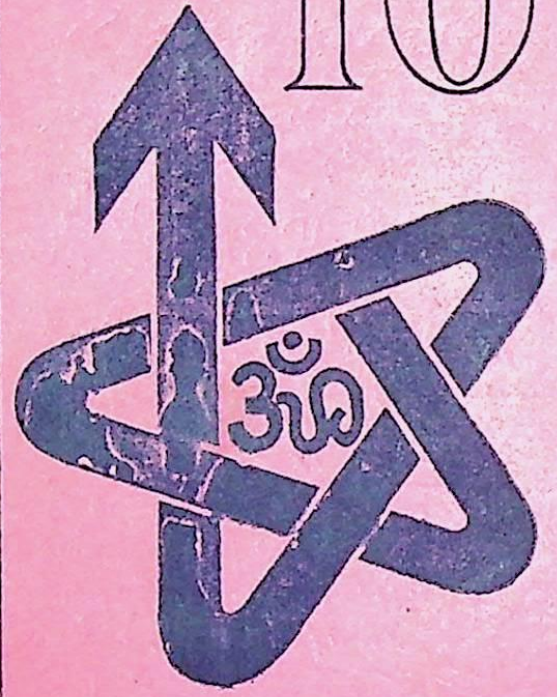


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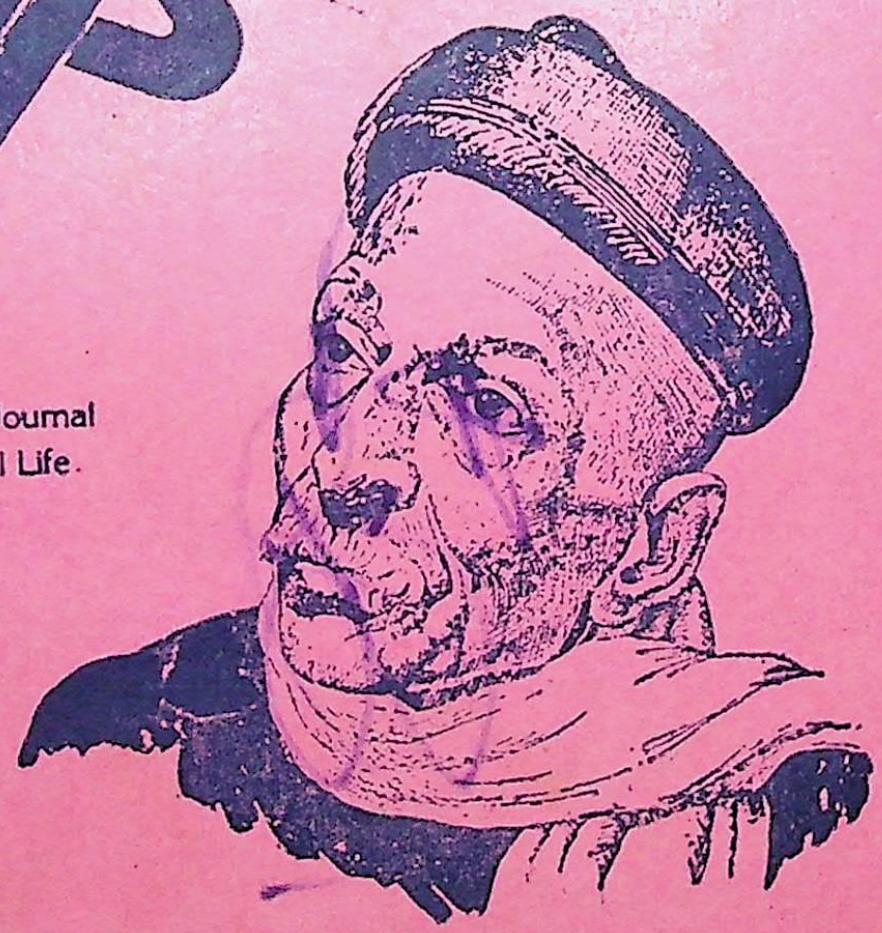
Philosophical Lecture

PATHWAY TO GOD



आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life.



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.



PATHWAY TO GOD
(A Quarterly Journal of Spiritual Life)
" One God. One World. One Humanity "

Vol. XXIII

October 1988

No. 1

P R A Y E R

यं शैवाः समुपासते शिव इति ब्रह्मन्ति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।
अर्हन्नित्यथ जैनशःसनरताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥

The Śaivas worship Him as Śiva.

The Vedāntins worship Him as Brahman.

The Buddhists worship Him as Buddha.

The Naiyāyikas, who are expert in the means
of knowledge, worship him as kartā (Doer).

The followers of Jainism worship him as Arhat.

The Mimāṃsakas worship him as Karma (Action).

Such Hari is the Lord of the three worlds.

May He fulfil all your desires.

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Editor : Prof. **B, R. Modak** *M. A., Ph D.*

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Annual Subscription

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Editorial

Spirituality

Spirituality is of vital importance in our life. It has a tangible goal which should be properly appreciated.

Spirituality is not a particular outer form of worship. It is related to the inner life of man. Getting visions is not spirituality. Exhibiting miracles or making prophecies is also not spirituality.

Spirituality brings permanent peace and happiness. This is due to disciplined virtuous life, preceded by a proper training of the mind. The mind develops proper attitudes, due to utter faith in God. Hence there is no tension in the mind, Only attention is there.

External circumstances do not disturb a spiritual man, as his mind is fixed in God. For the same reason he has no desires, pride or attachment. He remains free from fear, passion, disappointment and frustration, Dualities in life such as joy and sorrow, profit and loss, victory and defeat, fame and infamy do not affect him, His mind is directed towards God and not towards self-gratification. His ego is not involved in worldly objects. He is not interested in possessions,

Humility tolerance and such other virtues naturally rise in him and express themselves through his words and actions. His mind becomes less extrovert and more introvert. This has its own influence on the people round about him. Their attraction towards transitory objects diminishes. Just as one lamp lights another lamp, spirituality in one awakens spirituality in those who are near him. They too begin to look to what is infinite and eternal, that is, God.

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When a man feels the presence of the infinite and the eternal everywhere and at all times, he stops fretting and fuming. He surrenders himself completely to the will of God. Thus his ego gets transformed. Self-love is changed to God-love. God becomes the centre of life. So love is not negated, but only redirected.

From his particular self a spiritual Sādhaka dives deeper to find the universal Self. In other words it is a way of broadening or expansion. Thus his self becomes universalised. There ceases to be any worry regarding the finite and the temporal.

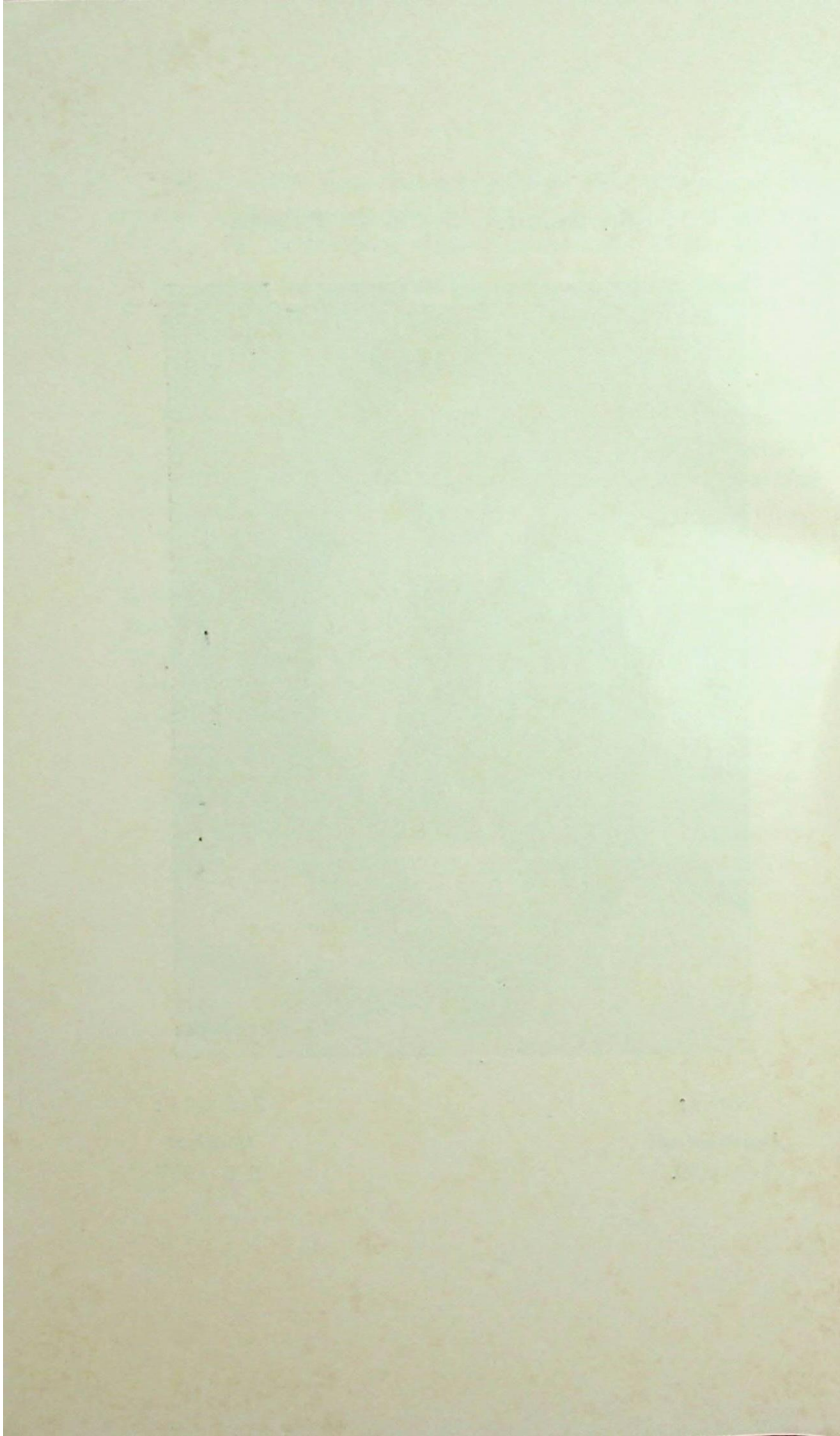
Every person seeks peace of mind. It is attained by giving spiritual orientation to life. Spirituality destroys ignorance and suffering, as their root-cause is within us. Thus spirituality is the method for tackling the fundamental problem of life. It is also the way leading to the ultimate goal of life.

