman is identity and not predication. It is the native weakness of finite cognition to compare the infinite and refer to it in terms of the finite. It is meaningless to refer to Brahman as the Good or the Truthful. It is the final Truth and the final Good and we cannot refer to it in terms of any other thing. He is perfect; there can be no progress for the perfect. Progress and perfection are in Brahman and not of Brahman. Brahman does not admit of substrate-attribute relation. It does not admit of the relation between the part and the whole. It is the end as well as the means. It is spoken of as the *impartite*—(*akhaṇḍa*). It is these logical difficulties that have prevented Sāṅkara from thinking of the highest Reality in terms of personality.

"The affirmative theology" of the other schools of the vedānta in their anxiety to bring the Absolute into relation

with the relative makes the Absolute itself relative. Those schools conceive of God as a supra-person, creator, sustainer etc., of the Universe.

The belief that the ultimate reality is a personal God with virtues and powers for ill, produces not very desirable moral qualities in the worshipper. Aldous HUXLEY observes that the Hebrew concept of God as a magnified human person with human passions is not morally the best ideal. He is represented as wrathful, jealous and vindictive. This being so the devotees too tend to be like that. This fanaticism has resulted in burning the witches and tormenting heretics. Personality and individuality are in the last resort a limitation and hinder the spirit of the unitary consciousness. 'Belief in a personal moral God has led only too frequently to theoretical dogmatism and practical intolerance. In the name of the divine moral men have committed many an atrocity.'¹

The traditional arguments put forward to establish a personal God as the ultimate Reality are not convincing. The causal argument is not conclusive because the category of cause itself is unintelligible in the last resort.² The design argument establishes God as a mechanic limited by the material with which he has to work. It does not rule out the possibility of a plurality of designers. The moral argument that God somehow brings about the wedlock of happiness and virtue turns out to be a

¹ HUXLEY, *Ends and Means*, pp. 272-84.

² If the world needs a cause for its origination then the God who creates it also must have cause.

Further to admit a cause for the existence of God lands us consequently in *infinite regress*. To exempt God from the law is to deny the universality of the Law.

If it be urged that God is uncaused, so too is the world.

case of wishful thinking. So the central reality cannot be a personal God.

VI

The Universe of plurality on the advaita hypothesis is neither created by Brahman, nor is it a transformation of Brahman. It is an illusory manifestation of Brahman. The central problem of advaita is: how does this illusory manifestation take place and why does it take place? The straight answer to this question is the inexplicable knotty expression, *māyā*, i. e., nescience. It is this nescience that is responsible for the plurality we perceive. It has two functions. It obscures the substrate, i. e., Brahman and projects in its place the world of plurality. In the words of Prof. HIRIYANNA "suppression precedes substitution". This nescience is indeterminable. Finite cognition, the categories of such cognition, the instruments of human knowledge, the import of scriptural statements, are all products of nescience. It is represented as a positive beginningless entity which is sublatale. It is called *adhyāsa* (superimposition). Śaṅkara describes it at great length in his introduction to the commentary on the Vedānta-sūtras. There he points out with great persuasive skill, and striking cogency that the entire social intercourse of men (*lokavyavahāra*) presupposes nescience. It is the fact of everyday experience. Though our true *self* is Brahman, still on account of nescience, we super-impose the ills of the body on the self. When the body is ill we say "we are ill", when the body lacks the sense of hearing we say "we are deaf". Thus there is confusion between the self and the not-self. Unless we super-impose ourselves on our sense-organs, we cannot become knowing subjects. The knowing subjects need sense

organs to know the things about us. Knowledge pre-supposes a knowing subject, a known object, and the means of knowledge. All these are not possible without the assumption of reciprocal super-imposition of the self with the not-self and *vice versa*. It is this nescience that is the cause of all trouble.¹

The advaitin's concept of nescience has been submitted to a great deal of criticism. The *Law of the excluded middle* is the tool with which the advaitin is attacked. The world is spoken of by the advaitin as illusory. Is that illusion illusory? If the illusoriness of the Universe is itself an illusion, then the world becomes real, because of the cancellation of the two negations. If the illusoriness of the Universe is real there is contradiction for the advaita doctrine that there is only one Category. The resourceful advaitin finds his way out of this dilemma. He does say that the illusoriness of the universe is illusory. The nerve of his argument is as follows: The difficulty seems to arise from the fact that a qualification can apply only to something other than itself, not both to itself and others. Illusoriness is a qualification we predicate and the subject of the predicate cannot itself be illusory. The illusory illusion must be real. But surely nothing can be farther from truth. The illusoriness of the illusion is a paradox but it is no greater paradox than the affirmation of the reality of the real.²

Our very knowledge is a paradox for the following reasons. We cannot have the knowledge of the unknown, since there can be no activity in respect of what is not known, nor can knowledge be of the known. If it be

¹ Śaṅkara's *Adhyāśabhāṣya*.

² Prof. S. S. SASTRI, *Introduction to Siddhāntaleśa-saṅgraha*, Vol. I, pp. 48-51.

contended that it is of the partly known, then does the cognitive activity apply to the known part, or the unknown? In either case, we have the same old difficulty. Because of this we have to recognise the paradox of knowledge.¹ Further it is plain to us that there is at the root of finite cognition a core of irreducible unintelligibility. We conclude that the relational knowledge of the finite is not perfect and it is only an appearance of perfect knowledge. Because of this central paradox in all finite activity there is an irreducible unintelligibility in it. So the advaitin does not commit himself to any definite description about the nature of the world of plurality. He does not recklessly repudiate. His is not an attitude of blind faith or blank negation. He is scientific in his suspense of judgment in the absence of evidence. By the very use of the categories of logic he points out the rift in its lute. The great lesson of advaita logic is that it exposes the clayfooted nature of logic and points out that she is not the Madonna of Thought that the Nyāya school imagines her to be. The advaitin is not out to demonstrate this or that position. He points out that every other position held by the opponent is untenable. They are left with the witness of the condemnation. The definitions and proofs attempted by the advaitin are only a concession to the clamour of the dualistic mode of expression.²

¹ Prof. S. S. SASTRI, Principal Miller Lectures, *Advaita and the Concept of Progress*, 1937, pp. 14-15.

² Prof. S. S. SASTRI, 'Advaitavidyāmukura,' *J. O. R.*, Vol. 10 p. 286.

'na hy asmābhir mithyātvam anyad vā kiñcin nirūpaṇīyam asti. Param nirūpyamāṇa prapañca khaṇḍanenaiva vayam hi acaritārthāḥ. Tatra, tatra lakṣaṇā-' bhidānam tu para buddhya-nurañjanāya.

Another usual objection raised against nescience is based on its practical efficiency. The objection is as follows : nescience is described by the advaitin as indeterminable. How can the indeterminable be practically efficient? The advaitin's reply is that practical efficiency belongs only to the indeterminable and to nothing else. Practical efficiency cannot belong to Brahman who is the Absolute, real, pure, perfect and free from changes. It is only that which is short of such a reality that can have practical efficiency.

How can the cognition generated by the nescience tainted *pramāṇa* lead us to Brahman intuition? To this the answer is that error is oftentimes the gateway to truth. A false instrument of knowledge can help us to cognise a real object. The phenomenal *pramāṇas* can point to the Noumenal Reality. In the world of scientific thought we find that erroneous hypotheses lead us to valid theories. So the illusory nature of the *pramāṇa* is no obstacle for us to know the truth. Just as the bamboo in the forest, which lights up the whole forest, burns itself out along with the forest, the final intuition destroys the world of plurality as well as itself. The image of a person reflected in a mirror is not real but still it serves as a means for showing us the merits or defects in our face. Error and delusion have their own utility.

VII

The two realms set out by advaita, namely the Phenomenal and the Noumenal, must somehow be shown to constitute an integral unity. Without such a synoptic view it would be unintelligible to maintain that the world is an illusory manifestation of Brahman. Traditional writers on advaita metaphysics seem to hold the view that the final intuition annuls the whole world of Reality.

They say that the world of plurality is sublated by Brahman intuition. The sublation is something like the sublation of the dream experience by the waking life. Such an interpretation establishes no continuity between the Phenomenal and the Noumenal. Professor S. S. SASTRI in his Presidential Address to the Philosophy and Religion Section of the All-India Oriental Conference, 1937, suggested that sublation should be interpreted as sublimation and transcendence and not as annulment. If we stick to the doctrine of annulment, we shall not be able to account for the continuity between the phenomenal and the noumenal. "From the empirical to the real, from the appearance to the Absolute, a passage is either possible or is not; if not, the Absolutist Philosophy is an irrelevant nightmare." "Reality and existence" says RADHAKRISHNAN "are not to be set against each other as metaphysical contraries. Nothing on earth is utterly perfect or without perfection." The existing objects of the world of plurality cannot commit suicide and go into nothing. This is avoided by adopting the suggestion namely sublimation in the place of annulment. The objects of the world of plurality and the subject who knows them on the empirical plane are transformed and sublimated by the Brahman-intuition. This suggestion points out a continuity between the Phenomenal and the Noumenal. So "sublation is sublimation" and not annulment.

The relation between the world of plurality and Brahman has to be understood with great care. In one sense Brahman is the cause of the world of plurality. But for him the world of plurality will not be there. The advaitin does not assert the non-otherness of effect from cause; he does not however assert their identity in such wise as to deduce for the effect the reality of the cause;

the negation of otherness amounts only to this—the effect has no reality other than that of the cause.¹ It is because of this non-otherness of the effect from the cause that the *Upaniṣads* declare that by knowing one Brahman we know all the things of the world. According to one school of advaita nescience is the cause for the world of plurality. Some others hold the view that *Īśvara* (Brahman qualified or delimited by *māyā*) is the prime cause of the world of plurality. *Māyā* is given a secondary place. But all the schools are agreed that the world of plurality is no other than Brahman and it is its illusory manifestation.

VIII

An extreme view of advaita is that there is only one nescience and that nescience reflects Brahman and as soon as that reflected soul attains release there is destruction of the nescience. On this view there exists only one soul. The presence of other souls bound as well as released, is compared to the dreams of that single soul.

Such a radical solipsist position is not acceptable to the majority of the advaitins. Besides scripture declares that there are released as well as bound souls. So a plurality of nesciences is posited. It is the difference between the various nesciences that accounts for the variety of individuals. The experience that we are finite selves is known to us only through the conflict and the contrast with other selves. The conflict presupposes a plurality of empirical selves. Śaṅkara in his commentary while speaking about the reciprocal super-imposition of the self and the not-self, significantly refers to the not-

¹ Na khalv ananyatvam ity abhedam brūmaḥ, kiṃ tu bhedaṃ vyāśedhāmaḥ—*Bhāmatī* II, i, 14.

self as 'thou' and not as 'it' or 'that'. Such a significant usage helps us to infer that Saṅkara was in favour of a plurality of souls. The school that holds that there is only one soul is of opinion that Brahman is the locus as well as the content of the nescience. Nescience cannot be located in an inert entity. It must have pure consciousness for its locus as well as its content. This school of advaita goes by the name of *ekajīvavāda*.

The majority of advaitins posit a plurality of nesciences. The content of nescience is Brahman and its locus is the *jīva*. It may be objected that souls cannot come into existence without the functioning of nescience and nescience cannot therefore be located in its own product, the soul. Thus the charge of reciprocal dependence is levelled against the advaitin. The advaitin finds a way out of this muddle by positing the beginningless nature of the interaction of the nescience and *jīvahood*. He says that there was no time when there was no *jīva* or nescience.

If it be still urged that such a relation of dependence between nescience and *jīva* is un-intelligible the resolute advaitin admits the charge. It is the very nature of nescience to be ultimately unintelligible. Why expect intelligibility in the case of nescience when it is proclaimed to be indeterminable?¹ Though nescience is located in the *jīva* it does not belong to *jīva*; its content is *Īśvara*. Ignorance or nescience may be located in me and still I may not be its controller. The empirical usage that ignorance belongs to me is figurative. The conditioned absolute, i. e., *Īśvara*, is the controller (the arch-juggler of nescience). He creates the whole Universe

¹ durghaṭatvam avidyāyāḥ bhūṣaṇam na tu dūṣaṇam. Katham
cit ghaṭamānatve avidyātvam durghaṭam bhavet—*Iṣṭasiddhi* of
Vimuktātman.

with nescience as its material cause. The individual soul does not create the Universe. Nescience is thus established to be bi-polar.

Besides the pure Brahman which is the ground as well as the goal of existence, advaita tradition admits the existence of a personal God Īśvara. The God of religion comes in between the empirical selves and the transcendental Brahman. All the scriptural passages that enumerate the function of the Lord refer to Īśvara. Worship of this *Saguṇa Brahman* is insisted on as a stage on the road to realisation.

It is wrong to hold as some do that the Īśvara of advaita is on no higher plane than the nescience ridden individual self. Without the grace of the Lord nay, not even an inclination towards the non-dualist frame of mind is possible.¹ Madhusūdana in concluding his monumental work *Advaita Siddhi* stresses his irresistible love for a personal God in the form of Lord Kṛṣṇa. He says "with flute in hand, of the hue of a fresh (water laden) cloud dressed in yellow silk, of lip red like *bimba* fruit, of face charming like the moon and eyes like lotus—beyond this Kṛṣṇa, I know not of any truth."²

The God of advaita does not act from any selfish motives. It is His *līlā* (sport). Creation is the overflow of his goodness. He is not subject to the limitations of *māyā* as the ordinary soul. *Māyā* is the energy and he is the energiser. If we do not admit the

¹ Śrī Harṣa's *Khaṇḍana-khaṇḍa-khādyā* 'Īśvarānugrahādeva Puṁsām advaita vāsanā', Chap. 1, v. 21.

² Vamśivibhūṣita karāt navanīradābhāt
Pītambarāt aruṇabimba phalādharoṣṭhāt
Pūrṇendu sundara mukhāt aravinda netrāt
Kṛṣṇāt param kimapi tattvam aham na jāne.

existence of God, we will not be able to account for the existence of the world. Reality is not less, but more than God; not by eschewing God, but by realising and transcending Him can we realise self, for the world is God-dependent; and to ignore God may well lead to asserting itself as if independent, and weighing us down, as in *samsāra*; release requires therefore the realisation first of the dependence of the world on God, and then of God being an appearance of Brahman.¹

Śaṅkara in his commentary on the *Bṛhadāraṇyaka* points out that the 'unconditional self, being beyond speech and mind, undifferentiated and one is designated as "not this, not this". When it has the limiting adjuncts of the body and organs which are characterised by imperfect knowledge, desire and work it is called the empirical individual self. When the self has the limitations of creative Power manifesting through eternal and unlimited knowledge, it is called the *antaryāmin* (inner ruler). The same self, as by its nature transcendent, absolute, and pure, is called the immutable supreme self.²

The reflection theory holds the view that Brahman reflected in *māyā* is *Īśvara*. The *jīvas* in this view are reflections of Brahman in *avidyā*. The difference between the two reflecting media is, that one is predominantly pure *sattva*, and another impure *sattva*. *Māyā* is predominantly pure *sattva* and *avidyā* is impure *sattva*. This view reduces *Īśvara* also to a reflection on the analogy of individual souls.

There is another view which establishes an organic relation between *jīva* and *Īśvara*. The nescience has for

¹ S. S. SASTRI'S *Śaṅkarācārya*, pp. 96-97.

² Śaṅkara on *Bṛhadāraṇyaka Upaniṣad* III, 8, 12; S. RADHAKRISHNAN'S *Eastern religions and Western Thought*, p. 29.

its content *Īśvara*, and its locus is *jīva*. When the individual soul's nescience is removed, he becomes one with *Īśvara* and not Brahman. It is only when all the souls transcend their respective nesciences there is the realisation of Brahman: at that stage *Īśvara* automatically ceases to exist. The *jīvas* are the reflections of *Īśvara*. If it be contended that nescience has no quality or visible form and that reflection for it is impossible, the Advaitin explains it with the help of an analogy. Just as ether which is infinite and all-pervasive seems confined in objects like a pot, the *jīva* is the delimited form of Brahman. This is called the *avaccheda* view. This view helps us to establish an intelligible connection between the *jīva* and *Īśvara* and also accords with the declaration of scripture relating to the existence of the released and unreleased souls.¹

IX

The central import of Advaita is the identity of the individual soul and Brahman. The category of difference is refuted in detail.² Advaita repudiates the common-sense view that normal sense perception gives us a world of separate individual existents. The so-called individual separate existents are neither separate nor independent. The separate individual existent is the result of a network of forces mental and material. Their individuality is only an abstraction from Reality. The things we ordinarily call objects or individuals like man, table, tree, are not realities as the romantic anti-rationalist or the superficial realist would

¹ Prof. S. S. SASTRI, Introduction to the *Siddhānta-leśa Saṅgraha*, pp. 39-42.