Shri Gurudeo Dr. R. D. Ranade



Born /
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957



THE PATH OF DEVOTION THE MASTER SADHANA TO MOKSA

—Dr, P. Nsgaraj Rao

1. "Know it for certain, that my devotee never perishes."
2. "To them, who persevere in absolute and exclusive devotion on Me, I secure them all they need and preserve all that they have." (Gita IX. 22, 31)

Śrī Madhva's philosophy can be described as Bhakti Siddhānta. The purpose of all scriptures is to enjoin on the aspirant the need to cultivate Bhakti to the Lord. It is Bhakti alone that pleases the Lord and results in the bestowal of His prasāda which is chiefly instrumental in securing mokṣa for the soul. To secure His prasāda we need Bhakti. Bhakti is described in the Bagavadhgītā as the king among the sciences. (IX 2) It is a sovereign knowledge, sovereign secret, supremely sacred, directly experienced, in accordance with dharma which is imperishable and easy to practise.

For securing devotion we need to know all about the Lord and His Māhātmya. Śrī Madhva in a celebrated passage outlines the way;

To obtain the jñāna we need to practise hearing the māhātmya of the Lord from an illumined guru in a spirit of humility and earnestness. Śravaṇa is not self study. We must approach the guru for instructions. Guru's instruction removes the doubt about the possibility of the object we worship. It gives us knowledge about Bhagavanmāhātmya. It is only when we know the glory of the unsurpassable

Lord that we are inclined to worship Him because of His great and unsurpassable qualities. After that we need to reason out the pros and cons of the truths taught by the Guru. The average human being has a fickle mind. It is highly distracted, turbulent, restless, powerful, obstinate and utterly uncontrolled as the Gītā puts It We need to arrive at the conviction by using our powers of reason. This is called manana. What the Guru taught must become our own by assimilation. Manana helps us to meet the possible criticism against the truths taught by the Guru. These two steps must be undertaken with an earnest devotion. The Gītā describes how we should approach the Guru.

Learn the scriptural truths by humble reverence, by inquiry and by service to Guru; then alone the Gurus, men of wisdom who have experienced the truth, will teach you about it. (IV. 34).

It is only when we have passed through the two stages that we are able to concentrate and meditate on the Lord. It is impossible without a settled mind. A settled and calm mind is impossible without conviction. Conviction and faith give us a strong and steady will. A thoroughly fashioned will is the pre-requisite for Jñāna. Śrī Madhva describes it:—

“The knowledge of the glory and supremacy of the Lord and His infinite attributes and the fact that He alone is the bestower of mokṣa makes the aspirant seek His grace through devotion”.

For Bhakti to take root, two things are necessary. A clean mind, which is glued to the Lord alone and renounces all else. Jñāna produces Vairāgya (dispassion) in all objects other than the Lord and produces love in the Lord.

The aspirant realises this. This echoes the Lord's command in the Gītā (IX. 33).

At every stage in the spiritual sādhanā Bhakti is necessary. When we read these spiritual scriptures, they yield us their meaning in full, only if we approach them with devotion. Bhakti is the pervasive attitude in the entire scheme of the sādhanā to reach the Lord. It is loving meditation that makes us know the glory of Lord. It is a meditation and contemplation mixed with the emotion of adoration and love. It is a longing ardour.

Bhakti pre-supposes on the one hand, jñāna and on the other vairāgya. The more intense the love of God, the more we know of the greatness of the Lord. The greater jñāna, the greater is the vairāgya. Anurāga in the Lord leads to Virāga to things of the world. God love is absolute and total. It has no room for any other love in the heart.

To begin with, the aspirant must make an earnest search in a spirit of utter sincerity. He must spare no trouble to work for the emergence of true love of Lord. Faith is the root and the strength of all spiritual effort. Faith strengthens the will.

The master remedy to control the mind, which is the essential pre-requisite for Bhakti, is constant practice and the cultivation of vairāgya (vi-35). The Yogasūtra affirms this (abhyāsa and vairāgya).

To these two master methods the Gītā adds a very powerful third one i.e. devotion. Herculean Self-effort cannot by itself give us success in the conquest of the control of the mind. Self-effort is necessary but it is not sufficient, for it has to be supplemented by the grace of the Lord. Stoic self-pride inflates the ego and is not good. Devotion to the Lord is the supreme remedy which gives

vairāgya and jñāna. The Gītā wants us to make self-effort, in a spirit of devotion: He who has faith, is devoted to Me and has secured mastery over his senses, obtains divine knowledge and having obtained it without any delay realises mokṣa (iv-39).

The Gītā reiterates the need for self-effort and man's capacity to help himself (vi. 5-6) :

"By one's mind, one should elevate the soul and not destroy it. The mind alone is the friend of the soul and the mind alone is the enemy of the soul."

"For him whose mind is steeped in divine knowledge, his mind is truly a friend. But for him who has not a subdued mind, the mind is the enemy."

This mere self-effort is not enough. In the grand description of Sthitaprajña in the second chapter one gets the impression that self-effort is supreme. If we scan the verses we see that devotion has a place and is absolutely necessary:

"Having restrained them all, one should sit in contemplation meditating that I am his supreme Lord." (ii. 61)

Devotion does the duty for all methods. The Lord speaks glowingly about His infinite love for the devotee.

(x. 9-11)

"With their minds fixed on Me, with their activities directed to Me, imparting My knowledge to their pupils, ever conversing about Me, the devotees are satisfied and joyful.

Of them who are constantly contemplating and worshipping Me with devotion I confer that special type of knowledge by which they attain Me. Just out of

compassion for them, I sit in their minds as a shining light of wisdom and dispel the bonds of misery born of ignorance”.

Devotion secures for the aspirant welfare in this world and mokṣa hereafter. The Lord makes the irrevocable promise that He will take care of the welfare and the progress of the devotee who takes refuge in Him. (IX. 22).

The devotee can approach the Lord, for any of the four things : (1) to secure relief from grief (2) To get health (including wealth) (3) to obtain knowledge. (4) and to seek enlightened realisation. (VII, 16)

It is significant that all of these are classified as devotees, Jñāna and Bhakti are synonyms.

The devotee is not an evi-doer, nor is he foolish and vile. His mind is not carried by māyā and is not of the demonic nature. Men of the above-said character never reach the Lord. (VII. 15)

Bhakti for Śrī Madhva is the central sādhanā. It is not mere emotional rapture or tender emotion towards an object. It is an enduring state of mind born of knowledge and with the full realisation of the majesty and compassion of the Lord. It is not erotic devotion. Śrī Madhva does not envisage that type of devotion which is sensuous and has erotic touch. His Bhakti always borders and lingers in the Dāsa Bhāva. It has nothing in common with the sensuous and passionate forms of Bhakti characteristic of North Indian Vaiṣṇavism as seen in Jayadeva, Caitanya and Vallabha and Alwars of Rāmānuja school. There is no emotional excess at any stage. There is always the observance of the strict protocol.

Bhakti for Śrī Madhva must be informed by Jñāna. He writes in the Gītā bhāṣya :— “The Lord’s Māhātmya must be known from the śāstras. It is the outcome of patient study and reverent reflection”. (IX. 31).

The devotee can never take a moral holiday and be free from the practice of the ethical virtues. The devotee must also not transgress the codes of sadācāra. Bhakti must be grounded in sadācāra and its practice must be backed by vaiāgya (detachment) and informed by jñāna. It is in such a context that true Bhakti exists. There can be no true devotion to God without a sense of moral purity, sincerity of purpose and detachment of worldly pleasures. The more the devotion to the Lord, the greater is the loosening of the ties of the attachment to the worldly things. True devotion is impossible without the cultivation of a natural distaste for the things of the world resulting from viveka.

As for the daily duties and rituals they are to be performed to secure mental purity. (xviii-5) The insistence on the performance of karma is there. Only when the individual is completely lost in the contemplation of the Lord and is totally absorbed and is completely unconscious of the surroundings, he can keep away from karma. Otherwise in all conscious states one has to perform one's karma. If he fails to do that, he will be convicted of the dereliction of duties. He will incur sin.

There is a feeling that the Lord can be approached by any form of intense emotion which helps us to concentrate on Him. Some schools of Vedānta have made the extravagant claim that the Lord can be approached by any kind of strong emotion which helps us to concentrate on Him.

There is a fashionable view that God can be attained by hating Him. There is a verse in the Bhāgavata which has to be understood with caution and care.

“The cowherd women attained Him through Kāma, Kamsa through fear, Śiśupāla and other kings through hatred

and the Vṛṣṇis through kinship and the Pāṇḍavas and Nārada through devotion.”

Śrī Madhva rules out the possibility of attaining the Lord through hatred. Bhakti is loving attachment to the Lord. It cannot co-exist with hatred. Hatred is its contradictory emotion. The passage in question in the Bhāgavata, must be understood as emphasising the fact that God must be kept in mind at all costs.

The verse means that the Lord, out of compassion, excuses the temporary attitudes of hatred shown by devotees when there is an over-powering influence of the demonic in them. The attitude of hatred that men like Śiśupāla show, is not their intrinsic nature but is only a temporary aberration due to demonic trait. This does not lend support to the fact that we can attain the Lord through hatred. If hatred could help us to reach the Lord, the scriptures should have described the imperfections of the Lord instead of the infinite attributes of the Lord. Devotion to be meaningful, must be loving attachment to the Lord.

Devotion is living attachment to the Lord. It cannot in any sense partake of hatred. The fancied view that Lord can be attained through hatred is opposed to the spirit and message of all the scriptures. The Lord in the Gītā says :

“The ignorant disregard Me as one possessing a human body not knowing My supreme, eternal and perfect nature. They are baffled in their hopes not being able to get away with what they desire”. The Lord continues— “They fall under the influence of demons and devils who are deceptive by nature and are deluded” (IX. 12).

“These cruel haters, worst of men I repeatedly throw them into saṁsāra and into demonical wombs. Then Oh, son of Kunti, birth after birth, these souls cast into the

demonial wombs are repeatedly born and fall into the lowest depths of hell. They never attain Me (XVI. 20-21). Citing these and similar verses Śrī Madhva in his Anuvyākyaṇa concludes that there can be no co-existence of hatred and devotion.

Devotion is always backed up by great jñāna and is never blind. The jñāna of the Bhakta enables him to analyse the relative values of the things of the world and God-love. This produces vairāgya (detachment) in him for the things of the world.

Devotion takes on many forms. We have the classical enumeration of the nine forms of devotion in the Bhāgavata.

“ (1) To hear the names of the Lord, praises and the exploits of Lord, (2) chanting His name (3) constantly remembering Him and His doings (4) Patiently waiting for service at the Lord's feet (5) Offering worship to the Lord (6) Salutations and bowing down (7) dedicating one's actions to him in the spirit of a loving loyal servant (8) Cultivating friendship with Him and (9) offering unconditionally and absolutely one's dependents and belongings to the Lord. The Lord says that such devotion which is marked by these nine features is reckoned by Him as the highest wisdom”.

The boy-devotee Prahlāda has in a comprehensive way described the path of devotion and the fruits devotion yields. He tells his fellow children that one should practise devotion in one's boyhood alone. Birth as human being has given us our desired object and such a birth is obtained by great difficulty. One should not waste it away. Indeed a hundred years is reckoned to be the full length of a man's life. Half of it is spent in sleep, twenty years lapse in infancy and boyhood, absorbed in play and fun.

The last twenty years are troubled by old age and senility. Prahlāda points out that the transience of human life, the morality of human values pursued in ignorance should convince one about the necessity to seek mokṣa.

As for the pleasures which we pursue in order to get rid of our sorrow themselves create sorrow. The human pleasures are similar to the pleasure one gets by scratching his skin when it itches him. When the scratching is stopped there is the great burning sensation. The medicine for sorrow is worse than disease.

“Prahlāda points out that devotion to the Lord is the only saving grace for the dreadful disease of saṁsāra. He prays to the Lord thus : “ I am being flayed in the fire of misery resulting from the separation of the dear and near and from the union with and birth in hateful wombs. I seek the remedy from this misery. In this the very remedy I seek is itself a misery. Being ignorant of this I am wandering from birth to birth. Oh Lord, tell me the way to your blessed servitude”. (VII. 9-17)

Prahlāda is not merely interested in his own salvation, for he prays to the Lord for the uplift of his fellowmen also. He says “Many sages now working for the welfare of others, desire their own salvation and practise meditation in solitude leaving aside the pitiable folk round about them. I do not desire deliverance like that for my single self. I want all to be saved. I do not see any other refuge except you”.

Prahlāda does not regard many of the rites like vow of silence, fasting, the hearing of scriptures, asceticism, the study of sacred books, discharging one's duties, teaching scriptures to others, living in seclusion, the saying of prayers and concentration of mind as religious acts, when it is unaccompanied by Bhakti. They turn out

to be merely professions for livelihood and acts of showy vanity.

He concludes that one who has all the 12 characteristics of a brahmin, if he turns his face away from the Lord, is worse than a dog-eater. In conclusion, devotion must be practised by one in the right spirit, purifying himself by Karmānuṣṭhāna.

Devotion takes on many forms. The more one is absorbed in God, the less does he care for the things of the world. The devotees sometimes lose their conventional sense of good manners and the fashions men observe in the society, when they are lost in the contemplation of the Lord. 'Their voice is choked with emotion, their hearts melt in affection for the Lord, they weep constantly at the thought of the separation of the Lord, they laugh loudly, when reminded inwardly of the past times in the place of the Lord. On occasions they sing at the top of their voice and dance in mirth. Even as gold sheds its dross and regains its purity when heated in fire, so do the souls of the devotees shake off the seeds of their karma and attain the feet of the Lord'. The devotee's chief merit is his absolute, exclusive, total and unconditional faith in the Lord. The devotee does nothing that displeases the Lord. He follows the Lord in all His commands. He never crosses His purposes. The devotee believes that God alone will save him. He seeks help from the Lord alone and yields up his spirit to the Lord in all meekness.

In human life, it is in the experience of all of us, that there are moments when we feel lost completely. Our ambitions are in ruins, our near and dear desert us, our apparent supports slip away, our props give way and we just feel hopeless. We close our eyes in misery, when we go to bed and open them again in the morning without hope. In such moments we realise that all our human endeavours

and enterprises are hedged in by limitations. It is in such moments that we feel the need for the Lord. The devotee knows this well, and puts his trust in the Lord and is saved. Bhaktivijaya discloses the fact that the Lord never deserts His devotees. There is the permanent covenant irrevocably made between God and man (IX. 22).

The Lord does not expect from the devotee anything except a reverent offering of the heart. The offering has to be made in absolute love. Its cost or conventional value is of no count. (IX. 26).

The Lord continues in the next verse that the devotee need not trouble to undertake any special work for the Lord. He has just to offer in a spirit of utter devotion all the works at the feet of the Lord. It is the dedication that matters.

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever austerities you practise, dedicate all of them as offering to Me (with clear understanding that you are not independent agent and that all acts are prompted by God and are so rendered to Him.) (IX. 27).

The Lord does not insist on any qualification or age for the devotee except his undivided devotion. A verse in the Bhāgavata asks the question, "What were the good practices associated with the profession of Dharmavyādha? What was the age of Dhruva? What learning did Gajendra, the elephant-chief possess? What was the caste of Vidura? What was the strength of Ugrasena? What was the beauty of Kubja, who brought sandal paste to Kāṁsa? What wealth did Sudāma possess? The Lord is not bothered about anything except pure devotion".

The Lord insists that devotion must be complete and not vitiated by several wrong conceptions of the Lord. The Lord has to be known as full of infinite auspicious attributes, and devoid of any imperfections. The Lord alone must be deemed as a saviour and none else and from the Lord the highest thing the devotee asks for is the Lord's grace, not any other object. The devotee seeks the Lord, and the Lord alone, as his goal.

The devotee while lost in contemplation of the Lord is not unmindful or disdainful of a lot of other men around him. He has deep concern for the good of all. The boy devotee Dhruva prayed to the Lord "May there be welfare of the universe! May the wicked become good! May human being contemplate the Lord with the mind for the happiness of all! May the mind always take auspicious thoughts! May our thoughts possess the Lord"

The devotees have been absolutely unselfish. Some of them have not cared for their welfare. They have dedicated themselves and their lives for helping their fellowmen in their hour of sorrow and distress. Rantideva in the Bhāgavata prayed to the Lord "I do not desire from God that state which is attended by eight super natural powers, I do not even desire deliverance from rebirth (mokṣa). I want to be dwelling in the hearts of creatures, bearing their suffering, that they may be freed from misery". There is the illustration of the devotee Kuntī asking the Lord to keep her always in misery. She prays "Oh Father of the universe, may there be calamities for us always and at every step, whereby we shall have that sight of you which rescues us from saṁsāra. The devotee looks upon the Lord and His grace and presence as the chief and the only joy worthy of man's quest. The incomparably poor Kucela, the devotee-friend of the Lord, when asked by his wife to visit the Lord for help, did not look upon the opportunity as a chance for gaining fortunes. He exclaims :—

“This is a great gain to have the vision of the Lord of great exploits. After the grand reception at the Lord’s house, when Kucēla returned home without any presents from the Lord, he did not feel disturbed. He thanked the Lord for keeping him poor. He said—

“Indeed the Lord in His compassion did not bestow great wealth on me, lest I a poor man, when I attain wealth, am likely to forget the Lord.”

The devotee is ever immersed in the contemplation of the Lord. The chief illustration of such a devotee is Hanumān. He says :

“My thoughts do not stray anywhere else except you” The devotee is described as an ideal human being loved by God. In the XII chapter the Lord describes the characteristics of the devotee in several memorable verses.

“The devotee hears no ill-will to any being and is friendly and compassionate to all without attachment and egoism. He is even-minded in pleasure and pain forgiving all, ever content, doing his duties with a restrained mind. He is firm in his resolution and has his mind and reason placed in God. He is dear to Me”, says the Lord.

“The world is not afraid of him and he is not afraid of the world. He is free from joy, fear and agitation. He is dear to the Lord”.

“He craves for nothing that is not pleasing to God. He is pure inward and outward. He discharges Godly duties well. He is unmoved to the good or bad, that others may do him. He abandons every work, that pleases not Lord, Śrī Hari. He renounces the fruit of every work he does. He is dear to the Lord”.

“He neither loves nor hates, nor grieves nor desires anyone except God’s devotees. He renounces good and evil except jñāna, bhakti and vairāgya. He is dear to the Lord”.

He reacts alike to friend and foe to honour and shame, to cold and heat, to pleasure and pain. He is free from the attachment to the fruits of actions. He is undisturbed by blame or praise. He is content with whatever the Lord has given him unasked for. He has no fixed abode on earth (for he permanently abides in the Lord)”. He has unshakable and unconquerable conviction of the Lord.

The devotees with faith follow the Lord grounded in dharma and leading to mokṣa. They regard the Lord as the supreme object. They are dear to the Lord.

Once the devotee is full with God-consciousness, he does not worry about the worldly things. He can never be immoral. In fact, the devotee worships the Lord with ethical virtues as flowers.

“The flowers that delight Lord Śrī Viṣṇu are—non-injury, control of senses, knowledge, penance, truth, kindness etc

The devotees no doubt know that all things are obtainable with the grace of the Lord. Akrūra in a celebrated verse states that the devotees are not interested in anything except the Lord’s grace and presence.

The devotees do not bother about the comforts of human life. Some of them exhibit utmost detachment. They are not complaining about the denials life has given them, nor do they cling to worldly goods with the miser’s clutch. They are disdainful of self-pity and self-praise. They are ever content with their lot. They, in the language of the Gītā, are content with what they have.