² Prof. S. S. SASTRI, Introduction to *Bhāmati*.

have us believe. They are appearances of Reality. There is a comprehensive ignorance of which we partake and it is this ignorance that is responsible for our view that we are separate individuals. The scientific view is a partial view. It has abstracted a portion of Reality which is mathematically determinable. The scientist's picture of the Universe proves to be a private Universe. The other aspects of Reality which do not submit to mathematical treatment are left out as meaningless. The scientist does not possess instruments to deal with those aspects of Reality. Hence he mistakes the partial reality abstracted from the true as the real.

Maṇḍana, the great advaita thinker, with unsurpassed logical acumen, has discussed the dialectic of difference. The advaitin has pressed to his service all the *pramāṇas* to yield the central doctrine of advaita, the identity of Brahman and the individual self.

Scripture is the central *pramāṇa* for advaita in the establishment of the identity of the individual self and Brahman. Maṇḍana points out that scripture declares the identity in unequivocal terms. Scripture no doubt has to be interpreted according to the determinative marks of purport. The famous *Chāndogya Śruti* points out and identifies the reality of Brahman with the self, *that thou art* (*tattvamasī*). This teaching is repeated ninefold to show that it is important and that it is its primary purport. This identity with Brahman is not known, through ordinary experience as the heat of fire, or the price of bread. So the scriptural declaration is not a mere re-statement. It is fruitful because the knowledge of identity helps us to pass beyond the travail of transmigration. The knowledge of this identity is praised and its opposite deprecated. It also stands

to reason. The rigorous application of the determinative marks of purport points out that the central truth of the *Śrutis* is identity.

There are several passages in the Upaniṣads which point out difference as the central purport of the *Śrutis*. They refer to a radical difference between Brahman and the individual. The advaitin explains these passages as elaborating the phenomenal view-point to be refuted later. The *bheda-śruti* (scriptural statements that have difference for their purport) are refuted ultimately by purportful *identity-śruti*.

The great Maṇḍana says that perception is not opposed to the advaita doctrine. Apparently perception gives us a world of plurality. It is the first and the primary instrument of knowledge, From this it does not follow that perception is an unsublatable *pramāṇa*. It may be the first instrument of knowledge but by no means is it basic. Scriptural knowledge arises by sublating the cognition derived through perception. Hence the knowledge derived through perception is sublated by the knowledge arising from a subsequent *Pramāṇa*.

Maṇḍana points out that perception does not cognise difference. The summary of his argument is as follows : Difference is a relation. It needs two relata for its existence. Is difference the nature of the things? Or is it an attribute of them? If it were the nature of the things, there would be no things to be different. If any one were to point out a single entity, that would break itself into a number of things because of difference being its nature. Thus the process would go on endlessly and it would not even rest with the primal atom. So difference cannot be the nature of things.

Nor can difference be the attribute of the relata. If difference is the attribute of the things, then is the attribute different from its substrate? Or is it of its very nature? If the attribute is different from the substrate we have three units (1) the substrate, (2) the difference which is its attribute, and (3) the difference of the attribute from the substrate. Once we start the enquiry into the relation of this difference to the substrate on the one hand and the attribute on the other we are condemned to infinite regress. Thus the category of difference turns out to be ultimately unintelligible. At best it can give us appearance and not truth. To use the words of BRADLEY it is a make-shift, it is a device, a mere practical compromise most necessary but in the end most indefensible.¹

The advaitin does not rest satisfied with the refutation of the category of difference. Those who reject difference take to the fascinating doctrine of the *concrete universal*. The Advaitin refutes that also in detail. The Absolute of advaita transcends the *concrete universal*. In our common experience we find identity and difference co-exist. The mere fact of their apparent synthesis does not warrant their ultimate reality. The existent is not always the real. The categories accepted by finite cognition are by no means critical. To see that identity and difference co-exist is not to take them to be real. "A crown and bracelet, it is said, are different and yet not different, different as products but not different in respect of their material cause, i. e., gold. But if they are really non-different, he who wants a crown must be satisfied with a bracelet. If we maintain that there is a difference between a crown and a bracelet, then

¹ BRADLEY, *Appearance and Reality*, p. 33.

there must be difference between the bracelet and gold also, because crown and gold are non-different. Because of the difference between the crown and bracelet he who wants the first does not want the second. Why should it not be that he wants it too because of this non-difference?"¹ Such in bare outline is the critique of identity in difference. Identity in difference turns out only to be a device resulting in self-deception through insufficient analysis.

The path to reach the Absolute can be represented in the form of a dialectical formula. *Adhyāropāpavādābhyām niṣprapañcam prapañcyate*. It is a dialectical process whereby the distinctionlessness of the indeterminate cognition passes over into the cognition of difference and then transcends itself in the distinctionless intuition that is Brahman. There is first the superimposition of plurality on Brahman and then it is sublated. Super-imposition and sublation are the two acts that lead the advaitin to *mokṣa*. "To ignore the world is not identical with being ignorant of it."² There is no short cut to realisation excepting through the super-imposition and the withdrawal thereof. The spirit must go forth and come back with enriched experience. It must know the perils and pass through the 'vale of tears' and must learn 'the art of soul-making'.

X

The spiritual aspirant has necessarily to undergo the moral training imposed by scriptures. Advaitins are of opinion that ethical excellence and ceremonial purity are

¹ Prof. S. S. SASTRI, Introduction to *Bhāmatī*, pp. 19-21.

² Prof. S. S. SASTRI, *Advaita and the Concept of Progress*, pp. 18-19.

not directly contributory to spiritual realisation. But morality and ritual help the soul to acquire the calmness necessary for Vedāntic study. Śaṅkara in his commentary has laid down the prerequisites for vedāntic enquiry. They are: the discrimination of the fleeting from the permanent, non-attachment to results here and hereafter, the qualities of calmness, equanimity and contentment, etc., and the desire for release. Ethical excellence is a necessary step for the advaitin on his path to perfection. The spiritual aspirant has necessarily to cultivate *vairāgya* (detachment). The doctrine of non-attachment presupposes the cultivation of positive practical virtues. This grand ideal of non-attachment has been systematically preached in all the systems of Indian philosophy. Without non-attachment concentration on the spiritual Reality is impossible. The great philosophers of the west have not cultivated this detachment. Aldous HUXLEY points out that the biographies of the great metaphysicians of the west often make extremely depressing reading. Spite, envy and vanity are too frequently manifested by these professed lovers of wisdom. Some are not even immune from the most childish animalism. NIETZSCHE's biographers record that at the time when he was writing his *Superman* he was unable to control his appetite for jam and pastry. In his mountain retreat when a hamper of good things arrived for him, he would eat and eat until he had to go to bed with a bilious attack. KANT had a similar passion for crystallised fruit and along with it such an abhorrence for sickness and death that he refused to visit his friends when they were ill, or even to speak of them once they had died. Besides, KANT claimed an infallibility for his metaphysics and identified the limits of philosophy with his thought.

These great western thinkers were intelligent in relation to the not-self and were ignorant of the self.

The advaitin on the other hand, points out that ethical excellence is the first step for spiritual realisation. A careful discriminative wisdom results in the attachment to Brahman and detachment from the perishing and the illusory. After acquiring the necessary moral excellence the aspirant takes to uninterrupted meditation and contemplation solely of the scripture-taught real. Meditation is the technique of mysticism. It is the method of acquiring knowledge of the most essential nature of things. Such uninterrupted contemplation leads to the final intuition i. e., *Brahmasākṣātkāra*. This final intuition is the central fact of religion. "To develop this spiritual dimension we have to withdraw our souls from the flux of existence, endure an agony of experience, or travel, barren and stormy wastes of despair. When once this consciousness arises pride, prejudice and privilege fall and a new delight is born in the soul."¹ This mystic experience is possible for one and all of us if we strive for it.

The unrepentant rationalist might object to the validity of mystic experience. It is impossible for the deaf to form any idea of music. To an Indian, European orchestral music is intolerably noisy, compli-

¹ S. RADHAKRISHNAN, Lecture on *The Supreme spiritual ideal—the Hindu View* (World Congress of Faiths). Aldous HUXLEY raises the question; 'what use is mysticism' where it is alive? The answer to that question he proceeds to say 'is that where there is no vision, the people perish; and if those who are the salt of the earth lose their savour, there is nothing there to keep the earth disinfected, nothing to prevent it from falling into decay. The mystics are the channels through which a little of knowledge filters down into our universe of ignorance and illusion. A totally unmystical world would be a world totally blind and insane'. *Grey eminence*.

cated and over-intellectual. To him it is no music but only an elaborate cacophony. "Of the significant and pleasurable experiences of life only the simplest are open indiscriminately to all." The other pleasures cannot be had except by those who have undergone a suitable training. One must be trained even to enjoy the pleasures of alcohol and tobacco. First whisky seems revolting. First pipes turn even the strongest of boyish stomachs. Similarly, first Shakespeare's sonnets seem meaningless and the differential equation sheer torture. From this it is clear that 'training' is necessary for experiencing religious feeling. We must develop that dimension in us.¹

The final intuition results according to one school of advaita from the non-dual texts and according to another is perceived by the internal organ, *manas*. It is a non-relational type of knowledge. It is an immediate experience. It is just like the indeterminate cognition of a child in the pre-relational stage. Two elements are common between the child's pre-relational cognition and Brahman intuition. They are, immediacy and the non-attributive nature of the cognition. The child's cognition returns to relational level as it grows but Brahman intuition never returns to relational level.

XI

The final realisation is not anything novel. It is the realisation of the potential nature of the spirit. It is just like laying one's hands on the forgotten ornament round one's own neck. This realisation of advaita is not

¹ A fashionable lady who knew she had as good eyes as anyone looking at one of TURNER'S great painting "The Sun set", turned round to him and remarked with polite reproof, "you know Mr. TURNER, I never see sun set like that". His reply is instructive to purblind protestors. "D'ont you wish you did, Madame?"

intended for a few or a clique only. It is not the close preserve of the intellectual. The realisation of the advaitin does not result through mere intellectualism. If Śaṅkara denied the Śūdra and women the eligibility for the study of the Vedānta he did it in accordance with contemporary motives, which included an active faith in rebirth. Śaṅkara did not seek to exclude them from Brahman-realisation but pointed out for them other easier means than the study of the Vedānta. The path to spiritual realisation is not one mechanical road for all. All the buds do not give rise to the same flower. Different spiritual aspirants follow different techniques.

The advaita conception of *mokṣa* is unique. It is not derived from the grace of an external God. It is *native* to the soul and is not *derivative*. It is not produced. It is something that is there awaiting self-discovery. The logical consequents of such a view are the doctrines of universal salvation and the concept of *Jivanmukti* (liberation in the embodied state).

Advaita posits realisation as possible for all. There is no eternal damnation for any soul. Release being the manifestation of one's own nature and nothing adventitious, it cannot be denied or withheld from any. It is the birthright of every soul. Universal salvation is not only a possibility but a logical necessity for advaita. Some souls attain release soon and others take a longer time.

Realisation is not mere absence of misery. It has a positive aspect. That is the bliss we experience. All the values of empirical life are not cancelled and annihilated in Brahman-realisation. They are transcended and sublimated in it. It is not sublated by any other ex-

perience. Non-contradiction and coherence are the two tests by which we judge Reality. The two are the negative and the positive aspects of one and the same principle. It is self-manifest. DESCARTES was right in so far as he pointed out that thinking implies a thinker. Śaṅkara's description of the self is a step in advance of DESCARTES. DESCARTES identifies self with one aspect of experience, namely the experiencer; Śaṅkara identifies self with experience as a whole.

XII

The individual self obtains release sometimes even when he is embodied: then he is called a *jīvanmukta*. The physical body has no effect on the soul. The need for the *jīvanmukta* arises from the fact that we need reliable teachers who can preach advaita—experience from self-knowledge. Some are of opinion that the projective energy of nescience is separated from the obscuring energy in the *jīvanmukta*. Some others hold that *jīvanmukti* is a figurative mode of expression and it is not final release.

XIII

Besides the intellectual, there are other modes of realising Brahman. Truth which is Brahman is a perfect orb. We are bound to encompass it sooner or later. At best the intellectual methods might help us to reach Brahman sooner but it does not follow from this that the heart in devotion or the self dedicated to service is not also effective means of reaching Brahman. No spiritual pontiff can declare a monopoly of Brahman knowledge. The prescribed modes and paths are all right in their own place. They are good as guides and

we should not allow them to dominate us. It is intellectualism that has led us to speak in despairing terms about emotions. It is merely an ancient and an irrational prejudice against emotions and will that has relegated *bhakti* to a lower plane than *jñāna*. "The melting of the heart in love is not less noble than the expansion of it in wisdom, and the transcendence of the gulf between the agent and his action is not less noteworthy than the transcendence of that between the seer and the seen in knowledge." The man who trades in concepts is not intrinsically superior to him who trades in sounds and colours. The beatific vision may come through artistic as through intellectual channels and the truly moral man who has lost all thought of himself is not necessarily farther from realisation than the artist or philosopher. The significant contribution of post-Śāṅkara thinkers to *advaita* is the stress laid on "integral synthesis rather than an intellectual dominance".¹

The grand ideal of the *advaita* Philosophy is the supreme value of the real individual who is like the ideal artist and whose activities are creative. The pure *advaitin* is not tainted by the calculus of profit and loss. He has no purposive calculations or mechanical impulses for his acts. He needs no laws. He is a law unto himself. There is nothing outside him because he

¹ Realisation according to *advaita* is experience and not mediate knowledge. The *Nārāyaṇopaniṣad* says "asthi brahmeti cet parokṣa jñānameva tat; ahaṁ brahmāsmīti cet veda, sākṣātkāra ucyate." . . . The term *Jñāna* does not merely comprise discursive reason. S. Radhakrishnan explains it as follows, "It is not conceptual reasoning or metaphysical perspicacity, but is illumined Being, direct and immediate consciousness of reality." *Modern India and West* edited by O'MALLEY, pp. 340-341.

is the Supreme Spirit. When we are liberated from the narrow prejudices and cast-iron conventions we are able to realise more fully through music or poetry, through history or science, through beauty and pain that the really valuable thing in human life is the *ātman* and not such things as happen on the battle fields or in the clash of politics or in the regimented march of masses of men towards an externally imposed goal. It is this ideal of self-realisation that has chiefly attracted the Hindu mind. It is these men "that stamp infinity on thought and add to the invisible goodness of mankind". These men of Spirit penetrated by the sense of nothingness, desire to be reabsorbed in the universal whence they sprang, enduring mean-while with quiet contempt the fatuous energies of men who still think it is worth while to trade, to govern and build empires and to fight. It is of these men of spiritual realisation who are rapt in intimate union with Brahman the ocean of infinite bliss and knowledge—the Poet said, "their family is for ever sanctified, their mothers blessed and they are the salt of the earth."¹

¹ *Kulam Pavitraṁ, Jananī Kṛtārthā, vasundharā Puṇyavatī cā tena, apāra Saṁvit sukha sāgare līnaṁ pare brahmaṇi yasya cetah.*

CHAPTER IV

Advaita and the New Social Order

No doubt the philosophy of advaita and the view of life it inculcates had an attraction to the world of arcadian simplicity untouched by the transforming and revolutionary character of our machine age which has ushered in the Brave-New-World. Has advaita any message to our distracted passion-torn and war-shattered world, can advaita rival, supplement or correct the solutions set forth by the secular savants of humanity for the rescue of mankind from the present slough, can it give us material enough to build and rear up an enduring new social order, wherein men and women will be united in their loyalty to the supreme ideal of truth and in their resolution to put it in practice for the welfare of mankind?

We shall presently answer these questions in the affirmative. But, before doing so we shall have to examine and criticise the merits and demerits of the solutions attractively set forth by the secular savants of humanity as efficient foundations for the new world order.

(a) Taking the scientists of today first, they fall into three distinct groups in respect of their philosophical views. A certain section are in almost complete agreement with the philosophy of advaita. They assert that modern Physics and Mathematics lead to the acceptance of the spiritual nature of Reality, that science finds its sanctions in philosophy, that a new social order can be reared up only on the basis of sound religion. The chief representatives of this school are Eddington JEANS and EINSTEIN.