“He is contented with whatever is got unsought”. It might interest the reader to know that the term yadṛcchā is not interpreted to mean accidental but, the will of the Lord. The devotee is contented to the point of bare minimum. The Bhāgavatapurāṇa states that the devotee finds all that he needs provided for by God in nature. The devotee exclaims “When the earth is there, what need is there for a bed to lie on? When nature has provided with arms, what need have we for pillows? When we have the hollow of our palms, what need is there for vessels? When there are barks of trees, what need is there for clothes? Of what avail are silk and robes? There are rags on the road to cover ourselves with. Do not trees, that live only to maintain others, give alms in the shape of fruits and leaves? The devotee asks, “Have rivers dried up? Have caves of mountains been blocked, and above all, has the supreme Lord Śrī Hari denied protection to those that approach Him?” The devotee is supported by detachment on the one side and knowledge on the other side. The devotee never wavers in his faith. The long history and lives of devotees bear testimony to the Lord’s unfailing grace.

A familiar verse sums up the way Lord protects His devotees.

“The lord is the only saviour who out of tender love, out of the desire to give refuge, to rescue the devotee in distress, out of generosity, out of the desire to wash out the sins of the devotee, and to enable the devotee to reach the feet of the Lord protected Prahlāda, Vibhīṣaṇa, Draupadī Ahalyā and Dhruva. These devotees in the world bear witness to the Lord’s saving grace and succour”.

The devotees do not under any circumstances tolerate their separation from the Lord. The separation is most painful. Nārada in his bhakti-sūtras has put the issue in a

neat way, "Nārada is of opinion that the essential characteristics of bhakti are the consecration of all activities by complete surrender to the Lord and the experience of extreme anguish if He were to be forgotten".

The real danger for the devotee is the forgetting of the Lord and his real prosperity is the remembrance of the Lord

"The hours of work for the devotee are the very hours of worship". We have the illustration of the Gopis of vṛndāvan. "Blessed are the Gopis, who sing of the Lord while milking their cows, while pounding the corn, while churning the curds, while sweeping and scrubbing the floor (with cowdung), while rocking the cradle, lulling their crying children, while sprinkling and sweeping their houses, and while attending to other such duties; whose minds are full of Śri Kṛṣṇa-love and throats choke with tears".

The devotees never live for a moment without the thought of the Lord. The days when we do not remember the Lord, are days when we do not live at all.

Devotion is the gift of the Lord through His grace given to the devotee. It is our duty to love the Lord and sing His glories. The merit accruing from this devotion is not the cause of mokṣa which is His gift. It is in His giving. It is not earned by us. It is gifted by Him.

"The Lord is to be attained by him whom the Lord chooses". Jayatīrtha understands this passage to mean that the Lord chooses him, who is regarded as a Bhakta. Trivikrama Paṇḍita in his Tattvapradīpikā goes a step further and opines that the Lord gives the devotion to us and then receives us.

Devotion has two important stages. They are mediate devotion and immediate devotion. Listening to the scriptures, living an ethical life and doing all the duties

prescribed in the scriptures are all directed to have the Lord's immediate vision.

According to Śrī Madhva, in the breast of every soul there is a particularised form of the Lord encased, to be shown by the Lord's grace. Mere human effort, however strenuous, is not enough. Jayatīrtha with matchless eloquence writes :

"Only His grace enables us to have the immediate vision of the Lord's form encased in our soul".

This does not mean, that we should do nothing about it and sit with folded hands ! We have to make an effort i. e. one part of the sādhanā. writing about it Jayatīrtha states-- "On the part of a devotee, he has to contemplate the defectless form of Lord, in strict accordance with his eligibility for a very long time with love and earnestness coupled with detachment to the things of the world Without such an effort it is not possible to secure the grace of the Lord".

Self-effort is also necessary for the devotee but it is not sufficient, for it is the grace of the Lord alone that secures mokṣa.

Once the Lord's form is seen in our souls, the devotee begins to cherish a different type of Bhakti to the Lord. He has seen the Lord and he knows the greatness of the Lord. The Bhakti of the devotee after the vision of the Lord is specific type of devotion that leads to mokṣa. It is only such a devotee, that can experience the Bhakti. The devotee knows that the Lord is superior to and is the supreme abode of all perfections and transcends by infinite qualities.

The Lord must be loved without any trace of doubt. Bhakti is the love of the Lord. That love should not count

any suffering in its expression. Again Jayatīrtha elaborates it:—

“Such a devotion is possible only after the vision of the Lord. Devotion is a state of mind which must endure all the time. It is not a single act confined to a point of time. Śrī Madhva writes in his Anuvyākhyāna, that the devotees should pray to the Lord all the time. If he gets tired and if sleep overtakes him, he should again start praying to the Lord the moment he wakes up”.

Śrī Madhva is the greatest exponent of Bhakti ever. Let us turn to the Brahma-sūtras to learn about the nature of Bhakti, as it is the most important prasthāna and the determination book that helps us in correctly interpreting the meaning and the import of Upaniṣadic passages. It is the parā-vidyā and is described by Śrī Madhva as Nirṇāyaka-Śāstra. Its reflection and conclusions want special attention and study.

One is filled with immense joy when he reads Śrī Madhva's commentary, for the ācārya deals about Bhakti in the entire 2nd pāda of the third chapter. He has restored Bhakti, its Sovereign status as not only a means (sādhanā) but also as an end object. Bhakti is the crown and the completion of the process of spiritual realisation. The sādhanā-adhyāya i. e. the chapter relating to the means of attaining God, would be incomplete without the treatment of Bhakti. Hence with perfect insight the ācārya finds a place for it in the 2nd Pāda of the chapter.

Śrī Madhva lets in a profound and celebrated remark in his bhāṣya at the beginning of the pāda itself. “Here in this chapter Bhakti is described and explained”.

Śrī Jayatīrtha's commentary on this significant utterance is a model performance of a gloss. He works out the implications in detail bringing out the nuances of the meaning of the words. Jayatīrtha asks, “Does this

mean that the concept of Bhakti is expounded or it is laid down that Bhakti should be practised? We see no elucidation of Bhakti in this section. As Bhakti arises spontaneously, it falls outside the scope of any vidhi or injunction that it should be practised.

The objection is to be answered as follows. It is true enough, that Bhakti must be a spontaneous attitude and cannot be made the subject of an injunction (vidhi). What this Pāda seeks to do is to pave the way for the rise of Bhakti in the hearts of the seekers by throwing light on certain aspects of divine majesty in sustaining and controlling the experiences of the selves in the different states of mundane life. For Bhakti is sublime attachment to God grounded on the knowledge of His majesty. We cannot expect such Bhakti to be produced in the human breast without deep knowledge of the divine majesty. The glory of God is therefore brought out here with a view to inducing spiritual love illumined by knowledge of God. Though the majesty of God has been dealt with in the first chapter itself, the present section (pāda) goes into further ramifications of the subject and shows how divine majesty is revealed in ordering of human life in the dream, waking and other states". In the third chapter, second section, the 19th sūtra takes up the subject of Bhakti. It states "The affinity of the nature of the soul with God remains unmanifested so long as it is not grasped with an understanding saturated with love"

Devotion which precedes our knowledge of God while reading the scriptures under a competent and illumined Guru ordinarily is called Bhakti. But that devotion which follows the knowledge of God after study, reflection and contemplation is called pakva Bhakti (ripe Bhakti). This type of devotion is instrumental in revealing the natural relation between the Lord and the soul which is hidden from the soul due to avidyā, kāma and kaṁma. It is by the

quality of devotion that a soul can overcome the threefold impediments that obscure the view of his real nature (svarūpa).

Śrī Madhva gives a refreshingly original interpretation for the sūtra.

The nature of Bhakti is compared to water. The implication is worked out. It refers to the quality of "clinging consistence of devotion" (ambuvat means snehena). The word grahaṇa refers to knowledge (jñāna). Śrī Madhva writes, "Without Bhakti the natural affinity is not grasped." Such an interpretation is in keeping with the plan, purpose and the keynote of the chapter dealing with the means to realise the Lord in which the sūtra is placed.

Śrī Vādirāja in his commentary on Tattvaparakāśikā gurvartha-dīpikā (iii. 2-19) felicitously amplifies the meaning.

"The sūtrakāra i. e. Bādarāyaṇa, should have mentioned that because of the lack of Bhakti the soul's relation to God is not revealed. This he could not because the alphabets in the sūtra have to be the irreducible minimum (alpākṣaram). It should be kept in mind that he uses the word **ambuvat** (like water) in order to present a succinct definition of Bhakti at the same time. Keeping this intention of the author of the sūtras in mind, the commentator Śrī Madhva has rendered the word **ambuvat** by the word **snehene** (with love) and the word **grahanam** as meaning grasping by understanding (jñāna). For Bhakti is the same as love of God illumined by a full knowledge of His majesty. It is true the author of the sūtras could have said "snehena jñāta" and conveyed his meaning more explicitly. But here is a special purpose in his having introduced a metaphysical expression. It is well known that viscosity is an inborn and deep-rooted property of water. Man's love of God i. e.

his Bhakti should possess this quality of clinging firmly to God at all costs. It is only such a love that is capable of revealing to his soul his true relation to God as his **pratibimba**. It is to convey such deep meaning that the author of the sūtras, who is a master of language and thought has used a telling metaphor here to emphasise the greatness of the quality of Bhakti and its place among the means in his system" (Śrī Vādirāja's Tattvaparakāśikā, guravarthadīpikā, page 139, published in Udupi in 1954).

The conception of devotion does not ignore any of the elements necessary for a complete integrated life. The performance of duties which purify an individual, which includes a life of **sadacara** observing all the saṁskāras and having all ethical virtues (Ātmaguṇas) is insisted upon. Bhakti is no blind attachment. It is informed by jñāna and it is grounded in morality. None will be a good devotee who contravenes the principles of morality and is unmindful of his social duties. The Gītā ideal of the character of the devotee is clinched in a memorable passage by Prof H. J. Paton as follows :— "A religion which does not flower into moral goodness is a form of emotional indulgence. A man may assent to all the articles of a creed, he may enjoy the most edifying of emotions, he may be scrupulous in the performance of ritual actions, but if he is deliberately cruel, and consistently treacherous, completely selfish and entirely unrepented, his religion is sham". The concept of devotion is the easiest among the faculties of man to practise, for it is rooted in his nature. In this world of ours it is not possible for all of us to work as heroes and live a completely unselfish life. Nor is it possible for most of us to practise unwavering concentration with perfect control of the senses to undertake rājayoga. It is also not easy for most of us to possess acute intellects to make our way to God through jñāna-yoga. It is true that most of us have exceptional energies, great intellects or

superior powers of concentration, but all of us certainly have the human capacity to love. Loving God is Bhakti. We are accustomed to the mode and the only thing we have to do is to turn our love to the right object i. e. God

Devotion is the central theme of Gītā. The four-fold aspirations (Puruṣārthas) are advocated to bring about individual's well-being and the welfare of the society. The highest **dharma** of man is devotion, absolutely motiveless and which knows no obstruction. Devotion speedily awakens dispassion and immediate knowledge of God. A duty well performed is but labour lost if it fails to generate devotion for the Lord. Sensual gratification of our desires and enjoyments can only keep the body and the soul together. It is devotion to the Lord with undivided mind one should cultivate, hear and sing for ever the praises of the Lord, meditate on Him and worship Him, who is the protector of His devotees. The learned men armed with the sword of constant meditation cut asunder the knot of **karma**. Who would not take delight in the stories of the Lord ?

Devotion automatically brings about distaste for the things of the world. Vairāgya needs no effort, once we are absorbed in God. The classical illustration is the Gopis of vṛndāvana. The resort to the Lord in absolute faith, surrendering all their earthly ties, knowing fully well, that He is the Lord and **not the cowherd**, son of Yaśodā.

Devotion as a method of God-realisation has expressed itself most forcibly and awakened God-love among the masses by the songster saints in the different regional languages of India. The Bhakti movement in India has its representatives in all the languages. In the Tamil language we have the thirteen Alwars and the south Indian Mira, Andal, singing the glory of the Lord with complete devotion

surrendering herself to God. Similar to the line of Alwars, we have the Nāyanmārs in Śaivite tradition singing the glory of Śiva in Tamil. The writing of the Vaiṣṇavite Alwars is called the Divya Prabandha and the writings of the Nāyanmārs goes by the name of Tevaram. They are sung to this day in the temples during the period of worship. In Mahārāṣṭra we had a regular line of Saints singing the glory of Lord in Marathi poetry. In Karnataka too we had famous songster saints singing the glory of Śiva and Viṣṇu. The Śivaśaraṇas of lingayat religion trail the Śaiva tradition. The Haridāsas of Karnataka trail the Viṣṇu tradition

The songs of the Haridāsas constitute a precious spirirual heritage for the Mādhvas. From the time of Saint Śrī Narahari Tīrtha who composed the single song, the tradition was dormant for a time. From the times of Śrīpādarāja and his illustrious disciple Vyāsarāya, the hari-dāsa tradition has grown wonderfully by their soul-stirring and devotion-evoking compositions. The dāsas have evoked Bhakti among the masses in a direct way in the original language Kannada. They are inspired aparokṣa jñāna. They have not composed after deliberate effort or for any design. God in them inspired them to sing. The theme of the songs centres round God's glory and man's needs to worship God. They bring out not only the majesty of God i. e. His Māhātmya but also His Saulabhya. He can be approached by all, each according to his capacity in ways that are opened to him. Among the great dāsas of the Mādhva tradition stand out Purandara, Kanaka, Vijayadāsa, Gopāladāsa, Jagannāthadāsa, and others.

Purandara has composed innumerable songs in different moods describing the Lord's glory, the difficulties one experiences in saṁsāra and the way to attain the Lord. In his songs, there is the perfect harmony of sound and sense. In his life he effected the great synthesis between ācāra, vicāra and pracāra.

Purandara did not ask us to run away from saṁsāra. He held that saṁsāra when lived well, will be of great help to devotion to the Lord. In his songs he advocates not world renunciation but ego-renunciation, not karmatyāga but phalatyāga. He has made fun of the phoney bhaktas in several of his songs. He has also described the necessity for renunciation to strengthen one's Bhakti. He describes the compassionate nature of the Lord and His graciousness in conferring marvellous gifts on His devotees.

Jagannathdāsa says in his Harikathāmṛtasāra- "God listens seated, to the Bhakta that sings to Him in ecstasy, lying down. He stands and listens to the one who sings to him seated comfortably, He comes dancing unto Him that sings standing. To him that dances and sings, God says, "I will show Myself to him", verily, Hari is most accessible to His devotees. Never for a moment does He stay away from them. But fools caught in saṁsāra know not how to make Him their own?"

SCIENCE AND RELIGION

Prof. K. B. Dabade

A thorough understanding of the relationship between Science and Religion will be possible only when we pay an adequate attention to all the important aspects of the relationship viz. differences, intimacy, conflict, and reconciliation between the two, and not by simply focussing our attention only on one or two aspects of the relationship, as is done by most of the writers on this subject. Therefore, the object of this paper is to do justice to all the aforesaid aspects of the relationship between science and religion so that we can have an over-all picture of the relationship between them. Before we proceed to bring out the relationship of science to religion, it is necessary to know their meaning; otherwise our exposition remains ambiguous and would miss the direction.

A branch of knowledge can be called science if it follows a scientific method in its studies or investigations. It is not the facts (empirically verifiable observations) themselves which make science, but the method or methods by which they are dealt with. Depending upon the nature of the Subject matter, different sciences employ different methods. Psychology and Sociology, for instance, employ the methods of "introspection" and "ideal type" (an imaginary perfect representation of the essence of any particular phenomenon for the purposes of comparison and social measurement) respectively. Nevertheless, all the sciences follow the analytic-synthetic method which may

be divided into the following stages : formulation of the problem, observation, classification, hypothesis, verification, and prediction.

Religion is stated to consist of three elements viz. i) the natural recognition of a Supernatural power or powers; ii) the feeling of dependence upon the power or powers; iii) and entering into relation with the power or powers. Here we must note that it is not possible to give the precise meaning of religion because of its varied usages. Therefore the above meaning of religion works only in some cases, not in all. For if the religion is humanistic spiritualistic, pure and progressive, the relationship with science becomes cordial; and if the religion is conservative, dogmatic, impure — the relationship obviously becomes hostile. Because of these and the other varied usages, the complexion of the relationship between science and religion frequently changes depending upon the context, making our task complicated.

DIFFERENCES

We have to make the distinction between science and religion only from the academic point of view. It is not possible to draw a sharp line of distinction between the two, especially when science and religion reach their final forms, where their differences overlap. Keeping this view in mind we have to differentiate science from religion. Some of the important differences between science and religion are as follows :

1. If Science is Empirical, Religion is Superempirical. When we say that Science is empirical we mean that it is based on observation and reasoning. Science deals with the empirical world as revealed and perceived by the senses or by the apparatus used for such purposes. On the other hand, religion is superempirical. Superempirical world

is the world beyond the reasoning and senses. Religious (spiritual or mystical) experiences are Supersensuous and baffle human reasoning.

2. Science is concerned with the Immediate cause and Religion with the First Cause and the Final cause. The first cause is the self-created source of all causality. Causality is a casual quality or agency. The final cause of a thing is related to the purpose for which the thing is ultimately done.

The man of science sees himself in the midst of perpetual changes of which he can discover neither the beginning nor the end. Science always begins; not at the beginning but from something which it cannot explain.

3. Science is Descriptive while Religion is Explanatory. For instance, Science tells us how birth or death occurs; and unlike religion, science does not tell us why there are such things as life and death? Why do things happen as they do is not a proper question for science; its sole business is to enable us to calculate how do they happen.

Of course, in a limited sense science explains things, by reducing them to simpler terms, by discovering the conditions of their occurrence and by disclosing their history. What do we mean when we say that physics has accounted for the tides, or that physiology has made some function of the body much more intelligible than it used to be? What we mean is that we have gained a general conception of the nature of the facts in question, and that we are able to relate them to some general formula. In this sense only does science explain things, and it does not really get description¹.

4. Science deals with Proto-truth and Religion with Absolute truth. Proto-truth is the truth based on the

existing scientific knowledge, which may be discarded by further advance in knowledge. For example, Dalton's atomic theory that atom is the smallest particle of an element and atom is indivisible is no more acceptable today, because we know that atom can be further divided into its constituents like electrons, protons and neutrons. Hence, there is nothing like final in science. It is always tentative and partial.

Religion is concerned with the absolute truth. The absolute is independent, irrelative, unconditioned, immutable and complete in itself. Now let us see, how religion in absolute can give confidence in a way that science cannot. It has been the experience of great religious seekers that one cannot get rid of his anxiety unless his mind moves to God and becomes one with Him. In this regard, an incidence narrated by Gurudeva R. D. Ranade, the former Vice Chancellor of Allahabad University, is as follows :

".....When I was in Allahabad University in the year 1942, and when the Japanese had bombed Calcutta and Vizagapatam, and when Mogalsarai was regarded as the next front for holding the advancing Japanese, we had to postpone our University convocation by two months. The collector had stopped the Magh Mela in order that lakhs of people, who would gather there might not be exposed to destruction by bombs. But even though we had our convocation on the 23rd December, 1942, we ourselves were full of anxiety. I remember very well that when I was taking tea in my room, aeroplanes were flying overhead, and I did not know when they might drop a bomb over us within that short space of taking tea. It was only when I had meditated sufficiently that I could go to the University feeling absolutely sure that nothing untoward would happen"².

There is no absolute truth in science. Science is a mode of analysis that permits the scientist to state propositions in the language of "if....." and "then.....". It is true that science tells us to some extent what will happen if the bomb of a certain potency is dropped but it does not tell us whether the catastrophe of bombing will occur at all.

5. Finally, Science is Amoral and Religion is Supermoral. Science is neither moral nor immoral but amoral. Science is ethically neutral. Sociologists, for instance, do not ask whether social actions are ethically good or evil; they seek merely to explain them. It is in this sense that science is amoral although it develops ethics of its own. For example, a scientist should be free from prejudice.

Religion is Supermoral

Supermoralism is the state of being beyond the ethical good and evil. Though the moral life can never be a substitute for the religious (spiritual) life, the way to supermoralism is easier to be found through the ethical good than through the evil; for even the customary and conventional good represents certain essential and permanent features of the religious (spiritual) life. To take one example; there may be risk in speaking the truth and gain in telling a lie. But in the former case the man is at peace with himself and possesses on that account courage, fearlessness joy and a sense of internal freedom. These are obviously the characteristics of Brahman (The Ultimate Reality) represented howsoever in a fragmentary manner in human life, in the moral and social spheres³.