(b) Another group are out and out Materialists. They style themselves impenitent rationalists and profess complete loyalty to science. They rest content with tangible evidence and laboratory proof. They do not admit the reality of the hyper-physical and the super-sensuous. They declare that there is no point in life nor purpose at the heart of the universe. Life, they say, is bound to go the way of all other creatures. Mortality is the stamp that is deeply laid on everything in the world. They depict man as nothing more than a petty impotent and crawling creature on the planet. He is powerless against the forces of Nature though he can for a time circumvent them. They say that man's moral outlook is determined by the relative functioning of his glands. 'Man', they declare, 'is in the grip of fate and has to fight a hostile universe. There is no inherent purpose in the process of Reality.' They say that Religion is created to comfort man and make him keep on live. They exhort us to live as best as we can. They tell us there is no absolute truth and that values are relative; morality is conceived as the dictate of expediency. They ask us not to worry about the future. They say "let us learn to gather sloes in their season, to shear sheep, and draw water from spring with grateful happiness, and no longer vex our souls with impossible longings."¹ They further say that man's freedom is just a myth, and that everything in the universe from "the movements of atoms to the events of History are governed by laws." The sceptics, the Agnostics and the Naturalists belong to this group. This outlook is set forth in elaborate academic technique in Mechanist Physics, Mechanist Biology, Behaviourism, Psychoanalysis and the Dialectical Materialism of MARX.

¹ POWYS, *Glory of life*.

(c) Scientific Humanists constitute the third group. Unlike the impenitent and dogmatic scientists they accept that science with its foot rule and the scale cannot know all that is in Reality. Certain entities called Values—Truth, Beauty, Goodness—cannot be quantitatively determined. Humanists admit the existence of Values and their significance to life. The supreme value for the humanists is the greatest happiness of the greatest number. To secure that he sets to reorder society by intelligently planning production and distribution of the goods of the earth. The reordering is necessary because of the possessive impulse in men. Some men get all the things of the world and leave nothing for others. Hence the phenomena of the Haves and Have-nots. If men are reasonable and positively scientific in their outlook, the humanist believes that they cease to be acquisitive. If once the possessive impulse is burnt up, it is easy for us to usher in the New Social Order.

(A) Communism is the chief variety of scientific Humanism. Its metaphysics and dialectics are of the materialist variety. The aim of the communist is to build a new social order where there would be model houses and higher wages. He, like the humanist, points out that our present society is largely based on the pernicious instinct of acquisitiveness. The few men at the top take such a large share of the goods of the world that a vast majority, that toil all day long get not even a meagre subsistence wage. It is this inequitable distribution of wealth that is responsible for the armies of the unemployed, for the presence of poverty amidst plenty, and for the rotting of wheat and the burning of coffee. Prof. R. H. TANNEY points out that the entire economy of the world is managed by the skill and the capital of fifty men. "If a Lord Milchet smiles there is sunshine and happiness

in ten thousand houses, if a Lord Morgons frowns two continents are plunged in gloom." It is this sorry state of affairs that has made the communist declare himself against the existing social order. He wants to bring out a new social order, which guarantees a minimum economic security to all.

The methods to be employed for bringing about such a social order, the communist says, are not persuasion and non-violence. The owners of Money Power will not part with their possessions in response to the appeal of sweet reasonableness. Hence, the need for an active violent revolution, to overthrow the men in possession of power. Violence, declared MARX, is the mid-wife of a new social order. It is the only means to liquidate all opposition. The communist is absolutely distrustful of religion and philosophy. MARX has a standing indictment against philosophers. "They interpret reality and do not change it". Further the communist believes that religion has helped the capitalists to grow stronger, because religion is a fine substitute for higher wages. Religion it is declared, "is the soul of the soulless conditions, the heart of the heartless world and the opium of the mind." The new social order of the communists is a paradise where everyone will have enough to eat and where hard heads will rest on soft pillows.

(B) There are a great many scientific humanists who are not communists. They all want the establishment of an eagalatarian society. This they hope to achieve by peaceful settlements and not by violence. The Fabian socialists and Bertrand RUSSEL belong to this school. Through constitutional methods and regional arrangement they hope to usher in the New Social Order. The Federal Union Society in America and its exponent Clarence K. STREIT's *Well's Declaration of the Rights of Man and*

BRAILSFORD'S *Towards a New League*, are some of the prominent attempts in this direction. They look forward to the establishment of a world state. Some of them have drawn an elaborate constitution for the world state that has to emerge.

(C) Humanists (other than the communists and constitutionalists) exhort us to lead enlightened lives. They hold that the present world is intolerable and insensitive to values. They plead for the cultivation of careful tastes and a calculated indulgence of passions. "No God must be cheated and none overpaid." We are asked to escape to the world of art and poetry as a source of relief from the intense boredom of the sickly world. They declare 'what else can man do except escape from the dreadful world of 1943'. Escapism into literature, poetry and art are held as the ideal basis for a new social order.

The theistic religions of the world claim that adherence to each of them will bring about the New Social order. All the denominational religions are intolerant of each other, and claim exclusive possession of Truth and the means to attain it. Each variety of theism has its own prophets and revelation. Each of them holds that its religion is true and that of others is false. Hence the antagonism between religions, its crusades and programme of proselytism. The 'affirmative' theologies have allied themselves with the state for securing their adherents. These theologies in general declare that the entry into the kingdom of Heaven can only be secured by the grace of the Lord through the intermediary, namely the Prophet. Most of these religions hold that other religionists go to hell. They divide mankind into the elect and the condemned. Each religion has its own view of life and it expects totalitarian loyalty from its members. Human

conduct is regulated on the basis of a theory of reward and punishment. They paint heaven and hell in deep colours. The dogmatic theologians speak in terms of certainty about God and His dwelling place. Their God is a magnified human person with all the passions of a human being. "God is depicted as a father who has His favourite children to whom he communicates his mind. We have enough such religions" says SWIFT "to hate one other."

The political version of these dogmatic religions is the totalitarian state. The Fascists and Nazis have their supermen who promise their countrymen the establishment of the millennium. They take the place of the prophets and the saviours. They demand absolute and exclusive loyalty. They substitute for the kingdom of Heaven, the glory of an empire, the setting right of an injustice or the superiority of a race. The totalitarian cults are more fanatical than any religion. They have taken advantage of the undermining of men's faith due to the advance of scientific materialism and the corruption of the churches. They also have known that the human need to believe cannot be eradicated. 'If man cannot find a God in heaven, he must fall down before a God on earth. The God on earth turns out to be a HITLER or MUSSOLINI or STALIN. They tell us that the task of building up a new social order is too much for an ordinary man or woman.' We can build the New Social Order only by following the leadership of a Fuehrer or a Duce. The purpose of Humanity is the noble man or superman and others must yield to it. They alone can create and rear up a new social order.

Amidst this welter of secular solutions what chance has advaita? All the secular solutions share one defect,

in common in that they have a partial and defective view of man. They believe that man is a body plus a mind. They do not take note of the existence of the spirit in man that makes his body and mind operate. The scientific materialist forgets that the very formulation in intellectual terms of his theory is due to the creative power of the spirit. Science suffers from some serious limitations and it is good that we avow it instead of recklessly repudiating it. The category of Mind, Purpose and Value are essentially qualitative elements. They do not submit themselves to the treatment of the measuring rod and the chemical balance. The discovery of most of the important scientific theories, on the very admission of the discoverers is due to a process that is unique and trans-intellectual. The scientific picture of the world leaves out a great deal. Reality in actual experience contains intuitions of spirit, value and mystical ecstasy. Science does not possess intellectual instruments with which to deal with these aspects of Reality. The impenitent scientists declare that there is no point in life or no purpose at the heart of the universe. This declaration arises as a result of the partial grasp of Reality. The scientist abstracts a simplified private universe possessing such qualities that are quantitatively determinable. Hence the incomplete picture.

Besides the inadequate conception of man they have as a result of it, a distorted view of the prime object of man's life. They are all agreed in asserting that men desire pleasure (their own most often) and of other people sometimes. Such an assertion is hardly fair to men and the broad testimony of history does not warrant it. The human being is essentially a creature, on the border land, he has animal appetites and spiritual yearn-

ings¹. It is partial and defective realism to consider man as essentially a mechanical product of several factors. The factors are enumerated sometimes in terms of natural laws after the manner of the impenitent scientist, and at other times in terms of sociological factors. The materialist interpretation of history, the central dogma of the communist, asserts that men are products of the environment. Morality of man is explained in terms of money power. The epithet 'dialectical' to the word 'materialism' does not in any way mitigate its allegiance to determinism.

To represent man as a product of forces is to deny him his autonomy and to ignore the imperishable spirit in him. It is too much to assert that man lives by bread alone. It is nothing short of a caricature to depict men as being determined by money power. "Xerxes had no lack of food or raiments or wives when he embarked upon the Athenian expedition. St. Francis and Ignatius Loyola had no need to found 'orders to escape from want'".

Constitutional arrangements and large-scale social and economic reforms on psychological analysis prove to be failures unless the individuals are re-made. Large-scale social reforms do not abolish evil at its source; they deflect evil from one channel into another. If we are keen to establish ends, we must do something more positive than merely deflect evil. Evil must be suppressed in the individual's will. That is why it is necessary to re-make men. "Constitutions", as Plato observed, "are not born out of rocks but out of the dispositions of

¹ MCNTAIGNE: We are I know not how, double in ourselves, so that what we believe we disbelieve, and cannot rid ourselves of what we condemn.

men." What we need is the exacting task of the remaking of man, and not exciting social experiments.

The humanists that take their refuge from the ills of life in the worlds of art and poetry can never find their rest. Man is a many-levelled being. The intellectual and the æsthetic in him are not the ultimate. Intellect is just like other physical sense organs and is bound by the law of decay. So it is the insufficiency of courage that makes us take to art and literature. In the words of a professor of literature, poetry and art only reveal the antinomies of emotion, while religion transcends them. Poetry conserves values as well as the apparent individualities, and religion surrenders them at the feet of God. Art, poetry and music reveal the rainbow colours of creation; Religion seeks the white radiance of eternity. As an English mystic poet put it, Poetry cannot save the soul but can make it worth saving. Poetry is the portal to religion.

The denominational religions can at best be used as a means or step to the spiritual religion of advaita. Saṅkara admits that man is essentially a many-levelled being and the ultimate nature of man is existence, knowledge and bliss. On account of the presence and functioning of māyā man deludes himself into the belief that his interest is opposed to that of his neighbour. He believes that he is a body and mind, a separatist element in the world of claims and counter-claims. The separatist feeling must go before the idea of a common humanity is realised. This realisation is essentially a unique experience. It is the birth-right of every individual. The derelict and the sinner are not lost to the spirit. Advaita equates intolerance with irreligion. The spiritual experience as pure spirit is not something that is derived from an alien source. Spiritual realisation is not something

that is derivative. It is intrinsic. It is self-manifest and does not rest on the acceptance of any authority. The advaitin believes rightly that men who have this spiritual experience alone can have the necessary strength to create a new social order. It transforms the very dimensions of our life. It is this spiritual experience that enabled a Buddha, a Jesus and a Saṅkara to establish the kingdom of Heaven. Spiritual realisation is not a distant place of resort, but is the realisation of the imperishable in man. The kingdom of Heaven cometh not by observation, but is within us. That is why the gospel asks us to "seek ye first the kingdom of heaven and all the other things will be added unto you." Without this realisation we can never have the necessary conviction and strength to work for humanity. This experience makes us feel the truth of the statement that 'there can be no happiness for any of us, until it is won for all'. The religion of advaita does not make us give up the religions in which we are born but asks us to vitalise the one in which we are. Advaita is not opposed to other religions but transcends them. It points out to men that the fate with which they are faced is not an external one, but is what is within them. It encourages men by assuring them that they are not unequipped for the battle of overcoming it. It is such a spiritual religion that can usher in the New Social Order. Dogmatic theologies of the West or East, and denominational religions do not cut much ice or satisfy the modern outlook. If we are to be saved from the chaos of despair, the semi-comforting creed of humanism, the escapism of art and literature, Advaita is the only sane religion left to us.

CHAPTER V

The Philosophy of Rāmanuja

The most important and representative school of theistic vedānta is the philosophy of viśiṣṭādvaita propounded by the Ālvārs and elaborated and systematised by Rāmānuja. A number of god-intoxicated men who lived before Rāmānuja have recorded their experience of the fellowship with the Lord in their songs. The collection of these songs is just a little over four thousand. It goes under the name of Prabandha. The last thousand of the four thousand songs is held in great importance. It has been elaborately commented on by many. In Vaiṣṇava parlance it is called the *Bhagavad viṣayam*. These Ālvārs are drawn from various classes of men. Some of the prominent of them are Poyigai, Peyālvār, Tirumalasai, Nammālvār and Kulāśekhara. One of them is a woman named Aṇḍāl. She describes her divine marriage with the Lord in her songs. Seven of them were Brahmīns and two were Śūdras and one of them belonged to the so-called low caste. They lived roughly between the seventh and the ninth centuries.

The Ālvārs are poet-philosophers who sang their way to the Lord. They were inspired by their mystic experience to sing the glory of the Lord. To them God was not a theoretical abstraction, but a fact of experience. To them the reality of God was as much a fact as the green leaf is to the Botanist. They do not so much teach a doctrine as communicate an experience. The main theme of the songs is the glory and the greatness of the

Lord and His presence in all things. They hold with Wordsworth 'that every common bush is afire with god'. Salvation, the Ālvārs held, can only be attained by service to Humanity as an offering to the Lord and the consequent grace of the Lord.¹ A particular section holds the view that there is no need for any effort on the part of man to attain the Lord. The grace of the Lord is unconditional and all-comprehensive. Legend has that these Ālvārs are the incarnations of the ornaments of Lord Viṣṇu. One important section of Rāmānujites called *Tēngalais* place a great deal of reliance on the songs of the Ālvārs.

Rāmānuja like Śaṅkara has commented on the vedānta sūtras. His commentary goes by the name *Śrī Bhāṣya*. It has been commented on by Sudarśana Sūri in his book *Śrutaparakāśikā*. Rāmānuja commented on the *Gītā* and some select passages from the Upaniṣads. He freely handles in his writings the images and arguments of the Ālvārs who inspired him. The most prominent post-Rāmānuja thinker is Veṅkaṭa-nātha better known as Vedānta Deśika (circa 1350 A. D.) He was a many-sided scholar and the most eminent of the viśiṣṭādvaita dialecticians. Chief among his works are an incomplete gloss on *Śrī bhāṣya tattva-ṭikā* and the gloss on the *Gītā-bhāṣya* i. e., *Tātparya candrikā*. His vigorous attack on Advaita is set forth in his *Śata-dūṣaṇī*.

I

Like all the systems of Indian philosophy, Viśiṣṭādvaita also makes clear its epistemological presupposi-

¹ See Prahlāda's Prayer, "Na tvahaṁ Kāmāye rājyaṁ, na svargaṁ nāpunarbhavaṁ Kāmāye, dukhataptānāṁ Prāṇināṁ ārtināśanaṁ".

tions.¹ Knowledge for this school is a relation between the knower and the object known. The self as such does not directly come into contact with the object. An inseparable attribute called *dharmabhūta jñāna* starts from the soul, reaches the *manas* and then through the senses establishes contact with the objects and takes their form. Thus knowledge is produced. Knowledge always has a corresponding object. There is no objectless cognition. Further the cognition of an object without attributes is a fiction. No non-qualified object serves as the content of a cognition. They do not admit the bare cognition or the *nirvikalpaka* perception of the Nyāya school. The determinate (*savikalpaka*) perception according to Rāmānuja is the cognising of the new in the light of the old. It is not cognition of the attributes of the object, which have not been cognised in the first stage of the perception. Rāmānuja accepts three distinct *Pramāṇas*: perception, inference, and verbal testimony. All the other *pramāṇas*, analogy, (*upamāna*), presumption (*arthāpatti*), and subsumption (*sambhava*) are included under inference.²

The vedas are held to be *apauruṣeya* (not the result of human composition). The entire veda is purportful and there is no discontinuity between the *karma kāṇḍa* and the *jñāna kāṇḍa*. Rāmānuja treats the *pāñcarātra āgama* as an authoritative work. Rāmānuja's theory of truth and error is unique. On scriptural authority Rāmānuja admits that the constituent elements of every object is found in every other object.

¹ For a running account of Śrī Rāmānuja's system see S. N. DAS GUPTA's *History of Indian Philosophy*, Vol. III.

² For a lucid account of Rāmānuja's Theory of Knowledge see Dr. K. C. VARADACHARI's book, *Rāmānuja's Theory of Knowledge*.