INTIMACY

In spite of their differences, nay even at times, forgetting their differences Science and Religion come near each other. As a matter of fact, there has been a very close relationship between the two viz; Science and Religion. This becomes evident when we clarify how one is dependent on the other.

A. Dependence of Science on Religion :

Science depends upon Religion in two important ways :

a) Let us see, in the first place, how the religious ideas have given an impetus to the scientific advancement. In the past as well as in the present some religious personalities have laid the foundations of medicine and even of science. The Buddhist monasteries were great centres of art, learning and science. They (the Buddhists) established centres of higher education including the University of Nalanda. There has been a network of educational institutions established by a number of religious organizations promoting art, literature and science.

Here, let us take the case of the golden age of science, the 17th century in England which is partly due to the influence of the Calvinist Puritans. Numerous writings of Puritan divines reveal ideas and attitudes that were favourable for the advancement of science, because of their emphasis on the study and glorification of nature as the handiwork of God. Nothing happens in the Universe without God's knowledge and planning; the universe is rationally designed to begin with, and God does not intervene arbitrarily in the course of events. God Himself is beyond man's direct comprehension, but man can know Him indirectly to some extent by studying His works, great

and small. Some of the greatest scientists like Barrow, Wilkins, Ward, Ray and Grew were also clergymen. In other words they were scientists partly because they were puritans⁴.

b) Secondly, let us try to understand whether science without religion is lame. By religion we mean here a spiritual religion of humanity. The Unity of human race can only be secured and can only be made real if the religion of humanity Spiritualises itself and becomes the general inner law of human life. A spiritual religion of humanity is the hope of the future..... A religion of humanity means the growing realization that there is a Secret Spirit, a Divine Reality, in which we are all one⁵. We can never love man so well as when we know that he partakes of the same divine nature, which is in us. Love to humanity must be based on Love to God; if it is not, it is bound to have a shaky foundation. It is the Love which we bear to God that inspires us with Love to man; and those who love man otherwise, love him accidentally and not essentially.⁶

In view of the above, the world has to face the disastrous consequences if the direction of scientific and technological investigations and their applications is not based on the spiritual religion of humanity. For instance, the atom bombs, and still more the hydrogen bombs have caused new fears involving new doubts as to the effects of science on human life. Some eminent authorities, including Einstein, have pointed out that there is a danger of the extinction of all life on this planet⁷. It is in this sense that science would become lame without religion (humanistic spiritual).

B. Dependence of Religion on Science :

It is not that science alone depends upon religion; religion also depends upon science in three important ways :

a) In the first place, let us examine how science creates the feeling of reverence towards the Truth. We have observed elsewhere that science deals with phenomena as perceived and revealed by the senses or by the apparatus used for such purposes. But what they reveal only tells us that there are realities behind the sense-world determining it and controlling it⁸. At the end of the XIXth century, religious writers used to say that, if a little Science took man away from God, much science brought him back to a worshipful reverence for the Creator⁹. To substantiate the view that as scientific knowledge grows reverence of feeling towards the Truth also grows, the following two illustrations : one from physics ('Free will of the atoms') and another from biology ('Psychoid') will suffice.

i) An electron revolving round the nucleus in atom is excited to higher energy state from ground (normal) state by absorbing energy either in the form of heat or in the form of radiation. It remains in that state only for 10-12 seconds. We cannot predict exactly at which moment it emits energy and returns to its normal state. There is uncertainty of the order of 10-12 seconds in stating the time of emission. To this extent the atoms are said to have free will.

ii) An understanding of a "psychoid" depends upon the knowledge of biological experiments conducted by Dr. Hans Driesch. From his experiments Driesch concludes that life is an autonomous principle, which he calls "entelechy".

Disarrange a part of a Sea-Urchin's egg, and it will tight itseif. Injure a part, the injury will be made good. Take only a fragment, it will develop a complete embryo. All this points, he says, to the existence of the 'entelechy' which according to him, has no chemical basis, nor any location in space. It governs all vital processes such as assimilation, circulation, reproduction and so forth. Further it can not be divided or cut into pieces. Driesch suggests that in the case of the higher animals and especially in man it may be called a "psychoid"¹⁰.

b) Secondly, our discussion centres on whether science purifies religion. The institutionalized religion is often found associated with dogmas, ignorance and other such undesirable elements. The agent which has effected the purification of religion has been science. Advancing science justifies its stand as a purificatory agent of religion by freeing it from its rusty chains of the undesirable elements. For example, prior to the development of psychiatry, 'insanity' was thought to be due to the possession by evil spirits; by subjecting the insane to cruelties it was hoped that the demons would dislike and would leave the possessed. The diminution of human suffering owing to the advances in psychiatric treatment and medicine is of much significance.

c) Finally, we enter on to the question, whether religion without science is blind. The cultivation of a scientific temper in leading a religious (spiritual) life is of immense importance. This view has been emphasized by Gurudeva R. D. Ranade, Swami Vivekananda and many other great saints. Gurudeva R. D. Ranade observes, 'Ours is a Laboratory Religion. Our body is Laboratory. We experiment with our minds.....'¹¹. "Hypothetical faith (in God) is sufficient"¹². Similarly Swami Vivekananda does not tell us to believe in God blindly. In this context Swami Vivekananda in his 'Rajayoga' writes. "The sages of

all countries, of all ages, men pure and unselfish, who had no motive but to do good to the world..... declare that they have found some truth higher than what the senses can bring to us and they invite verification. They ask to take up the method and practise honestly, and then, if we do not find this higher truth, we will have the right to say there is no truth in the claim, but before we have done that we are not rational in denying the truth of their assertions"¹⁸.

CONFLICT

An intimacy between science and religion is on account of their mutual understanding. But the bulk of the conflict and confusion between the two viz; science and religion is due to the misunderstanding between them. The conflict and confusion between science and religion would assume various forms and some of the important forms of them are as follows :

1) Whenever and wherever the form of religious belief about empirical world (which is unnecessary for religion) is inconsistent with the facts of science, or when conservative religion retards the advance of science, the conflict between science and religion takes place.

The conservative religion has tried time and again to crush the spirit of the earnest scientists and has bluntly refused to admit their scientific discoveries. For example when Galileo's telescope revealed Jupiter's satellites, the orthodox refused to look through it, because they blindly believed there could be no such bodies, and therefore the telescope must be deceptive. Two more illustrations of this form of conflict between science and religion are the Seven day Creation, the Garden of Eden Story.

However, it should be noted that the progressive and spiritualistic religious minds are least excited over the

question whether Jupiter has Satellites or not, and over similar other questions, as they frankly base their religion upon the findings of science. It is quite often neglected that the sacred books utilize the physical knowledge that was available at the time, when they were written; and they do not claim to be treatises on science and philosophy. In most cases, therefore, the religious ideas become clearer in the process. Hence, no conflict prevails between progressive type of religion and science.

2) Conflict between science and religion ensues when science questions the basic doctrines of religion such as the occurrence of miracles, the offering of food and water to the dead ancestors and so on, and when science regards every advance of it as a defeat of religion.

But religion never surrenders to science for two important reasons:

a) In the first place, religion retreats from scepticism by re-interpreting its propositions making them symbolic and allegorical rather than literal¹⁴. For instance, some people literally believe that Sri.Jnanadeva had made the wall move and the he-buffalo recite the Vedas. However, the Saint of Umadi maintains that God performs the miracles without violating the laws of nature for his disciples. The speech of a he-buffalo and the movement of a wall cannot take place as they violate the laws of nature. Hence, these miracles attributed to the saint Jnanadeva are allegorically interpreted in the following manner by the Saint of Umadi—

“That Jnanadeva had made the he-buffalo recite the Vedas, and had made the wall move are simply metaphors; never true incidents; they simply mean that Jnanadeva initiated the sensuous, the sullen, and the ignorant into the Spiritual path”¹⁵.

b) Religion, in the second place, retreats by emphasizing the importance of religious sentiments as against religious beliefs. Religious beliefs need not be true in any scientific or historical sense, and their function does not depend upon their being true. It merely depends upon their being held. For instance, the belief in the ritual of offering of food and water to the dead ancestors (a form of ancestor worship) may be viewed as remembering them out of reverence.

3) Science often goes beyond its own sphere and becomes associated with philosophical doctrines which are unnecessary to it, and which may clash with religious convictions. Thus, to take a familiar instance, materialism is not a scientific conclusion, but a philosophical doctrine which many students of science may have embraced. And materialism is inconsistent with most forms of religious belief and experience. The point that we wish to make is that the antagonism in this case is not between religion and science, but between religion and a particular philosophy.¹⁶

4) Confusion and conflict between science and religion occur when we combine in one statement scientific and religious formulations with a view to making things more intelligible. We are not quite sure of the operative factors concerning the origin of Vertebrates, of Birds, of Mammals and of Man. However, the scientific mind recoils with a jerk from the assumption of super natural powers of any sort interpolated from outside to help the evolving organism over the stiles of difficulty. The scientific task is certainly not fulfilled; it may be beyond human attainment to complete it; but we must not try to speak two languages at once.¹⁷

5) Finally, the sharpest conflict between religion and science occurs when religious behaviour itself is subjected

to scientific analysis. What passes for religious study is usually the history of religious doctrine, not the scientific explanation of religious behaviour itself. In the eyes of some, to apply scientific methods of investigations to the forms of religious behaviour, is to rob the mystical atmosphere apart from which the religious spirit cannot breathe. Thus the man who goes to Church not with the idea of worshipping but with the idea of analysing the causes of behaviour, will not find himself in tune with the occasion. He is similar to a man who goes to a cricket match not with the intention of watching the play but with the intention of watching the strange cries and antics of the crowd.

RECONCILIATION

There are two ways of solving the conflict between science and religion: i) To demarcate the spheres of activities between science and religion; ii) To increase the spheres of activities of science and religion.

i) Our exposition on the conflict and confusion between science and religion has revealed that if science and religion stop interfering unnecessarily with each other's domain, the question of their conflict does not arise. A scientist for instance, can believe in God and yet be a perfectly good geologist. He merely sees the facts and principles of geology as so many manifestations of God's handiwork. His behaviour in the laboratory can be appropriate to the scientific situation and his behaviour in church appropriate to the religious situation.

ii) From another point of view the conflict between science and religion can be solved. In this context Gurudeva R. D. Randade¹⁸ aptly observes in his brilliant essay on 'Religion and Science' that the conflict will vanish when science and religion increase their spheres. As they reach

their final forms, they will come into entire harmony. The reality behind the veil of appearance is absolutely unknowable. It is in this doctrine of unknowableness of Ultimate reality that we find the reconciliation between the two.

Let us consider below how (A) the Ultimate scientific ideas, and (B) the Ultimate religious ideas about the Universe are incomprehensible.

(A) Some of the Ultimate Scientific ideas¹⁹ are Space, Time, and Force. What are Space and Time? Two hypothesis are current: they are a) Subjective and they are (b) Objective. Against the first we may say that the direct testimony of consciousness is that Time and Space are not within, but without mind. Against the second we may say that they are incomprehensible, because we conceive them neither as entities, nor as attributes of entities, nor as non-entities. On the hypothesis of objectivity, Space and Time must be classified as things, but to represent them in thought as things is impossible.

Force is incomprehensible. The Force as known to us is an affection of consciousness. We cannot conceive the Force as existing in the machine without endowing it with consciousness. Then again, matter cannot be known without resistance (force); but resistance is equally unthinkable apart from matter.

If a scientist reduces the appearance of things into manifestations of Force in Time and Space, to what can he reduce Force, Space, Time themselves? He realizes incomprehensiveness of the simplest fact. He more than any other truly knows that in its ultimate essence nothing can be known.

(B) The Ultimate religious ideas like the origin of the Universe (whence comes it?), the nature of the universe

(the First cause), the purpose behind the creation of the Universe (the Final cause) are beyond our comprehension.

Regarding the origin of the Universe, we may say that it is self-existent and be Atheists; that it is self-created and be Pantheists; that it is externally created and be Theists. All these theories are absolutely unthinkable, and even if thinkable, they would not afford a solution.²⁰

Concerning the nature of the Universe we may say that the Idea of the First cause is full of contradictions. If we accept the first cause the question remains, who created the first cause? 'Who created God' is surely the difficulty in the concept of a creator God or First cause. The weakness of this position is well summarized in the words of the little girl who asked "But, Mother, who made God?" Thus we go back endlessly which leads to infinite regress.

Finally, let us dwell upon the Final cause or purpose behind the creation of the Universe. If it is put forth that the universe is not created at all, still one has to make concession to it as it is actually found. If the universe be taken as empirically real while transcendently only illusory, the question is:- Why was it created even as an illusion? If the Universe is regarded as real and created by God the question that confronts us is -- Why should God create it? If we say that God has created the Universe to have a good Prayojana (benefit), the question that confronts us is what final cause could a final cause have.²¹ If we put forth that God creates the Universe in sport (Lilā), the question still remains whether Lilā is purposive or purposeless. When saints speak of spiritual sport it means blissful activity. As to the presence or absence of purpose in God's creation it is better to hold one's peace.²²

Verily the problem is mysterious, for 'no' solution appears to be final. After all none can boast of having given a rational explanation for the Ultimate ideas of religion about the Universe. As in many other fields reason has shot its bolt and has failed miserably.²³

Thus Science and Religion agree that there is a problem to be solved; and that they are unanimous, that the mystery passes comprehension. But this is not a relative mystery. It is an absolute mystery. If Religion and Science, then, are to be reconciled, the basis of reconciliation must be this deepest, widest, and most certain of all facts..... that the Power which the Universe manifests to us is utterly inscrutable ²⁴

The conflict between Science and Religion will last so long as the adherents of Religion claim a familiar knowledge of Inscrutable mystery and base their religion on an anthropomorphic conception of God. Anthropomorphism is a crude conception. Personality and infinity are mutually exclusive. The absolute is infinite and not a person. Absolute has no relation, differences, likenesses with any other being. There is no other being outside itself.²⁵

Science (too) cannot solve the ultimate mystery of nature. And that is because in the last analysis, we ourselves are part of nature and therefore part of the mystery we are trying to solve. The most penetrating eye cannot see itself more than a working instrument can work upon itself.²⁶

Further, the cases of 'Free will of the atoms' and 'psychoid' have made it abundantly clear that science is gradually and continually increasing sphere, and addition to its surface only brings it into wider contact with Nescience. And therefore the conflict between science and religion will last so long as the students of science are unaware of the surrounding ocean of Nescience.

FOOT NOTES

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- 2 Ranade R. D., Pathway to God in Kannada Literature : Published in Collaboration with the Karnatak University, Dharwar; by Bharatiya Vidya Bhavan, Chowpaty, Bombay-7, 1960, pp. 38-39. .
- 3 Vide Ranade R. D., Vedānta, The Culmination of Indian Thought : Bharatiya Vidya Bhavan, Chowpaty, Bombay, First Edition, 1970, p. 147.
- 4 Vide Johnson H. M., Sociology A Systematic Introduction; Allied Publishers Private Limited; New Delhi-1 Third Indian Reprint; 1970, pp: 451-52.
- 5 Aurobindo, Ideal of Human Unity : p-316 and pp. 323-24 Quoted in
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 First Edition, 1982, p. 142.
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- 7 Vide Russel B., The Impact of Science on Society : A Blackie Book, Reprinted in India By George Allen & Unwin (India), Privated Limited, Bombay, Fifteenth impression, 1971, pp. 131-32,
- 8 Vide Swami Ranganathananda, Swami Vivekananda's Synthesis of Science and Religion; The Ramakrishna Mission Institute of Culture, Gol Park. Calcutta 29, Second impression, p. 5.
- 9 Marquette de Jaques, Religion in the Light of Sciences: Bharatiya Vidya Bhavan, Chowpaty, Bombay-7, First Edition, 1963, p. 5.

- 10 Vide Ranade R. D., Philosophical and Other Essays—part I : p. 115.
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- 12 Quoted in Sangoram K. D. and Deshpande M. S (eds), Silver Jubilee Souvenir Vol I : Academy of Comparative Philosophy & Religion, Belgaum, First Edition, 1978 p. 244.
- 13 Swami Vivekananda, Raj-Yoga : Advaita Ashram Himalayas, 1966. pp. 6-7.
- 14 Vide Davis K., Human Society : The Mac Millan Company, New York, 1967, p. 536.
- 15 Vide :
 तुळपुळे ग. वि. श्री गुरुदेव डॉ. रा. द. रानडे यांचे संक्षिप्त चरित्र व त्यांची पारमार्थिक शिकवण।
 Academy of Comparative Philosophy and Religion, Belgaum, 1977, p. 13.
- 16 Vide Thomson J. A., Introduction to Science : pp. 157-58
- 17 Vide Thomson J. A., op. cit : p. 157.
- 18 Vide Ranade R. D., Religion and Science : in Sangoram K. D. and Deshpande M. S. (Eds), Silver Jubilee Souvenir Vol II Academy of Comparative Philosophy & Religion, Belgaum, First Edition, 1980, pp. 19-20.
- 19 Vide for the details of Space, Time, Force and the other Ultimate Scientific ideas Ranade R. D. op. cit; pp. 17-18
- 20 Vide Ranade R. D., op. cit; p. 16.
- 21 Vide Ranade R. D., Vedānta The Culmination of Indian Thought : pp. 98-99.
- 22 Vide Kulkarni B. R. Critical & Constructive Aspects of Prof. R. D. Ranade's Philosophy : Academy of Comparative Philosophy & Religion, Belgaum, First Edition, 1974, p. 85.

- 23 Vide Ranade R. D. Vedānta The Culmination of Indian Thought ; p. 99.
- 24 Vide Ranade R. D. Religion and Science pp. 16-17.
- 25 Vide Ranade R. D. Op. cit; pp. 19-20.
- 26 Planck Max. Where is Science Going? Quoted by Radhakrishnan S. in Religion & Culture : Orient Paper backs (A Division of Vision Books Pvt. Ltd.), Madarsa Road, Kashmere Gate, Delhi— 110 006, 12th Reprint, 1984, pp 156-57.

Definition of Satsang (Good Company)

Good company is company of good people. Company of persons superior to oneself, the company of persons with excellent virtues. Remembrance of God's name initiated by Sadguru is also a good company. To weave ceaselessly the name of God into breath is also good company. Good company is endless pursuit of Reality. Constant spiritual Experience also is good company.

The company of qualityless Reality should always be sought so that you become firm and get liberated. If you are in the company of the immutable you yourself will become immutable.

—Shri Nimbargi Maharaj

SHRIMAT SHANKARACARYA. AS A WRITER OF KNOWLEDGE*

Dr. P. M. Upadhye

India is a land blessed by great persons from the vedic age to this age and these men of knowledge enriched the heritage of India. Ādiśaṅkarācārya is one of the most brilliant products and master-mind. He was a powerful writer of his age and in this article an attempt is made to study Śaṅkarācārya as a writer. He has been fully studied as a great philosopher and a champion of Vedānta thought. Very few scholars study him as a writer of good Sanskrit language in which there is a fine blending of scholarship, deep devotion and forceful language suitable for philosophy.

At the very outset it is worthwhile to note the meanings of the word literature and function of literature. Literature means-writing regarded as having permanent worth through its intrinsic excellence, or writings dealing with a particular subject in the broadest sense. Literature includes any type of writings on any subject.¹ According to W. H. Hudson, Literature is a vital record of what men have seen in life, what they have experienced of it.....², Regarding the classification of literature, Hudson, speaks of one such group wherein the experiences of man as man, those great common questions of life and death, sin and destiny, God, man's relation with God, the hope of the race here and hereafter and the like which transcend the limits

* This article has been read at the seminar on Śaṅkaracarya on the occasion of his 1200th Birth-day under the auspices of Apte smarak samiti.