According to his view, all the objects of this visible world are compounds containing all the five elements in varying proportion. The realism of Rāmānuja's logic is thorough-going. "What exists alone can be cognised, and that knowledge in the absence of a real object corresponding to its content is inconceivable." Even for the content of a delusive cognition, there is the corresponding object in the external world. Without such an object cognition as such is impossible. From this it follows that there is no absolutely delusive cognition. By delusive cognition, Rāmānuja means that things are not cognised in their respective proportions. When the cognitions of mirage and shell-silver are declared to be false, what we have to understand by it is, not that the water and silver are not present there, but that they are not present in that proportion and quantity as can be put to practical use. Validity depends not only on correspondence but on its being adaptable to practical use in life (*vyavahārānugūṇatva*). This doctrine is called *satkhyāti*. Rāmānuja's theory of truth is in some respects akin to pragmatism. •

II

The metaphysics of Rāmānuja is a bold attempt to reconcile the One with the Many. Śaṅkara stressed the reality of the *One* Brahman and explained the many as the illusory manifestations of the one, due to the functioning of *māyā*. The many are the superimpositions laid on Brahman by the nescience delimited soul on the analogy of the delusive perception of the snake in the rope. The many according to advaita are non-different from Brahman. Rāmānuja wanted to stress the reality of the many as well as the One. The one real Brahman contains the many real entities. The many are not the

illusory manifestations of the one but are in an inseparable relation of dependence, on the One. In the words of Max MULLER, Rāmānuja attempts to give the soul back to the vedāntins. The soul is lost in Brahman according to advaita. The reality of the many does not militate against the reality of the one. Rāmānuja's specific contribution to philosophy is the relation which he describes as existing between the One and the many.

The world of souls and matter are treated as attributes (Viśeṣaṇas) to Brahman. Brahman is not an attributeless homogeneous stuff of consciousness. He is a supra-personality (puruṣottama). He is endowed with an infinite number of auspicious attributes. He is all-pervading, all-powerful, all-knowing and all-merciful. His nature is fundamentally antagonistic to evil. His chief attributes are the world of souls (cit) and the world of matter (acit). He is the fundamental substance (viśeṣya) and cit and acit are his prime attributes (viśeṣaṇas). Viewed as a complex whole (vaiśiṣṭya dṛṣṭyā) the Brahman is one and without a second (advitīya). From this point of view, Rāmānuja's system is monistic. Viewed from the point of view of the attributes (viśeṣaṇas), they are different from Brahman but all the time dependent on and inseparable from Him. The separateness and plurality of the souls persist along with their dependence on God. Dependence on God does not go against their separateness. The cit and the acit are described as the body of the Lord. They are called the *prākāras* (outer courts). In the terse words of Prof. HIRIYANNA the Brahman of Rāmānuja "is an organic unity in which, as in all living organisms one element predominates over and controls the rest." The subordinate elements are termed *viśeṣaṇas* and the predo-

minent element *viśeṣya*. Because the *viśeṣaṇas* cannot by hypothesis exist by themselves separately, the complex whole (*viśiṣṭa*) in which they are included is described as a unity. Hence the name *Viśiṣṭādvaita*¹.

Reality according to Rāmānuja is not a bare identity, it is an identity-in-difference. But the difference is not unreal. The identity element holds the difference in check and makes for unity. The unity of Rāmānuja admits the co-ordination of identity and difference. The world of souls and matter are co-eternal with God, but not external to Him.²

According to Rāmānuja, the relation between these three entities Matter, souls and God is unique. The relation is called *aprthaksiddhi* relation. It is not to be confused with the Nyāya concept of a similar relation, *samavāya*. *Samavāya*, is an independent category. The *aprthaksiddhi* relation is an internal one. It maintains distinction between entities that are in intimate relation to each other.

The Brahman according to Rāmānuja is supra-personal entity and is the abode of auspicious attributes. He is the inner ruler immortal. The entire structure of *viśiṣṭādvaita* theism is built on the *antar-yāmin* concept (the indweller). The *Antaryāmi Brāhmaṇa* of the *Bṛhadāraṇyaka*³ Upaniṣad is the fundamental text for Rāmānuja. The concept that God is the indweller of all things on earth is well brought out. The scriptural texts that deny predicates to Brahman are interpreted by

¹ Prof. HIRIYANNA's *Outlines of Indian Philosophy*, p. 399.

² Prof. P. N. SRINIVASACHAR's *Rāmānuja's Idea of the Finite Self*, Chaps. II and III.

³ See *Bṛhadāraṇyaka* III, VII, *Taittirīya āraṇyaka*, XI. 20, *Taittirīya*, Upaniṣad, II, 6, *Muṇḍaka*, II, 1, 4, and *Chāndogya* V, XVIII, 2.

Rāmānuja as denying finite and non-auspicious (heya) attributes. The despair expressed by some texts in respect of their capacity to comprehend Brahman does not mean that Brahman is unknowable. It means that so vast is the glory of Brahman, that it cannot be completely and adequately comprehended by scriptural statements.

Through the establishment of the organic relation between God on one side and Matter and soul on the other, Rāmānuja established the immanence of the Lord. In (the state of) *pralaya* (dissolution) the world of matter and souls remains in a subtle form in the Lord. This aspect of the Lord is called the *kāraṇāvasthā*, (casual state). In the *kāryāvasthā*, the effect stage, the world of souls gets attached to matter and is said to be born. From this it follows that the effect is not something which is entirely different from the cause. The cause itself gets transformed into the effect. This is called *pariṇā-mavāda*.

III

The moment that *pariṇāma* (change) is admitted, there is the doubt, as to whether God himself changes into the world of objects and souls. If he does change then, does that not affect His nature and taint him. Rāmānuja avoids these defects and still maintains the concept of change. This he does with the help of the category of the *dharmabhūta jñāna* (attributive knowledge). The souls as well as God do not change themselves. They are of the nature of the *jñāna* (knowledge) which is called the substantive *jñāna*. Besides this, the souls as well as the Lord have an attribute called *dharmabhūta jñāna* (attributive *jñāna*) which is a substance as well as an attribute. It is a substance in the sense that it undergoes change and produces effects of which it is the

material cause. It is not inert matter. It manifests all other objects, but it is incapable of manifesting its own self. What it manifests is never for itself but always for another. It is this *dharmabhūta jñāna* that operates through the help of the manas and gives us knowledge. It is not only knowledge that is regarded as a modification of *dharmabhūta jñāna*; internal states like desire and aversion are also its transformations.¹ The Lord does not change, neither does the soul change. It is this attribute *jñāna* that changes. Hence there is no necessity for the *pariṇāma* of God. Here it is a little difficult to admit that God does not change, but this attribute changes. The change in the attribute is said not to taint the Lord, nor affect him in any way. Thus Rāmānuja steers clear of *pariṇāma*, and *vivartavāda*.

IV

The Lord is the supreme Reality and all other facts are dependent on him. Every word in the veda has for its plenary significance the Lord. It is only in a secondary sense, the words refer to the things of the world. This deeper significance of word is called *vedānta vyutpatti*. Besides the Lord, His wife Lakṣmī is held by the Teṅgalai sect to be as important as the Lord in respect of securing *mokṣa*. The Vaḍagalai sect puts Lakṣmī, on a subordinate plane and gives the Lord a greater importance than her. Lakṣmī represents the *grace* principle. She pleads for the extenuation of the rigour of the law of righteousness. If the souls of the world are to be judged by the strict standards of the Lord, there would not be the possibility of salvation for any. It is through the mediation of

¹ Prof. HIRIYANNA, *Outlines of Indian philosophy*, pp. 386-389.

Lakṣmī that the law of *karma* is a little softened and the *kṛpā* (compassion) element is introduced. The place of Lakṣmī in *viśiṣṭādvaita* is the same as the place of Jesus in the Christian theory of salvation.

The entire world of Reality according to Rāmānuja's scheme of categories can be divided into substances and attributes. They are called *dravyas* and *adravyas*. There are ten *adravyas* enumerated. They are the five qualities of the five elements (1) sound, (2) touch, (3) colour, (4) taste, (5) odour; the three *guṇas* *sattva*, *rajas* and *tamas*. These go to constitute *prakṛti*. Potency and *samyoga* are also comprised under *adravyas*. Besides ten *adravyas* there are six *dravyas*. The six *dravyas* can be classified under two heads, the material and the non-material. Among the non-material entities are (1) *jīva* (2) God (3) *Nitya vibhūti* and (4) *Dharma-bhūta jñāna*. *Prakṛti* and Time constitute the material variety of the *dravyas*.

Prakṛti according to Rāmānujas is characterised by three *guṇas*, *sattva*, *rajas* and *tamas*. They are inseparable from *prakṛti* but still they are distinct. It has a limited jurisdiction and stops with the border line of *nityavibhūti*, which is under the control of the Lord.

Time and space (*kāla* and *dik*) are treated differently. Time is real for Rāmānuja. It is not outside Brahman but it is within. It is also under the control of the Lord. Space is derived from *prakṛti* and *prakṛti* is prior to space.

Nitya vibhūti is super-*prakṛti* and it contains *sattva* element to the exclusion of all others. It is the matter with which the ideal world is constructed i. e. *Vaikunṭha*—the city of God.

V

Souls (*jīvas*) are of three types : those that are bound like us (*baddhas*), those that are liberated (*muktas*), and those that are eternally free (*nitya*). Tradition has it that over a hundred and three souls are eternally free. The Lord manifests himself for the good of his *bhaktas* (devotees) in five forms. The first form is called *para* i. e., the divine effulgent personality of Nārāyaṇa in *Vaikunṭha*. The *vyūha* form is the form of the Lord in the ocean of milk (Kṣīrasamudra). The *vibhava* form is the incarnation of the Lord as Rāma and Kṛṣṇa etc. The *antaryāmin* form is the indwelling form in the hearts of men. The last form is in the images (*arcāvatāra*) that are found in some sacred places such as Tirupati, Kāñcī, Śrīraṅgam. These idols are self-created and hence very sacred.

For the individual soul to attain *mukti* he must have devotion for the Lord. Devotion to the Lord is born from the performance of scripture-ordained duties. Hence the necessity for *karma*. Rāmānuja believes that the chapters dealing with *karma* are not opposed to *jñāna*. *Karma* is not only necessary in the preparatory stage, but also subsequently. But more than all these *bhakti* is held out as the true way to the Lord. The innumerable verses of the *Gītā* speak of the glory of *bhakti* and of the assurance the Lord gives His *bhaktas*. But the *bhakti* of Rāmānuja is not a very easy path. One has to cultivate an interest in things divine and an apathy for things not divine. The aspirant needs an elaborate preparation for *bhakti*¹. The preparation includes (1)

¹ Mahatma GANDHI's pet song gives in a nut-shell the attributes of an ideal *bhakta* of Viṣṇu. It is from the pen of the Gujarati poet Narasimha Mehta :

(contd. on next page)

discrimination of food (*viveka*), freedom from all else and longing for God (*vimoka*), continuous thinking of God (*abhyāsa*), doing good to others (*kriyā*) wishing well to all (*kalyāṇa*), truthfulness (*satya*), integrity of character (*ārjava*), compassion for others (*dayā*), non-violence (*ahimsā*), charity (*dāna*) and cheerfulness and hope (*anavasāda*).¹ Fortified with such ethical excellence, the soul should meditate on the Lord with the full knowledge of the relation that exists between the Lord and himself i. e. that the Lord is the ruler, controller and the sustainer of the soul.

VI

This grand ideal of *bhakti* is prescribed for the first three castes, and it is not without difficulties. This fact has been appreciated by Rāmānuja and so he propounds his famous doctrine of *prapatti*. This is a resolute act of surrender of our will to the Lord. This act of self-surrender should be done with the absolute faith that god will protect us. This is *śaraṇāgati*. Lord Kṛṣṇa in the *Gītā* advocates this. He tells Arjuna 'surrender all duties and come unto me for shelter. Do not grieve,

"He is a true Vaiṣṇava who knows and feels another's woes as his own, Ever ready to serve, never boasts. He bows to everyone and despises no one, keeping his thought, word and deed pure. Blessed is the mother of such a one, he reveres every woman as his mother. He keeps a equal mind, and does not stain his lips with false-hood; nor does he touch another's wealth. No bonds of attachment can hold him, ever in tune with Rāmanāma his body possesses in itself all places of pilgrimage. Free from greed and deceit, passion and anger—this is the true Vaiṣṇava.

Āśramabhajanāvali p. 176.

¹ S. RADHAKRISHNAN, *Indian Philosophy*, Vol. II. p. 704.

for I will release thee from all sins.'¹ Vibhīṣaṇa's surrender to the Lord is a typical act of *prapatti*. This act has to be done with the help of a priest before the idol in a holy place. After this act which is within the reach of one and all, the individual need hardly bother himself about his future.² So great has to be the faith in this that the *teṅgalai* school holds the view that the act of *prapatti* should not be repeated at all. Further, the Lord is held by the *teṅgalai* section to be all-loving and that his grace is secured to the individual without any attempt on the part of the aspirant (*nirhetuka kaṭākṣa*): this view is called the *Mārjāra-kiśoranyāya*. The *Vaḍagalai* section holds the view that the aspirant must make himself a fit receptacle for the grace of the Lord. They hold that the grace of the Lord is not so unconditional; this view is called the *Marakatakiśoranyāya*. It is not given to all and sundry. But this does not mean that *mokṣa* is secured by mere individual effort.

The immanence of the Lord does not militate against the necessity for the law of *karma*. Karma does not go against the omnipotence of the Lord. 'If the law of *karma* is independent of God then God's absoluteness is compromised. The critic who declares that there is no room for an independent God as well as for the law of the *karma* does not understand the Hindu idea of God. The law of *karma* expresses the will of God. The order of *karma* is set up by God, who is the director of *karma*. Since the law is dependent on God's nature, God himself

¹ *Gītā* XVIII, 16.

² See *Rāmāyaṇa* VI, 18, 33 and 34, where Rāma proclaims: *Sakṛdeva prapannāya tavāsmīti ca yācate abhayaṁ sarvabhūtebhyo dadāmyetad vrataṁ mama.*

may be regarded as rewarding the righteous and punishing the wicked.¹ The same idea is expressed in a different manner when we say that God does not suspend the law of *karma*.

The soul that desires to surrender himself to God has to make a resolve to follow the will of God, not to cross His purpose, to believe that He will save, to seek help from Him and Him alone, and to yield up one's spirit to Him in all meekness. The secret of *Prapatti* is the complete crucifixion of the ego at the feet of the Lord. It is this complete act of self-surrender that results in the remaking of man².

Among the released souls some desire to stay perpetually in the presence of the Lord, and others with a view to save society, come down to the earth to preach the love of the Lord and wean men from their wicked ways.

Śrī Rāmānuja's philosophy appeals to the mass of men and fills the heart of men with hope and gives the aspirant the solace and the grace of a personal God.

¹ Prof. S. RADHAKRISHNAN, *Indian Philosophy*, Vol. II, p. 694.

² St. Paul in his *Epistle to the Corinthians* says, "Thou fool that which thou sowest is not quickened, except it die".
Christ said "you must be reborn again".

CHAPTER VI

The Philosophy of Madhva

The most powerful philosophic attack on the monism of Śrī Śaṅkara is from Śrī Madhva. Madhva's Dvaita Vedānta is a pluralistic, theistic and realistic system. He derives most of his philosophical doctrines from the triple texts, (the Gītā, Vedānta Sūtras and the Upaniṣads). He openly declares in many of his works that he is the chosen prophet of Lord Viṣṇu commissioned to interpret correctly the sacred texts and refute the mis-interpretations foisted thereon by other commentators. Tradition holds the view that Madhva is the third incarnation of Vāyu, and that Vāyu appeared as Hanūmān and Bhīma in his two incarnations. Throughout his works Madhva speaks after the manner of a Messiah with a mission.

Like all the other traditional *ācāryas* Madhva has commented on the triple texts. He wrote two commentaries on the Vedānta sūtras as well as the Gītā. One of the commentaries on the Vedānta sūtras is in verse—the Anuvyākhyāna. Besides the commentaries on the triple texts, he has ten small independent tracts (prakaraṇas) explaining the different tenets of his system.¹ He has written a great deal besides these works. He has on the whole thirty-seven works to his credit, some of them being devotional hymns. The works include a

¹ Dr. R. Nagaraja SARMA's Book 'Reign of Realism' is an exposition of the ten prakaraṇas of Madhva.

summary account of the Mahābhārata and a commentary on the Bhāgavata. It is claimed that he wrote his *Bhāṣya* after an interview and at the command of Bādarāyaṇa. Hence it is asserted to be authoritative.

The most prominent post-Madhva thinkers are Jayatīrtha, Vyāsarāja and Rāghavendra. Jayatīrtha's contribution to Dvaita is unique. He has commented on all the works of Madhva excepting a few easy works. He is called the Tīkācārya (the commentator) of Dvaita vedānta. His masterpiece is his Nyāyasudhā, a detailed running commentary on Madhva's Anuvyākhyāna. It is over six hundred pages in length. It is a mistake to call it a commentary. It is the best work on Madhva's philosophy. There is no aspect of Madhva's doctrine that this classic does not discuss. He renounced the world at a very young age and within a period of thirty years raised Dvaita vedānta to a level of śāstraic equality with Advaita. As a dialectician, his powers are most astounding; "for beauty of language, brilliance of style, keenness of argument, fairness in reasoning, for refreshing boldness, originality of treatment and fineness of critical acumen, he has few equals". He belongs to the group of great philosophical prose-writers which includes Śaṅkara, Śabara and Vācaspati.

Vyāsarāja was the great logician of Dvaita vedānta. He fought the scholastic battle with the Advaitin with great vigour. In his famous Nyāyāmṛta he has examined all the possible arguments put forward in favour of advaita by post-Śaṅkara thinkers, and has refuted them in detail. The whole work teems with logical skill. Besides this he has to his credit the polemical treatise on the dialectic of difference entitled *Bhedojjīvana*. Though he used logic as an instrument to demolish

rival systems, he did not spare the Nyāya school. In his *Tarkatāṇḍava* he has refuted in detail many a doctrine of the Nyāya system. Lastly, he wrote a brilliant commentary on Madhva's *Sūtra bhāṣya* called *Tātparyacandrikā*. This commentary covers the first two chapters of the vedānta sūtras.

II

Like all other systems Dvaita vedānta also has certain epistemological pre-suppositions. Knowledge for Madhva is a relation between a knower and an object. There is no cognition of a non-existent thing. His theory of truth is akin to the correspondence theory of the Nyāya school. That *jñāna*, which cognises the attributes of an object as it is, is truth. That cognition, which cognises the object other than as it is, is error. Even in error there is a presentative counter-part to it in the external world. The deluded individual mistakes one thing for another. In twilight the shell is mistaken for silver. What is shell is taken as silver. This doctrine of error is called *abhinava anyathā khyāti* (taking one thing as another). The absolutely non-existent silver is said to be cognised by the deluded individual. The radical realism of Madhva goes to the extent of admitting the existence of the cognition of absolute-non-existence (*atyantāsat pratīti*).¹ The Nyāya school held the view that the silver cognised in the shell was present in the shop and was indirectly cognised by the perceiver. But Madhva goes a step further and holds

¹ See author's article on "Error, doubt, and dream" *Journal of Oriental Research*, Vol. XI, parts 3 and 4.

that the absolute-non-existence of silver itself is cognised in the shell. It is the rigour of his realism that is responsible for his theory of error. For Madhva the test of truth is the cognition of a thing as it is (*yathārtham pramāṇam*)¹. He admits three *pramāṇas*, perception, inference and verbal knowledge and subsumes the rest under the three *pramāṇas*. Perception is held in great regard. It is held to be *anupajīvyā pramāṇa* i. e., the support of other *pramāṇas*. Perception is a primary means of knowledge and inference and verbal testimony are based on this. Inference involves the knowledge of *vyāpti* and *vyāpti* being a relation between two invariable things has to be cognised². The relation between word and its sense can only be known after cognising the word. Hence perception is held to be a very important *pramāṇa* in Dvaita Vedānta.

As for verbal testimony the vedas (*śruti*) are held to be impersonal and eternal. Madhva's belief in vedas is so great that he denies validity even to the Lord's words if and when it contradicts the spirit of the Vedas. That is why Madhva rejects the Nyāya argument that the vedas are written by God. Revelation is the ultimate source of divine knowledge. Besides the four Vedas, Madhva accepts the authority of some purāṇas, pāñcarātra āgamas, Mūla Rāmāyaṇa and the epic Mahābhārata. Madhva says that as a rule those texts that are in accord with the prime purport of the vedas are valid and those that are opposed to it are invalid.

¹ See author's article on 'Pramāṇa in Madhva's epistemology', *Indian Culture*, Jan. 1937.

² See author's article on 'Inference in Dvaita Vedānta', *New Indian Antiquary*, Vol. I, No. 8.

He adopts the six strict canons of interpretation and derives the doctrines of his system from the Vedas. He leaves out no portion of the veda as non-authoritative. He takes the entire veda as implying a single system of thought. The central purport of the scripture is that Viṣṇu, i.e., Nārāyaṇa is the supreme Lord of the Universe. He is not an attributeless and homogeneous stuff of consciousness. He is the abode of infinite auspicious attributes. He is a *divya maṅgalavighraha* (the most auspicious form). He is the supreme entity and has none above him. He is the sustainer, destroyer, and creator of the universe. There is nothing beyond this *Saguṇa Brahman*. The *Nirguṇa Brahman* of advaita is nothing more than the void. Those scriptural texts that speak of the Brahman as incomprehensible, are to be understood to mean as referring to the inexhaustible glory of the Lord, and not his unknowability. When the Lord is referred to as being devoid of attributes, it means that he is devoid of inauspicious or (*prākṛta guṇas*). He is the very embodiment of bliss and *jñāna*.

Next to him in rank is Lakṣmī. She is also classified under the head of the dependants; but she has no taint and no birth like other souls. She also is all-pervasive as the Lord. Next to her in rank is Vāyu whose third incarnation is Madhva. Vāyu is the mediator between the Lord and other souls. All the souls are to reach the Lord only through the worship and mediation of Vāyu. The Lord says "I take nothing that is not offered through Vāyu." After Vāyu the rest of the gods and their wives are arranged in an hierarchy. This is technically called the *tāra-tamyakrama*. We are exhorted to worship the Lord not merely as a superior to us, but

as the ruler of all the gods. The other gods are to be worshipped according to their ranks as the retinue of the Lord.

The existence of the Lord is established through the help of the authority of the scriptures. The scriptures refer to Him as the creator, sustainer etc., of the Universe. Hence the Universe is held to be real. The Universe of souls and matter (*jaḍa jīva prapañca*) is as real as Brahman. If it is contended that the whole universe is unreal, the creator of such an universe would be no master-mind, but would be a mere juggler. The unreality of the Universe militates against the omnipotence of the Lord. So Madhva is keen on establishing the Reality of the Universe. It is his infinite faith in an all-powerful Lord that makes him undertake the dialectical warfare against the Advaitin's doctrine of *māyā*.

He examines in great detail the position of advaita and points out that doctrine of *adhyāsa* (super-imposition) is not demonstrable in terms of any *pramāṇa*. Madhva holds that there is no authority whatsoever for the establishment of the doctrine of the illusoriness of the Universe. He holds that what the *pramāṇas* cannot guarantee is not true.

As against the contention that advaita ascribes a relative type of reality to the universe, Madhva argues that such an ascription assumes what has yet not been proved. The argument would hold water, after the Advaitin's establishment of the two degrees of Reality and not prior to it. So, Madhva holds that the universe of souls and matter are real.

III

From this we are led to the famous doctrine of 'difference' of Dvaita vedānta. The things of

the world are held to be entirely different from one another, not only are the things of the world different but their attributes too. Difference is foundational to reality. If the ultimate reality of the category of difference is proved, the pluralistic realism of Madhva is automatically established. A scheme of *five-fold difference* is set forth by Madhva. They are: (1) The difference between Jīva and Īśvara, (2) between jīva and jīva, (3) jaḍa (matter) and jaḍa, (4) jaḍa and jīva and (5) Īśvara and jaḍa. Most post-Madhva philosophers have attempted to prove the ultimate reality of the category of difference through the dialectic method with the help of inferences. According to Madhva difference is of the very nature of the thing (*svarūpa*).¹

The individual souls are held as being eternally different and dependant on the Lord. Identity of the individual soul with Brahman is not the purport of the vedas as Advaita holds. The souls are all dependant on the Lord for their salvation. Salvation or *mukti* means the removal from the soul of the sheath of ignorance that covers it. Besides this cover, there is another cover, which hides the soul from the perception of the Lord. The grace of the Lord dawns on the spiritual aspirant and at the moment the two covers are removed and the soul comes to have a perception of its real *svarūpa*. The realisation of one's own *svarūpa* is called liberation (*mokṣa*).¹

Salvation or *mokṣa* is not for one and all. Madhva does not believe in the Advaita doctrine of *sarvamukti* (universal salvation). Many are called, but few are

¹ See author's article on "The Category of Difference in Vedānta" *The Philosophical Quarterly*, July 1941.

chosen. Those whom it pleases the Lord to save are saved. We are not saved because we have merits. Salvation involves two factors, the grace of the Lord and the merit of the soul. On the part of the soul he has to strive hard and achieve the *jñāna*, that Lord Viṣṇu is the supreme God and that salvation lies through the path Madhva has indicated. Performance of scripture ordained duties and intense devotion to the Lord are prescribed. But this devotion is not mainly emotional. It is the result of detachment to the things of the world and attachment to God. Bhakti is defined as that kind of attachment to the Lord based on a complete understanding of the supremacy of the Lord, which transcends the love of one's own self and possessions and which remains unshaken in death and in difficulty.¹

Such a devotion is not born out of ignorance. It is born through detachment and *jñāna*.

The practice of *bhakti* saves only a few select individuals. All the human souls of the world are broadly divided under three heads: (a) *Mukti yogya* (b) *nityasamsārins* and (c) *tamoyogyas*. The classification of the souls is based on the intrinsic nature of the souls. The *sāttvika* souls are of good nature and they are destined to attain *mokṣa* i. e., the feet of the Lord. They have true knowledge of the nature of the Lord. They have through their *bhakti*. The *nityasamsārins* are of mixed nature, and they dangle between heaven and earth. To them there is no permanent place of stay. According to one section of the followers of Madhva there is a place reserved for the *nityasamsārins*, where they have a sort

¹ See Jayatīrtha's *Nyāya Sudhā*, p. 18.

of experience which is a mixture of pain and pleasure. Others hold that there is no such place. The *tamoyogyas* are destined to eternal damnation. Their future is in a hell called *Andhatamas*, from which there is no return for them.

Madhva holds the dogmatic view that the *tamoyogyas* souls are never saved at all. The intrinsic nature of souls is unalterable. Moral effort and education can never alter the *svarūpa* of the soul. The *tamoyogyas* can never be changed into a *sattva jīva*. This doctrine is not calculated to egg on individuals to moral enterprise. Madhva sets a limit to the abilities of the soul. But it must be borne in mind that the *svarūpa* of the soul is not known till the time of release. It is in order to make each soul perceive its nature that the Lord is said to bring the souls into life. God helps each soul to work according to its *svarūpa*.

Even in *mokṣa* the individual souls are not all identical in respect of the enjoyment of their bliss. They are all free from sorrow and from births. There is gradation in the enjoyment of their bliss.

The contention of the Dvaitin against the Advaitin can be set forth thus: That the Advaitin's Brahman is non-different from the *śūnya* of the Buddhist, (b) that the world of matter and souls is ultimately real, (c) that the individual souls are absolutely and eternally different from and dependant on Brahman, (d) that the Brahman of the *śrutis* is not the attributeless (*nirguṇa*) but is the abode of the auspicious attributes, and (e) that the import of *śruti* is not in tune with Advaita.

CHAPTER VII

The Upaniṣads

The Upaniṣads have been called the 'Himalayan peaks of the Hindu religion'. Just as that great mountain range determines the climate, the rainfall and the physical features of this peninsula, so do these heights of wisdom determine the scope and the quality of the spiritual life of the races that inhabit it. In point of popularity however, the Upaniṣads come far behind the *Gītā* among the Hindu scriptures. While the merit of the Upaniṣads has been acknowledged by our traditional commentators and by the best minds of modern Europe, it is a pity that these great 'Himalayas of Hindu Poetry' have not yet found their due place in modern Indian Education.

The Upaniṣads are the concluding portions of the vedas. Hence they are called vedānta. They are the foundations of all the systems of Indian Philosophy. 'There is no important form of Hindu thought, heterodox Buddhism included, which is not rooted in the Upaniṣads.' All the schools of vedānta regard the Upaniṣads as one of their triple scriptural authorities. All the *ācāryas* have commented on the ten of the important Upaniṣads.¹

European scholars have not failed to perceive the great message of the Upaniṣads.² SCHOPENHAUER, the

¹ Rāmānuja has not commented on all the ten Upaniṣads as Śaṅkara and Madhva have done. In his *vedārtha Saṅgraha* he has commented on select and controversial passages.

² Thoreau exhorts men :— "Do not read the *Times*, read the eternities".

pessimist philosopher held the view that from every sentence of the Upaniṣad, deep, original and sublime thoughts arise and that they are pervaded by a high and holy spirit of earnestness. He concludes that in the whole world of thought there is no study so beneficial and elevating as that of the Upaniṣads and that it is destined sooner or later to become the faith of the whole world. Max MULLER observes that the Upaniṣads are like the light of the morning, like the pure air of the mountains, so simple and so true if once understood. The message of the Upaniṣads is not without its lesson to the modern world largely governed by the lust for dominions and led by brute force. The sages of the Upaniṣads have proclaimed for all times that he who sees variety and not unity wanders on from death to death.¹

The term Upaniṣad has been interpreted in a number of ways. It means according to Śaṅkara 'that which destroys ignorance and leads to Brahman. Others have interpreted the term to mean secret doctrine (rahasya). Yet others have rendered the term as 'sitting near the preceptor to receive spiritual instruction'. The seers of the Upaniṣad after experiencing spiritual truth, imparted it to their disciples making sure of the eligibility and the earnestness of the aspirant. The method adopted by the Upaniṣadic seers to impart the knowledge of the spirit is not a barren dialectic method. With the help of powerful images and through the technique of informal dialogues they conveyed the truths felt on their pulse to their disciples. The Upaniṣads in fact are a collection of parables and dialogues. Their poetic value

¹ Kāṭha Upaniṣad, IV, 11.

consists in the richness and the clarity of their suggestions. The upaniṣadic ṛṣis were half-poetical and half-philosophical in their approach to reality. The vedic vision of the seers is the 'poetic testament of a people's reaction to the wonder and awe of existence. The wonder and the poetry of the vedic hymn is deepened and widened by the meditation in the Upaniṣad'.¹

II

The Upaniṣads are interpreted from two points of view, theistic and the absolutistic. Both the view-points accept the Upaniṣadic concept of man which is entirely different from the Biologist's analysis of man. Man is not a mere physical organism. The Upaniṣads warn us not to identify the body (deha) with the soul (ātman). The Greek view that man is a compound of a body plus an intellect is also criticised. The intellect according to the Upaniṣads is neither more nor less than a sense organ (indriya). Just like other sense organs it too is a compound of the five elements, with the one difference that it is internal. It decays with the body. So it is wrong to identify the essential and the abiding in man with either the body or the intellect. Man is essentially the imperishable soul, which has neither birth nor death. The intrinsic form (svarūpa) of the soul is *jñāna*.

So far the theists and the absolutists are agreed. The theists hold the view that the souls are many and that there is a super-soul whose grace is essential for the salvation of the individual soul. The individual souls find that all the pleasures of the

¹ Rabindranath TAGORE's *Introduction to the Hindu scriptures*
E. M. L. Series.

world are short-lived and do not yield abiding happiness. The vedic hymns and sacrifices speak the language of utilitarianism. It is governed by the law of rewards and punishments. The pleasures of heaven and even of its rulership belong to the perishable world. There is return from these pleasures as soon as the merit (puṇya) acquired by the individual is exhausted. The stamp of mortality is deeply set on them. Hence the Upaniṣads exhort us to attain that state from which there is no diminishing of the bliss (ānanda). This in technical parlance is called *mokṣa*. Mokṣa is distinguished from *abhyudaya* (welfare). "The good is one thing, the pleasant is another, and he that wishes to live the life of the spirit must leave the sensual life far behind."¹ The spiritual aspirant must seek the good (śreyas) and not the pleasant (preyas).

Mokṣa is the soul's realisation of its intrinsic nature through devotion to the Lord. The true nature of the soul is lost sight of by individuals on account of the veil of *Samsāra*. So they revel in the perishable pleasures of life. This veil can be rent apart only by the infinite grace of the Lord (Bhagavat prasāda). The Lord is the supreme *puruṣa*. Superior to the *puruṣa* there is nothing. That is the goal and the supreme destination.²

This supra-personal god (puruṣottama) is Brahman. He is the abode of an infinite number of auspicious attributes. The Upaniṣads speak of him in some places as 'Truth, Knowledge and Infinitude',³ and in other places as 'Truth, Knowledge and Bliss'.⁴ There is a famous passage attributing creation to Him 'that verily from which

¹ Kaṭha Upaniṣad ii, 1.

³ Taitt. Upaniṣad 2. 1. 1.

² Ibid iii, 10 & 11.

⁴ Ibid. 2.

these beings are born, that by which the beings live, that into which when departing they enter, seek to know that, i. e., Brahman.¹ He is referred to as the 'omniscient' and the 'all-knower'.² He is the efficient cause of the world and not its material cause. He never becomes the world of objects and undergoes change. God is immanent as well as transcendent. He is the inner-ruler (antaryāmin) of all the souls and the things of the world. The all pervading nature of the Lord is described as follows: 'by the Lord is encompassed all that there is in this world'.³ His immanence is the theme of a number of passages 'that which is the ear of the ear, the mind of the mind, the speech indeed of the speech, the breath of the breath and the eye of the eye'.⁴ 'Subtler than the subtle, grosser than the gross, the Lord is conceived in the cave of the heart'.⁵ The Upaniṣads speak of Him as the chief reality 'the eternal among the eternal, the intelligent among the intelligent beings, the one among the many, he who grants desires'.⁶ The Upaniṣads conclude 'the word which all the vedas declare, that which all the penances proclaim, and desiring which people lead an austere life, that word I tell thee in brief; it is the Lord'.⁷

The performance of scripture-ordained duties and uninterrupted devotion to the Lord are the means to salvation according to theists. Bhakti i. e. devotion to the Lord is the boat with which *samsāra* has to be crossed. An intense realisation of our creatureliness is necessary

1 Taitt. Upaniṣad 3. 1.

3 Īśa. " 1.

5 Ibid II. 20.

7 Ibid II. 15.

2 Muṇḍ. Upaniṣad I. 9.

4 Kena. " I 2.

6 Kaṭha. " V. 13.

to *mokṣa*. An unremitting moral life, without the desire for the fruits of the activity, free from the sense of egoity and agency in actions, are characteristics of a *bhakta*. Every activity and the fruits of it must be surrendered to the Lord. Self-surrender without any reservation is the *sine qui non* of a *Bhakta*. This by itself does not entitle one to *mokṣa*. *Mokṣa* is not the keeping up of a contract. It is a gift, a product. With all the moral activity and sense of surrender on the part of the devotee, it is open to the Lord to deny *mokṣa*. It is His gift. The prime cause of *mokṣa* is Īśvara's grace. His grace is the source of the gift. The Upaniṣad states 'not through much learning is ātman reached, not through the intellect, or the sacred teaching. It is reached by the chosen of Him. To his chosen the ātman reveals His glory'.¹ It is a case where many are called but few are chosen.

The moment the spiritual aspirant has the immediate vision of the Lord the scales fall from his eyes and he realises the real nature of the soul. With the vision of the Lord 'the fetters of the heart are broken, and all doubts are dissolved'.² We should not lose sight of the fact, that though the soul in its released state is not subject to suffering and sorrow it is still in no sense the equal of the Lord. Creatureliness differentiates the soul from the Lord.

To the theistic interpreters of the Upaniṣads the world of plurality is as real as Brahman. It is the manifestation of the power of the Lord. It is his creative energy (*līlā*). The problem of the evil does not deeply

¹ Kaṭh. Upaniṣad II, 23.

² Muṇḍ. Upaniṣad II, 8.

disturb the theists. Things look evil because, we view them *sub specia temporis*. The acceptance of the existence of evil does not militate against the omnipotence and goodness of the Lord. "This is the best of all possible worlds" because God created it.¹

III

Side by side with the theistic interpretation of the Upanisads, we have the mighty tradition of the absolutist interpretation of Śaṅkara. Several passages in the Upanisads lend themselves to this view. There are a number of aphoristic statements which according to Śaṅkara bring out the true import of the scripture. Scriptural statements that speak of a plurality of souls, the reality of this universe, and the inalienable difference between the souls and Brahman, are treated as the statement or the amplification of the case to be refuted by the monistic arguments. The terse statements that identify the supreme reality with the individual self are said to be the true conclusion of the Upanisads. They are 'I am Brahman',² 'That thou art',³ 'this soul is Brahman',⁴ 'All this is Brahman',⁵ 'consciousness is Brahman'.

¹ See Tagore's *Sādhanā*, Chap. III. *Problem of Evil*. He holds that it does credit to God to have created men with Free will and Evil, than to have manufactured perfected robots. Evil helps to school the soul into perfection. Keats describes life 'as a vale of tears' in which we must learn the 'art of soul-making'; Mahatma GANDHI'S answer is typical of the theists. He said "I cannot account for the existence of evil by any rational method, to want to do so is to be co-equal with God."

² Br. Upaniṣad I, 4, 10.

⁴ Br. Upaniṣad II, 5, 9.

³ Ch. Upaniṣad VI, VIII, 7.

⁵ Muṇḍ. Upaniṣad II, II, 11.

These short statements have no padding, no gagging cliché, but they are the report of the experience of the seers. They are like tense and brief messages sent from sinking ships or isolated forces.

Reality according to the Absolutist view is Existence, Knowledge and Bliss. There is nothing besides this central Reality, and from this hypothesis it follows that Brahman cannot be characterised in terms of anything other than itself. Hence it is declared to be self-luminous (*svapprakāśa*). ' Nor does the sun shine there, nor the moon and the stars, nor do these lightnings shine; whence then this light? Him alone, as he shines, does everything else shine after. By His lustre does all this shine distinctly'.¹ Any description of Brahman, in terms other than itself, is logically unintelligible. Passages that describe Brahman as knowledge, Truth and Bliss are interpreted by Śaṅkara in the light of an appositional construction. The statements do not mean Brahman has knowledge, bliss etc. It means Brahman is knowledge, Brahman is bliss etc. The import of the predicate is the establishment of the identity with the subject. The Upaniṣadic passages describe Brahman in negative terms *neti neti* (not this, not that). He is said to be described without words (*avacanena, provāca*). The logic behind this type of description is as follows. All our human knowledge expresses itself in terms of a relation that exists between the knower and a known object. Brahman can never become an object of knowledge, as it is *impartite* and there is nothing besides it. Mediated knowledge of it is necessarily incomplete knowledge. Hence Upaniṣads express their inability to describe

¹ Kāṭha Upaniṣad V, 15.

Brahman: 'Words and mind go to Him not, and return. But he who knows the joy of Brahman fears no more'.¹

The inability to describe Brahman has lead the Upaniṣads to refer to Him in paradoxical terms. 'It moves, it moves not, it is far and near, it is inside all this; and it is outside of all this'. Another Upaniṣad describes it as 'other than the known, verily it is and also above the unknown; thus we have from the ancients, who have discriminated it for us. What cannot be expressed through speech and whereby speech is expressed, that alone know ye as Brahman, not this which people worship'.¹

The negative description of Brahman does not imply its non-existence. A host of critics have charged Śaṅkara's interpretation as leading to nihilism (a variety of Buddhism). Such charge is hardly fair to Śaṅkara. In the words of RADHAKRISHNAN, the negative definitions of Brahman refer to the distance between time and eternity, Appearance and Reality. Though the nature of the supreme is unknowable in terms of intellectual categories, yet it can be realised by spiritual effort and discipline.

The absolutists hold the view that the world of plurality which we cognise together with the empirical selves is an illusory manifestation of Brahman. This is due to the functioning of a fundamental, beginningless and positive nescience (māyā). Māyā suppresses the real i. e., Brahman and shows up in its place the many. All of us are Brahmans, but on account of the functioning of nescience we identify ourselves with so many limitations. As long as limitation persists we will have the cognition

¹ Taitt. Upaniṣad II, 9.

² Kena Upaniṣad I, 4, 5 & 6.

of the many. It is this limitation that is responsible for our sorrows. This illusory manifestation of the one as the many is explained in *vedānta* on the analogy of the delusive cognition of a rope as a snake in twilight.

In the famous sixth chapter of the Chāndogya Upaniṣad the seer Uddālaka gives instruction to his son Śvetaketu 'my dear son, as by one clod of clay, all that is made of clay is known, the difference being only in name, arising from speech, but the truth being all is clay. By one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being all that is is gold'. After this the venerable father with nine apt examples illustrates the fundamental truth that the individual soul essentially is non-different from Brahman. The separatist feeling is due to delusion, which gives rise to the knowledge of difference.

The absolutist explains the human affections that bind men and women to their kith and kin as essentially due to the love of the *ātman* in them. In the famous dialogue between Yājñavalkya and Maitreyī this is brought out clearly. Yājñavalkya says to his wife 'verily my dear, it is not for the love of the husband, that the husband is dear; but it is for the love of the *ātman* that he is dear. It is not for the love of the wife, that the wife is dear, but it is for the love of the *ātman* that she is dear, it is not for the love of the son, that the son is dear, but for the love of the *ātman* he is dear. Verily my dear, all things are dear to us, not as in themselves they are, but it is for the love of the *ātman* that they are dear'.¹

Dr. DEUSSEN, the celebrated German Vedānta scholar, said to a gathering at Bombay 'the gospels quite correctly

¹ Br. Upaniṣad IV, 5.

establish as the highest law of morality, the dictum "love your neighbour as yourself". But why do I do so? Because by order of nature I feel pain and pleasure only in myself, not in my neighbour. The answer for it, DEUSSEN held, is given by the Upaniṣads. The neighbour is no other than my own self. All are one and the same *ātman*. The upaniṣads derive the doctrine of the fellowship of men from the central truth namely, the fundamental oneness of all.

What should the individual enveloped in delusion do in order to shake off this delusion and realise Brahman? Brahman realisation is not an external act. It is not something like the theist's mokṣa derived from the grace of a Lord. It is like coming into one's own self. In the words of the learned Advaitin, Vidyāraṇya, it is like the finding of a forgotten gold chain which is all the time round one's neck. The empirical *jīvas* are not the *ātman*. When the nescience ceases to function there is Brahman-realisation. Knowledge i. e., *jñāna* is the means to it. The Upaniṣadic prayer is 'from Delusion, Darkness, and Death lead me to Truth, Light and Eternal life'. To begin with, on the intellectual side the aspirant is required to study the sacred scriptures under a guru (preceptor). 'He that has a teacher knows', says the Upaniṣad. Mere hearing (*śravaṇa*) from the preceptor is not enough. It must be supplemented by continued reflection (*manana*). Then there is the meditation stage which results in realisation (*nididhyāsana*). Prior to the study the individual is asked to cultivate the cardinal virtues that are essential for a moral life. The performance of scripture-ordained duties, without violating the spirit of the scripture is also enjoined on the aspirant.

These activities, Śaṅkara holds, purify the hearts of men (sattva śuddhi). Intense moral life is indirectly helpful in creating the necessary frame of mind for metaphysical enquiry. With such equipment man gets at the inward vision. This inward vision results through *vairāgya* (detachment). The term 'detachment' must be understood in its true spirit and not in its formal sense. It is only negative in name. It entails the practice of all the virtues. It is not the giving up of all social duties. It preaches an ethics of *self-renunciation* and not *world-renunciation*. It is not the doctrine of 'world negation'—a phrase with which Dr. SCHWEITZER damns, the entire Advaita ethics.¹

Prof. HIRIYANNA has an interesting suggestion in this connection. He holds that *saṁnyāsa* as the fourth stage in the scheme of life is not of Upaniṣadic origin. It is not a stage at all. It is the transcendence of all *āśramas*. It is an end in itself and not a means.² It is surmised that *saṁnyāsa* as a fourth stage must have been a later innovation born out of the demands of the institutional phase of religion. It is not possible to assert this view conclusively, because of the presence of some passages in Upaniṣads that refer to formal *saṁnyāsa*.³

¹ For an answer to Dr. SCHWEITZER see S. RADHAKRISHNAN'S 'Eastern Religion and Western Thought'—Chap. III. For a statement of SCHWEITZER, see his book, *Indian thought and its development*.

² *Outlines of Indian Philosophy* by Prof. HIRIYANNA, pp. 75 to 77. The term 'saṁnyāsa' does not bear in the Upaniṣads its present significance of a stage in the spiritual formal ascent of man. It thus means only the transcending of the triple mode of *āśrama* life, and is regarded as a consequence of Brahman knowledge rather than as a means of attaining it.

³ See Chān. Up. II, 2, 3, 1. Bṛ. IV, 4, 22. Jābāla, 4.

The practice of detachment in this positive sense is pictured well in the Upaniṣads; 'Two birds ever united companions cling to the self-same tree'. Of these two, one eats the sweet berry, the other looks on without eating'. The bird which looks on represents the right type of detachment, necessary for Brahman realisation. With the knowledge of Brahman gained through the scriptures the individual meditates on Brahman. This meditation is called *upāsana*. *Upāsana* is not the external ceremonial worship of the various gods conducted by the worldling, for well-being here and hereafter. It is a worship which transforms the worshipper into the very object he worships. The two stages of *upāsana* are:—(a) concentration and (b) sympathetic imagination. In the first process the mind is entirely abstracted from everything, except the object of meditation. In the second stage union with the object is experienced through sympathetic imagination. *Upāsana* leads to that "shattering experience wherein the individual withdraws his soul from all outward events, gathers in himself together inwardly and strives with concentration when there breaks upon him an experience, secret, strange and wondrous, which quickens within him, lays holds on him and becomes his very being." It is at this stage that the aspirant forgets the otherness of god and feels that he is not a banished stranger from god. He cries aloud 'I am Brahman'.¹ It is in this sense the Upaniṣadic passage 'he who knows Brahman becomes Brahman' has to be understood.

¹ Prof. HIRIYANNA'S translation of 'Bṛhadāraṇyaka' Upaniṣad, Vani Vilas Press, Introduction pp. 4, 5.

² Bṛ. Upaniṣad I, 4. 10.

Brahman-realisation is the true discovery of personality. By the destruction of all that makes for difference the individual realises his true nature i. e., Brahman. The message of the Upaniṣads is 'He who *uniformly*' sees all beings in his self and his self in all beings does not feel repelled therefrom.¹ One who knows that all beings are verily identical with his own self has no delusions, knows no sorrow, but comes to realise with the strength of his entire being the great truth of the charter of Indian thought, *tat tvamasi*.

¹ Īśa 6 & 7.

CHAPTER VIII

The Bhagavad Gītā

The Bhagavad Gītā is the most popular Hindu scripture. Its importance is second to none in respect of Hindu philosophical doctrines. It is one of the triple texts (prasthānatraya) of vedānta. All the traditional ācāryas (Śaṅkara, Rāmānuja and Madhva) have commented on it. Each has striven hard to prove that the doctrines of their respective schools are enshrined in the text of the Gītā. Modern Indian thinkers treat the Gītā as *the book* of Hinduism. Mahatma GANDHI regards the Gītā as the Universal mother. The Gītā, within the compass of its seven hundred verses gives us the quintessence of all the śāstras and the Upaniṣads. Mahatmajī says, 'I lost my mother, who gave me birth long ago; but this *eternal mother* has completely filled her place by my side, ever since. She has never changed, she has never failed me. When I am in difficulty or distress, I seek refuge in her bosom.' He concludes his estimate as follows:— 'I can declare that the Gītā is ever presenting me with fresh lessons; and if somebody tells me that it is my delusion, my reply to him would be, that I should hug this delusion, as my richest treasure'. The Gītā inculcates in us the duty of perseverance in the face of seeming failure. It teaches us that we have a right to action only, but not to the fruits thereof, and that success and failure are one and the same thing at the bottom. It calls upon us to dedicate our-

selves, body, mind and soul to pure duty, and not to become mental voluptuaries at the mercy of chance desires and undisciplined impulses¹.

Lokamānya TILAK in his monumental book, *The Gītā Rahasya*, points out "that in the literature of the whole world there is no book like the Gītā. It is the luminous and priceless gem. It gives peace to afflicted souls, it makes us masters of spiritual wisdom".

William von HUMBOLDT held the view that the Gītā is 'the most beautiful, perhaps, the only true philosophical song existing in any known tongue'. Copious praise has been heaped on this poem. The revolutionary and the reactionary alike have claimed the Gītā as their gospel.

To what, is this popularity of the Gītā due? There must be something in it which time cannot destroy. Its universal appeal lies in the fact that it is fundamentally a book of religion. It is a theistic scripture. It posits the existence of an all-loving omnipotent God as being moved by the distress and ignorance of men. It is the layman's scripture. It does not insist on a hard discipline which only a select few can practise. The demands of the Gītā view of life are not exacting. It is within the reach of one and all of us.²

¹ Mahatma GANDHI has in all three important articles on the Gītā. They are:--*Young India* 12th November, 1925, *Young India* 6th August 1931 and *Address to the Benares Hindu University Students* 1934.

² The author of the Gītā takes note of the natural and biological make-up of men. The central message of the Gītā is the exposition of the method (yoga) as to how to keep the *sattva* element predominant in men. How to hold the *rajas* and the *tamas* in check. The Gītā gives a detailed scheme for keeping the *sattva* element predominant.

Its popularity is due to its form as well as its matter. It is a chapter from the *Bhīṣma Parva* of the *Mahābhārata*. The style of the poem is lucid and flowing. The dialogue form gives the whole poem a dramatic setting, and the two fascinating figures add to the beauty of the poem. The worth of the poem is due to its utterance by Lord Kṛṣṇa, who is an *avatāra* of Viṣṇu.

Besides these formal excellences, the message of the *Gītā* has a universal appeal because it breathes the air of toleration. The toleration of the *Gītā* is not born of ease, indulgence in errors or indifference to the issues involved. 'It is not the intellectual's love of moderation nor the high-brow's dislike of dogma. It is not the politician's love of compromise—being all things to all men; nor is it the negative freedom from antipathies. It is an understanding insight, full trust in the basic reality.' Toleration is fundamental to Hinduism. It believes in the democratic principle that men grow differently and reach their best differently. It does not approve the sentiment that one man's god is another man's devil. It believes in the doctrine of *adhikāra* (eligibility). Each has his own law of development. There is no use in forcing one to pre-conceived patterns. There is such a thing as the *Law of Spiritual Progression* and we should not hasten the pace of one's spiritual development nor cut it to shape, or beat into a pattern. Such a process is against the law of human beings. This fact has been¹ amply illustrated in the *Gītā* doctrine of *svadharma*.

¹ Bernard SHAW points out that in this star-crossed world, Fate drives us all to find our chiefest good, not in *what we would, but in what we can*. "sve sve karmanyabhirataḥ saṁsiddhim labhate narah" — *Gītā*, XVIII, 45.

Lord Kṛṣṇa says 'whoever with true devotion worships any Deity, in him I deepen that devotion; and through it he fulfills his desire.'¹ Kṛṣṇa asks the man of learning not to go and disturb the faith of one whose spiritual development is on a lower plane.² Thus the appeal of the Gītā is felt by everyone and in every walk of life.

Secondly its stress is eminently on life, more than on doctrines. Religion according to the author of the Gītā is ethics lived. 'It is more a way of life than a view of the life. Religion is behaviour and not mere belief.' It helps us to face the concrete problems of life and instructs us the manner in which we should do it. It reckons with the facts of life. It asks us to work with the material available here and now. It is a guide for the art of living. 'Life is the gift of Nature', but beautiful living is the gift of wisdom.' Such wisdom as is necessary for the beautiful living is the gift of the Gītā. It is concrete in its suggestions and helps us in practical life. The Gītā has showed the metaphysical problems to the background and focussed its attention on the philosophy of action. The Gītā does not discuss the subtleties of metaphysics as the Upaniṣads and the *vedānta sūtras*. It broadly lays down certain general principles which occur in the Upaniṣads and whose significance has been determined by the *vedānta sūtras*.³ A familiar verse compares the Gītā to the nectar-like milk. The Upaniṣads are compared to the cow, and Kṛṣṇa to the milk-man. Arjuna

¹ *Bhagavad Gītā* VII, 21.

² *Bhagavad Gītā* VI, 26. TOLSTOI was right when he pointed out, "How easy it is to confuse the desire to serve God, with the desire to draw a congregation."

³ *Bhagavad Gītā*, XVI-v-4. V-4.

is compared to a calf drinking of the milk, Gītā.¹ Further the colophon at the end of every chapter of the Gītā 'Bhagavad Gītāsu Upaniṣadsu' is significant.

Though the Gītā lays great stress on the need for an unremitting moral life, yet its prime purpose is to help the individual to realise the spiritual experience of the fellowship with the Lord.

The Gītā is not a mere humanist gospel insisting on the sufficiency of human welfare. Service of humanity can never by itself take the place of God. The good life is not final. It is only a stepping stone to godly life. Religious experience i. e., fellowship with god is the vision and aim of the Gītā. It is not a mere humanitarian gospel advocating kindness to men and duty to society. Duty to society is no doubt enjoined on the individual but in serving society the individual is indirectly serving God². God is the centre of life. All activities must be harnessed to that end. *Īśvara prīti* is the final purpose of all action. The detachment which the Gītā teaches is not the doctrine of the stoics asking us to be fortified against allurements or afflictions. It is a detachment to the things of the world and an attachment to God.³ The

¹ *Gītā Māhātmya*.

² The Gītā and the Vedānta Philosophy point out that a really efficient moral life or a humanitarian creed is not possible; unless the individual feels that these values are sustained in reality in the universe. An unfriendly universe, a hostile environment, the short duration of life, and the postulate that there is nothing beyond the grave are not calculated to make men morally efficient. Without a positive faith in a moral order and a God life ceases to have meaning.

³ "Tasmāt sarveṣu kāleṣu mām anusmara yudhya ca"
Gītā VIII, 7.

Gītā as Prof. D. S. SARMA puts it, is a *yoga śāstra* and the teacher of the Gītā is a *yogeshvara* and the ideal is a *yogin* and the method of attaining it is *yoga*. It is above all a religious scripture urging men to have faith in God and do their duty according to His behests. The entire Gītā is treated by Mahatma GANDHI as an allegory and not as urging Arjuna to violence.¹ Prof. RADHAKRISHNAN points out that 'as the dialogue proceeds the dramatic element disappears. The echoes of the battle-field die away and we have only an inter-view between God and man. The chariot of war becomes the lonely cell of meditation and a corner of the battle-field where the voices of the world are stilled—a fit place for thoughts on the supreme.'²

The Gītā opens with a scene on the battle-field. Arjuna desires to have a view of all his opponents and so requests the divine charioteer to station his chariot in between the two contending armies. He was struck dumb by the ghastliness of the task before him. His limbs gave way, his mouth parched and his body trembled. His bow slipped from his hand and he experienced adverse omens. He resolved that he would not fight and in support of his resolve trotted out a few arguments common to pacifists.

His prime objection to fight was that it involved the killing of his own kinsmen, teachers, and men whom he loved most. Killing by itself is sin and it is more heinous if the victims are one's own teachers and kinsmen.

¹ The purport of the Gītā is not the injunction *tasmād yudhyasva* Bhārata, (ch. II, 18), but the injunction *yogī bhavārjuna* (ch. VI, v-46).

² S. RADHAKRISHNAN's *Indian Philosophy*, Vol. 1, p. 521.

Arjuna emphatically states that he does not desire victory at the cost of the lives of his cousins. Like a satyāgrahi he states that it is better for him to be killed in war, unarmed and unresisting than to kill his own kith and kin. Further Arjuna pleads that the chances of victory are uncertain and are not helpful in urging him on to action.

As against all his words Lord Kṛṣṇa points out that the arguments of Arjuna are apparently ethical. A fundamental examination as the one that the Gītā undertakes dissolves all the doubts of Arjuna. The doubts of Arjuna are due to his uncritical acceptance of the things of the world. Kṛṣṇa argues that Arjuna's grief does not hold water at all. If Arjuna laments over the loss of his kinsmen, it is wrong to do so. The souls do not die. Death is only for the body. They have neither birth nor death. They exist for all times. They are eternal. It is the body that perishes and not the soul. 'Weapons cannot cleave the soul, fire does not burn him, water does not make him wet, wind does not dry him.'¹ Hence on the ground of the indestructibility of the soul, Kṛṣṇa points out that Arjuna's grief is meaningless. As for the destruction of the body it is its law. Being a compound of different elements, it is bound to decay. It is just like an instrument which goes out of order, after a specific period of time. Change of bodies is no more than change of clothes.² So, on that count Arjuna's grief makes no sense.

Arjuna is exhorted to fight the battle and not shirk his responsibilities. In waging the war Arjuna is only

¹ *Gītā*, chap. II, v. 24.

² *Ibid.* II, v. 22.

discharging the duties pertaining to his caste. If in the discharge of one's *sva-dharma*, sin accrues (as in the case of Arjuna), it does not bind or taint the soul of the doer with demerit (*pāpa*). It is not the act or consequence that is to be judged, but the motive. Arjuna is further told that the non-discharge of his duties would entail demerit as well as infamy. People would call into question even his military valour.

Arjuna is exhorted to discharge his duty however unpleasant, on the ground that salvation for an individual consists in treading one's path, *sva-dharma*. The philosophy of activism that the *Gītā* preaches is not the mechanical performance of any act. The *Gītā* says, 'what is work and what is not work even the wise are perplexed.'¹ It is the insistence of the performance of one's own duties prescribed by his station, in Prof. BRADLEY'S phrase 'my station, and my duty'—that is the fundamental message of the *Gītā*.

It is wrong to think that Arjuna was in any sense a genuine non-violent Gandhian. He was overcome by self-pity at the sight and the prospect of the death of his kinsmen in battle at his own hands. The sense that the war before him was a domestic war between the members of a same family depressed him. It is the fact of the sheer physical repulsion that led to Arjuna's fall from the roll of a courageous fighter to that of a man of compassion. The revolt of his ignorant and unregenerate emotions is cloaked by his words of apparent rationality. Kṛṣṇa pointed out that wisdom and true knowledge lend no support to his grief.

¹ *Gītā*, III, v. 16.

In the history of Hindu thought 'two paths to perfection are laid out. They are the *nivṛtti mārga* and the *pravṛtti mārga*. The ideal of *nivṛtti* advocates the giving up of all *karma* and withdrawing from the work-a-day world. This is the negative ideal of renunciation. According to Śāṅkara, the Gītā teaching has for its final purport renunciation. Mokṣa can be realised only by *jñāna*, and not by any other method, *nānyaḥ panthāḥ*. So the path of action at best can produce only further bondage, and bondage has the tendency to envelop the soul. Besides, *mokṣa* according to Śāṅkara, is not something to be produced, it is already there. So at best *karma* i. e., the path of active life can lead to *ātma śuddhi* cleansing of the heart and not directly to *mokṣa*. There are no two direct paths to *mokṣa*. The *pravṛtti* and the *nivṛtti mārgas* are not discontinuous. One leads on to the other. Further Śāṅkara explains the emphasis of the Gītā on *karma* in the light of Arjuna's eligibility for it. Arjuna needs the cleansing of the *ātman*; he is an unenlightened soul and as such he is only fit for *karma yoga*. Wherever the Gītā speaks of *karma yoga* in extravagant terms, it has to be understood in terms of the response to Arjuna's needs. It is in this light that all the Gītā verses in praise of *karma* are interpreted by Śāṅkara. He makes the path of works subservient to the path of renunciation.¹

With acute insight and massive erudition, and rare persuasive skill B. G. TILAK in his *Gītā rahasya* makes out a brilliant case for the philosophy of action. Taking the texts by and large, one gets the impression that the

¹ Dr. T. M. P. MAHADEVAN'S article 'The twofold path in the Gītā', *Philosophical Quarterly*, January 1941.

Gītā insists on the performance of action in a devout frame of mind.¹

Let us examine what the karma yoga of the *Gītā* is. It combines the excellences of the *pravṛtti* and the *nivṛtti mārgas*. It insists on the discharge of the social duties arising out of the station one occupies in life. Its stress is on a charter of duties and not a bill of rights. It never countenances dereliction from action, and condemns such lapses in unmitigated terms. The *Gītā* says 'no man can ever be free from a life of action by merely avoiding active work; and no man can ever reach perfection through mere renunciation.'² For no man can sit still even for a moment, but does some work. Everyone is driven to act, in spite of himself by the impulses of nature.³ It is indeed impossible for any embodied being to abstain from work absolutely.⁴

Thus Lord Kṛṣṇa after making out a case for the impossibility of inaction goes on to describe the mental attitude with which one has to act. Act we must, and there is no escape from action.⁵ We are exhorted to renounce the fruit of the activity together with the sense of egoity. It is not action that is binding us, but the sense of attachment to the fruits of the action and the sense of agency. Every one of our activities must be construed as an offering at the feet of God. The karma

¹ B. G. TILAK'S *Gītā Rahasya*, Vol. I and author's article on the 'Message of the *Gītā*'—*Journal of Oriental Research* Vol. XIV, Part II.

² *Bhagavad Gītā*, Chap. III-v, 4. III-v. 5.

³ *Ibid.* Chap,

⁴ *Ibid.* Chap. XVIII-v. 11.

⁵ See TAGORE'S *Sādhanā*, p. 78. "True freedom is not freedom from action, but freedom in action, which can only be attained in the work of love."

yoga of the *Gītā* has hit the golden mean between the two ideals of *pravṛtti* and *nivṛtti* preserving the excellences of both the paths. While it does not abandon activity, it preserves the spirit of renunciation, 'work alone art thou entitled to, and not its fruits.' So never work for fruit, nor yet desist from work.¹ 'Know that what they call renunciation is the same as yoga. O ! Arjuna, for no one who has not renounced his desires can ever become a yogin.'² The *Gītā* takes every opportunity to point out that renunciation of any duty is not right. The abandonment of duty through ignorance is declared to be in the nature of tamasic souls.³ 'Works of sacrifice, gifts and penance should not be renounced but should be performed. For sacrifice, gifts and penance purify the mind ; these are works that should be done, is my decided and final view', says Kṛṣṇa.⁴ But he who gives up the fruit of work, is regarded as one who has renounced. The renunciation of the fruits of action and not action as such is the pith of the *Gītā* teaching. Such an action is tantamount to inaction. Hence the paradoxical verse in the *Gītā*, 'He who sees no work, in work, and work in inaction, he is wise among men, he is a yogin, and he has accomplished all his work.'⁵

III

Terms like *yajña* (sacrifice), *karma* (action), *jñāna* (knowledge), *saṁnyāsa* (renunciation) etc., are interpreted afresh by the *Gītā*. *Yajña* in the *Gītā* does not mean animal sacrifice, nor the sacrifice of material objects but

¹ *Bhagavad Gītā* Chap. II v. 47. ² *Ibid.* VI v. 2.
³ *Ibid.* XVIII v. 7. ⁴ *Ibid.* II vv. 5 & 6.
⁵ *Gītā* IV v. 18.

all activities prompted by a spirit of human service. *Karma* does not mean mere mechanical action done for the achievement of some objects here, or hereafter, but action performed without the desire for the fruits. The *jñāna* of the *Gītā* is not the intellectually mediated knowledge that does not result in spiritual realisation, but it is the immediate intuition which results in the spiritual experience of the fellow-ship with Lord. The *saṁnyāsa* of the *Gītā* is not the giving up of all activities as such and retiring from society. It is the giving up of the desire for the fruits and the sense of agency in actions. It is *phala saṁnyāsa* and not *karma saṁnyāsa*.¹

The Lord of the *Gītā* is fundamentally the supreme person, *Puruṣottama*. He is the abode of infinite number of auspicious attributes. His law is the law of love. Every action of the spiritual aspirant must be motivated to secure the pleasure of the Lord (*Īśvara prīti*). The Lord says, 'fly unto me for shelter.' In another place He says, 'Fix the mind on me, be devoted to me, prostrate thyself before me. So shalt thou come to me. I promise this truly for thou art dear to me.'²

¹ For a development of this view refer to Prof. D. S. SARMA'S Introduction to the *Gītā* pp. 35 to 46.

See *Gītāñjali*, V 73.

Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight.

Thou ever Pourest for me the fresh draughts of thy wine of various colours and fragrance filling this earthen vessel to the brim. My world will light its hundred different lamps with thy flame and place them before the altar of thy temple.

No, I will never shut the doors of my senses.

The delights of sight and hearing and touch will bear thy delight.

Yes, all my illusions will be born into illumination of joy, and all desires ripen into fruits of love.

² *Gītā*, Chap. IX v. 34. See *Gītāñjali*, v. 36.

The author of the Gītā has no patience with men who merely believe in a world that is governed by action and reaction. He denounces the men who profess that 'this world is all that we see and all that is'. The talk of the impenitent rationalists is characterised as '*puṣpitaṁ vācam*' (men who reel out florid texts).² These fools declare in the words of the Lord 'there is nothing else but this; the world is false and is without a moral basis and without a god, what is there that does not spring from mutual union? Lust is the cause of all.' 'Holding such views these souls commit cruel deeds, come forth as enemies for the destruction of the world. They give themselves up to insatiable desires, full of hypocrisy, pride and arrogance, they hold false views through delusion and act with impure resolves.'³

The author of the Gītā does not spare the literalists and materialists. The indiscriminate life of self indulgence sanctioned by the Hedonist is severely criticised. The Gītā stands for a careful cultivation of tastes and a controlled satisfaction of desires.

No appetite must be cheated and none over-fed. It condemns a life of asceticism. It stands for the training

¹ The impenitent scientist giddy with the success attained over material things displaces God by his egotism. Gītā XVI, 14. Man, proud man Dress'd in a little brief authority. Most ignorant of what he is most assured. His glassy essence, like an angry ape, Plays such fantastic tricks before high heaven, as makes the angels weep; *Measure for Measure*. Act II, Sce. II.

² The Rationalist Prophet Montaigne observes " My reason is not framed to bend or stoop, my knees are."

³ *Bhagavad Gītā*, Chap. XVII, vv. 8 to 19. The Gītā is opposed to the attitude: " I am the master of Balliol College, What I don't know is not knowledge."

of instincts and not their thwarting. A harmonious integration of all the impulses is the call of the scripture, not the development of this or that aspect of life at the expense of the other.¹

The Gītā idea of *dharma* is not one of mere altruism. It rejects the mere efficient performance of rituals quite as much as it rejects a vague and undisciplined allegiance to God, as both inadequate in themselves. It bridges the gulf between Ritualism and Humanitarianism. It lays equal stress on faith and good works. Faith without active moral life is as vacuous and inadequate as a lofty moral idealism without faith in God. Faith in God should be the informing principle of all moral activity. The Gītā is not therefore a mere compendium of ethical precepts, but primarily a religious scripture, the central emphasis of which is on a loving Father of Mankind who is the goal of human aspiration. The morality of the Gītā is ultimately and intimately rooted in spirituality.²

¹ See Lord Chesterfield's letter. "The sure characteristic of a strong and sound mind is to find in everything those certain bounds. These boundaries are marked out by a very fine line which only good sense and attention can discover, it is too much for vulgar eyes. In manners this line is good breeding, beyond it, is troublesome ceremony, short of it is unbecoming negligence and inattention. In morals it divides ostentatious Puritanism from criminal relaxation, in religion, superstition from impiety, and in short every virtue from its kindred vice and weakness".

See *Gītā*, CHAP. VI, 16 and 17.

² See: S. RADHAKRISHNAN's essay in *The Cultural Problem* (Oxford Pamphlets on Indian affairs) No. I, p. 50.

"Dharma is not an unchanging moral code written for all times. It is an elastic tissue which clothes the growing body. If it is too tight it will give way and we shall have lawlessness, anarchy and revolution; if it is too loose it will trip us up and impede our movements." For a detailed discussion of the Hindu moral ideal See: P. S. Sivaswami IYER's Kamala Lectures on "The Evolution of Hindu moral Ideals" and Dr. MEES's *Dharma and Society*.

The moral teaching of the Gītā is not a static compound of prescriptions ready made for defined eventualities. It is a dynamic and a living call to every man to live always in the fear of the Lord and to order his life in accordance with his duty to himself and to society.¹ It is rigid neither in regard to time nor in regard to circumstances. The kingdom of Heaven is not conceived by the Gītā as a realm of pure mystical experience unconnected with concrete human relationships. It is not an unearthly conceptual realm but a just and a happy social order.

The message of the Gītā is universal, whatever may have been its origins. 'Its language, structure and the combination of balancing ideas, belong neither to the temper of the sectarian teacher, nor the spirit of a rigorous dogmatist. It is an undulating encircling movement of ideas, which is the manifestation of a vast synthetic mind. It is the richest synthesis of Indian culture, and not a weapon for dialectical warfare as the polemist commentators have made it out. It is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of the supreme region. It maps out, but does not cut out hedges to confine our vision.'

¹ See author's article on the 'Religion of the Gītā' *Journal of Madras University*, Vol. XI, No. 2.

² ŚRĪ AUROBINDO, *Essays on the Gītā*, Vol. I, p. 10.

CHAPTER IX

The Vedānta-Sūtras

The Vedānta-sūtras of Bādarāyaṇa constitute one of the triple texts (prasthānatraya) of all the schools of vedānta. The sūtra literature is a very ancient literary mode and it is common to all the systems of philosophy in India. Its function is to reduce to the form of aphorisms and to present in a precise manner, the philosophical tenets of a system found scattered in a number of works. The sūtras are terse to the point of unintelligibility. They are concise to an excess. This gnomic nature of the sūtras renders them ununderstandable except with the aid of clear and elaborate commentaries. This has led to the writing of commentaries, subcommentaries and independent studies of the particular topics of a system (prakaraṇas).

It is laid down that the composition of the sūtras should satisfy a number of requirements.¹ First among them is that the sūtras must use short words with few letters. The words must be clear and unambiguous. They must be full of significance. The principles of interpretation forged by the sūtras must be comprehensive and not have a narrow or limited field of application. Meaningless syllables used in vedic verses to satisfy the metrical requirements must be avoided in the sūtras. In short, they should not suffer from any defect, formal or material.

¹ Alpākṣaram asandigdham sāravat, viśvatomukham astobhyam anavadyam ca sūtram sūtravido viduḥ.

The vedānta sūtras of Bādarāyaṇa are called by different names, *Brahma sūtras*, *Śārīraka sūtras*, *Uttara Mīmāṃsā sūtras* etc. Bādarāyaṇa is identified by the theistic schools of vedānta with one of the incarnations of Lord Viṣṇu i. e., the sage Vyāsa the celebrated author of the Mahābhārata and the eighteen purāṇas. Others identify him as one of the ṛṣis of ancient India. The vedānta sūtras are five hundred and thirty-five in number according to the calculation of Śaṅkara. Madhva holds the view that the number is five hundred and sixty-four. The vedānta sūtras mark the second stage in the development of vedāntic thought. The first stage is the intuition of the Upaniṣadic seers set forth in the Upaniṣads. The conflicting statements of the various texts of the Upaniṣads are properly adjudged and unified in the vedānta sūtras. This is the second stage i. e., the stage of systematisation. The co-ordination of the several passages is effected through the subordination of them under a passage of primary importance. Hence it is called a *nirṇāyaka śāstra*.

The third stage in the development of vedāntic thought is the writing of commentaries on the sūtras by the different system builders. The sūtras have been commented on by different *ācāryas*. Prominent among the commentaries are those of Śaṅkara, Bhāskara, Yādava-prakāśa, Rāmānuja, Keśava, Nīlakaṇṭha, Madhva, Balapradakāśa, Vallabha, Vijñānabhikṣu etc. The oldest of the commentaries is that of Śaṅkara. Its antiquity, its powers of argumentation, its metaphysical acumen and literary grace have all given it a unique status among the commentaries. It is at once a philosophical classic and a piece of great literature. The commentaries of

Rāmānuja and Madhva interpret the sūtras in a theistic light. The commentary of Madhva effects the textual synthesis in a masterly manner. His commentary has none of the literary grace of Śaṅkara. It is irritatingly brief. In support of his position he quotes passages copiously from the vedas and purāṇas. In fact there are very few sentences of his own in Madhva's commentary. The cogent array of quotations from the vast field of purāṇa literature is an index of his sense of loyalty to the śruti. Rāmānuja's commentary is argumentative and is hard reading. He gives us ample evidence of his logical skill. He points out that his commentary is not all his own and that in its main outline it is the resuscitation of a lost tradition. Such humility is evident throughout in his writings. Madhva asserts that his interpretation is infallible on the ground that the Lord himself, the very composer of the sūtras, Vyāsa, taught him its meaning and approved of his commentary. Two distinct trends of interpretation of the sūtras are clearly discernible, the absolutistic interpretation and the theistic interpretation. The former is represented by Śaṅkara and the latter by Rāmānuja and Madhva.

II

The vedānta sūtras are divided into four chapters. The first deals with the harmonisation of the purport of the different vedic and secular words in respect of Brahman, i. e. the *Samanvaya adhyāya*. The second chapter refutes the śrutis and other pramāṇas that contradict the central purport of vedānta and examines the arguments of the different systems that are opposed to vedānta

avirodha adhyāya. The third chapter relates to the way of attaining Brahman, hence it is called *sādhana adhyāya*. The fourth deals about the nature of bliss i. e., Brahman-realisation, hence it is called *phala adhyāya*. The sūtras in each chapter are classified into *adhikaraṇas*. Every topic is termed an *adhikaraṇa*. Some contain one sūtra, others as many as ten. Each *adhikaraṇa* refers to a particular scriptural passage which is called in technical parlance *viśaya-vākya*.

Some modern scholars are of opinion that Bādarāyaṇa was one of the many systematisers of vedānta. Bādarāyaṇa himself mentions the names of Bādari Kāśakṛtsna, Āśmarathya, Auḍulomi, Jaimini etc. These seers differ among themselves on many important points. The nature of the released soul is described by Auḍulomi as characterised by thought (*caitanya*) and Jaimini holds the view that a number of other attributes too characterise the liberated soul. Bādarāyaṇa admits both the positions.¹ With reference to the attainment of Brahman, Jaimini holds the view that the individual who worships the *Lower Brahman* does not attain the Higher *nirguṇa Brahman*. The sage Bādari takes exception to this view. Śaṅkara agrees with Bādari.² In the determination of the relation between Brahman and the individual soul, sage Āśmarathya is of opinion that as between Brahman and the individual soul identity-in-difference (*bhedābheda*) persists. Auḍulomi is of opinion that the individual soul is different from Brahman till the time of release. Sage

¹ Vedānta sūtras, Chap. IV. pāda i Sūtras 5-7.

² Ibid. Chap. IV. pāda iii Sūtra 7-14.

Kāśakṛtsna affirms the relation of identity between them.¹ These facts point out that there were others differing from Bādarāyaṇa on many topics even while he composed the sūtras. It is interesting to note here that Madhva in his commentary reconciles all the views that are opposed to Bādarāyaṇa's stand-point. The different views expressed are treated as particular aspects of the large view of Vyāsa.

III

The first four sūtras of Bādarāyaṇa give us in brief the outlines of the vedānta philosophy. In the first sūtra the spiritual aspirant is exhorted to inquire into the nature of Brahman. Brahman is defined in the second sūtra as the originator, sustainer, destroyer, etc., of the Universe. The third sūtra states that scripture is the pramāṇa in respect of the knowledge of Brahman. The fourth points out that all the terms in the scripture signify Brahman.

Before commenting straight on the first sūtra Śaṅkara gives us a short *prolegomena to metaphysics*, in his famous *adhyāsa bhāṣya*, which is an introduction to the vedānta sūtras in general and to the first sūtra in particular. According to Śaṅkara there is only one reality, which is Knowledge, Bliss, and Infinitude. Besides this Reality there is nothing real. The real and Brahman are one and the same. There is nothing besides it with which to describe it. Hence the impossibility in describing Brahman.

If Brahman is all that is Real, how is it that we see a world of plurality in its place. It is to explain this

¹ Ibid. Chap. i. pāda. iv, sūtra, 20-22.

mystery that Śaṅkara wrote his *adhyāsa bhāṣya*. We human beings have a natural tendency to identify the inert with self and the self with the inert, e. g., the usage 'this is my house' etc. bears out this truth. We identify the *anātman* with the *ātman* and the *ātman* with the *anātman*. This reciprocal superimposition (*māyā*) sustains the world of plurality. This faculty or superimposition is called *avidyā*, i. e. (nescience). It is beginningless, positive, and is attached to the individual soul. This faculty is responsible for the principle of individuation. This nescience suppresses Brahman and projects in its place the world of plurality. This is explained on the famous analogy of the individual delusively cognising the rope as the snake in twilight. The rope did not get transformed into the snake, it only appeared so. Likewise Brahman appears as it were, many (*vivarta* and not *pariṇāma*) and does not really get transformed into the many. The world of plurality persists as long as nescience is there. The individual thinks that he is one of the many, suffering untold miseries. This is due to the functioning of nescience. Nescience can be removed only by knowledge, and the knowledge must be of that which is destructive of nescience. Hence the necessity to know Brahman, the only real. So the *sūtrakāra* exhorts the spiritual aspirant to inquire into Brahman, after systematic ethical discipline. Brahman knowledge will help us to destroy the nescience and realise that the individual ego is no other than Brahman when freed from its limitations.

If Brahman is to be known, he can only be known through his attributes. The second *sūtra* defines Brahman as the originator, sustainer and destroyer of this uni-

verse. This description apparently contradicts Śaṅkara's metaphysical position. Śaṅkara treats this account of the Sūtrakāra as a description *per-accidence*. Hence Brahman is not in any literal sense the actual creator of the world. He is said to be the *abhinna nimitta upādāna-kāraṇa* of the universe.

Nescience has to be destroyed through Brahman experience. Scripture is the ultimate authority in respect of Brahman. The third sūtra states that Brahman is the cause of the sacred scripture. Such great wisdom as the vedas contain could not have originated from any individual who is not omniscient. This sūtra is interpreted in another way. The scriptures are the *pramāṇas* through which we have mediate cognition of Brahman.

The fourth sūtra effects an harmonisation of all vedic terms with Brahman.

IV

The theistic schools interpret the vedānta sūtras in an entirely different manner from that of Śaṅkara. The God of the sūtras is not an indeterminate entity that cannot be described in terms of any attribute. He is a suprapersonal being endowed with infinite powers and omniscience. He is referred to in the second sūtra as the creator and sustainer of this Universe. The world of plurality is not conceived by the theists as an illusory phenomenon or on the same level as dream experience. A real and an omnipotent God cannot by his very nature have created an illusory world. If the world of plurality is an illusory manifestation of the Lord, He is no better than a juggler who draws rabbits from his hat. The philosophical position that the world of reality is an illusory

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manifestation militates against the omnipotence of the Lord.

The theist criticises the view that the Lord described in the scriptures is not Brahman but the limited aspect of Brahman i. e. the personal God *Īśvara*. *Īśvara* in advaita parlance is called *Saguṇa Brahman* and the indeterminable secondless reality is called *Para Brahman*. The Advaitin holds that all the attributes that speak of Brahman as creator, sustainer etc. of this Universe refer to the *saguṇa Brahman*. According to some such an interpretation makes the august work of the *sūtrakāra* a juvenile production. 'It is impossible to conceive that the *sūtras* should open with an imperative order asking the spiritual aspirant to enquire into the *Para Brahman*, and define in the very second *sūtra* the *Saguṇa Brahman*'. The Advaitin's contention that Brahman is indeterminable in terms of any word results in the futility of the *śāstras*. If it be contended that the *śāstras* signify the Lord in a secondary sense (*Lakṣaṇāvṛtti*), the theist replies that it is impossible to imagine a secondary signification of a thing that cannot be described in terms of any word. In so far as no description of Brahman is given by the Advaitin it is equated with the *śūnya* of the Buddhist.¹

The theists criticise Śaṅkara's doctrine of *māyā* and point out that the author of the *sūtra* does not intend it at all. It is stated in the *sūtra Jagadvyāpāra varjyam* certain functions like the creation of the cosmos are denied to the released soul. They are said to be the inalienable functions of the Lord distinguishing Him from the souls. Further the description of the world as something other than the real and the unreal is said to

¹ *Vedānta sūtra* IV, 4, 17.

violate the sound canons of logic. A thing is either real or unreal. There is no middle ground between the real and the unreal. Śaṅkara's introduction to his commentary on the vedānta sūtras is criticised as not being in tune with the sūtras. The concept of *mokṣa* explained in the sūtras does not admit of the identity of the individual soul with Brahman. The theists hold the view that anybody who reads Śaṅkara's commentary with open eyes, will see the liberties he has taken with sūtras, and the occasions on which he throws them overboard or tells us in parenthesis not to take them too seriously.

The theists contend that the sūtras are not in favour of the final merging of the individual in Brahman. Most of the sūtras speak of the difference of the Lord from Brahman. They have all been mostly interpreted by Śaṅkara as having difference for their purport. There is the significant sūtra² in which Brahman is declared to be the *one approached by all the released*. The general impression left by the sūtras is that they are theistic to the core. All the difficulties felt by the different *ācāryas* in their task of interpreting and reconciling the different passages arise out of an attempt to build logical systems of thought. No system can effect a harmony between all the passages of the Upaniṣads which are the expressions of the religious experience of different seers at different levels.

¹ Ibid 'muktopasṛpyavyapadeśāt' 1, 3, 2.

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—*su*.