1. The Random House Dictionary of the English Language Reprint 1976. Page 782.
2. An introduction to the study of literature. page 10

of the personal lot and belong to the race as a whole' – are found.³ In such literature, we may find the intellectual elements – the thought which the writer brings to bear upon his subject and which he expresses in his writings, in the proper form and order with proper words fitted therein. Such writings may be of scholastic character and the object of such writings is simply to enlighten the people to rise above the petty consciousness leading to the knowledge. There is the literature of knowledge and of power. Regarding the functions of literature, it is said that one of the functions is to inculcates moral and spiritual values.⁴

With this brief background of literature we may study the writings of Śaṅkarācārya and find out the best in him as a great writer. The works of Śaṅkarācārya are as follows :

- (1) His master – piece work viz, Brahmasūtra Śāṅkarabhāṣya.
- (2) His commentary works on 10 Principal Upaniṣads
- (3) His commentary on the Bhagavadgītā and some minor works like Vivekacūḍāmaṇi and many devotional poems. Śaṅkarācārya's works, display his skill as a writer of knowledge and of power.

In the commentary on the Vedānta-sūtras, Śaṅkarācārya's skill as a writer of literature of knowledge is displayed on

3. Ibid page 12-13.

4. Vide a Reader's guide to literary terms. (1964)

every page. In this context, the very introduction to the commentary on the Vedānta-sūtras is a master-piece of his writing, in which he speaks of 'Super-imposition' in the best style. He speaks नैसर्गिकोऽयं लोकव्यवहारः or अतः, समाना पश्वादिभिः पुरुषाणां व्यवहारः etc. in which he expresses his thoughts on the nature of world and worldly dealings in forceful language. His Bhāṣya on the sūtra अथातो ब्रह्मजिज्ञासा where he interprets the word अथ and ब्रह्मजिज्ञासा speaks for his scholarship and logical intellectualism. We can also witness wordy wisdom in the commentary, when Śaṅkarācārya refutes the views of non-Vedānta schools like Sāṃkhya, Vaiśeṣika, Bauddha and Jain views, in खडन मण्डन style occasionally using various maxims like अंधं पंगुं न्याय, तन्तुपटन्याय etc. These maxims indicate his wordy knowledge and express his power of intellect to put forward his arguments against his opponents so as to silence them. Throughout the commentary, we find Śaṅkarācārya's scholastic style, in which there is no labour seen in his writing, which is so spontaneous. In many cases he quotes the Upaniṣadic passages. Mīmāṃsā sūtras and Mahābhārata, Gītā etc. and this shows his wide range of scholarship. He furnishes us a full vision with an illuminating commentary on the Vedānta-sūtras. His personality as the champion of the Kevala-advaita philosophy is unmistakably reflected and the spirit of author Śaṅkarācārya is also seen on every page when he refers to the mystical experiences. It is true that this work is scholastic in nature but at the same time it is an ideal work on Indian philosophy, which can hardly be matched with any other work. It is also a specialized treatise, which has laid down a literary tradition in the context of sūtra--bhāṣya literature.

Coming to the commentaries on the Upaniṣads, Śaṅkarācārya appears to be at ease and he comments in

such style to bring about the exact philosophical significance of the Upaniṣads. Without his commentaries of the Upaniṣads, it is not possible to fathom the Upaniṣadic thought in its mystical spirit. Śaṅkara properly describes the illustration of spider (ऊर्णनाभिः) as given in the muṇḍakopaniṣad (1-1-7) The Upaniṣads are in prose and verse and Śaṅkarācārya comments on prose-verse portions of the Upaniṣads with equal ease and here lies the greatness of Śaṅkarācārya as a writer.

His bhāṣya on the Gītā is equally inspiring and it has served as a model to great saints like Jñāneśvara and others. Brevity is the soul of style and it is seen in Śaṅkarācārya. He says so lucidly अविद्याकामबीजं हि सर्वमेव कर्म (गीताभाष्य, 18.66) It is so apt to describe the अवद्या etc. All these commentaries of Śaṅkarācārya are literature of knowledge, dealing systematically with the philosophical subjects, especially Upaniṣadic philosophy and wisdom of Gītā. They are termed as specialised treatises, wherein the objective is to impart the knowledge of Reality. He has also used dialectics. Dialectics mean a philosophical method which consists in critical examination of concepts and propositions. Śaṅkarācārya is successful in this and there is no vagueness in his writing in the commentaries referred to. It may be argued that Śaṅkarācārya wrote only commentaries in prose in lucid style but that would not give him the place in the history of literature of power. But if we study some of his devotional songs which belong to the poetry-world we will have to accept him as an artist or a good poet. The functions of the literature of power is to 'move'. Poem is described as the best words in the best order. This aptly applies to his devotional songs full of feelings. There is an esthetic sense in all the songs. There is an imaginative

flight in these songs. In शिवमानसपूजा he says अत्मा त्वं गिरिजामतिः सहचरा। प्राणाः शरीरं गृहं....शम्भो तवाराधनं he ultimately says जय जय करुणाब्धे श्री महादेव शम्भो। The भवान्यष्टरुम् is a beautiful poem. The आनन्दलहरी, सौन्दर्यलहरी and other songs are equally poetic. It is quite wonderful to see Śaṅkara, a great commentator in prose form, as a great poet in the true sense of the term. It may be stated that the life of Śaṅkara, makes strong impression of contraries. He is the philosopher and the poet, a savant and a mystic. He had possessed such diverse gifts. He was a genius of his age, attempting to impress on the people a sense of unity through his scholarly writings and devotional songs. Śaṅkara propounded the Vedānta philosophy through his books with unobtrusive humility. As said earlier his commentary on the Vedānta sūtras is considered on all hands the greatest philosophic classic of India, valued alike for its literary grace and philosophical wisdom. It is rightly remarked that the might and majesty of Śaṅkara's works are hardly paralleled and surpassed.

The very definition of literature viz. writings regarded as having permanent worth through its intrinsic excellence is aptly applicable to Śaṅkarācārya's literature. Moreover his writings transcend the limits of the personal lot and belong to the whole race. His writings bear the intellectual pursuits and as a writer he tries to inculcate moral and spiritual values, the very rich heritage of India. In his writings we find criticism in a Platonic style, which implies the perfect matching of the means with their end. He tries first to understand all the problems of philosophy through logic and then suddenly changes to his wisdom and personal mystical insight. Prof. R. A. Scott James rightly says in his book 'The making of literature' (page 322) that knowledge is of two forms, it is either intuitive or logical obtained through imagination or through the intellect,

Śaṅkarācārya possesses both viz. Intuition as well as logical thought. That is why his प्रसन्न is दुःखन्न गम्भीर. Such is the greatness of Śaṅkarācārya as a writer of knowledge. His intellectual and spiritual expanse are seen in his writings. He was a genius of national literature.

With this view in mind, though quite brief, we may conclude that Śaṅkarācārya as a writer was a literary artist of a very high order. He may not be compared with Kālidāsa or any other Sanskrit poet, since Śaṅkara had a different mission in his life and he had to write terse prose-commentary to enlighten the people. His devotional songs do bear poetic ability. As a writer, Śaṅkara has been blessed with intellectual power, combined with logical subtlety and a poetic mind combined in one. He is indeed India's great philosophic genius. Prof. S. Radhakrishnan says, "Śaṅkara was not a dreaming idealist but a practical visionary, he was a social idealist on a grand scale". Śaṅkarācārya, as a writer is a great gift of India to the world in the history of philosophy of the East as well as of the West.

BOOK REVIEWS

a) **A POINT IN THE WORK**

Author wishes to remain anonymous

pp. 483, Price : 5.

Published by : Work Books

144, Liverpool Road, London N1 1LA.

—Prof. J. C. Haran

The book being reviewed is the compilation of a series of lectures delivered over a period of sixteen years in continuation of the teachings of three great masters. G. I. Gurdjieff. P. D. Ouspensky and Maurice Nicoll. The writer of the book wishes to remain anonymous.

It is rare that such selfless people exist. Their only aim is to convey to others the understanding they have gained. So true of the authors of the Upanishads too ! For them conveying the understanding and knowledge was more important than claiming the authorship.

The book is aptly named 'A Point in the Work'. The introduction says it more profoundly, "The whole world is in a state of chaos, of people doing what they want, often never listening to their higher. The answer is simple really, just to work on oneself. A simple remedy, one would say, but the most difficult in the world."

The importance of this book will be missed if this point is not taken seriously : the lectures are aimed at helping you work on yourself. The point can be considered as the turning point in one's life, if this book helps one to change one's attitudes and start working on oneself. And then this book does not talk of limited time. The common man has no time for anything, whereas this book talks of infinite time. Considering it this way the lectures of sixteen years can surely be considered as a point in infinite time available for work.

Before writing further about the book, one more point has to be made clear. The book contains spiritual discourses and not philosophical discourses. The main problem which exists today, in understanding, is the non-existence of distinction between the teachings of spiritual and philosophical nature. What is said by men of spiritual realisation is "studied" academically by philosophers without any understanding of their own, and then they pass judgement over it in comparison to earlier spiritual teachings. They do not want to 'listen to' their higher'. Teachings of the 'Higher' are not 'to be studied critically. As the author of the book says, "Get behind the words into intuitive thought and you will grasp what I am trying to convey". What it involves is to meditate over each written sentence and to gain the same understanding as the masters. What would help us is not our understanding of their words, but reaching their understanding through their words. When we do that we would come to realise that all the religious teachings are the same. But in the approach of Philosophy the main aim is not to understand, but to distinguish between different teachings !

So let us not be misguided in our approach. Let us now look into the book with a desire to know. The lectures of the first three years mainly discuss the nature of work involved or how to work on oneself. In clear and simple terms he has explained the change in attitudes that should be brought into the inner self, so that one can progress spiritually. Anyone on the spiritual path can gain deeper understanding of the importance of different aspects of one's path from these lectures.

In the subsequent lectures he has also expounded the deeper spiritual meaning of the biblical statements. This book being from a master of the west, it is only natural that he takes Bible as the basis for explaining the spiritual truths.

This is, again, one distinct difference you can see between Science and Spiritualism. Any one who deeply probes into Science always finds that the existing theories are not adequate enough or are wrong and hence is forced to modify or correct them. But anyone who goes deeply into spiritualism comes back and validates the existing scriptures. Only that they point out with all seriousness the need to understand these scriptures at the spiritual level and not at the physical level. The author of this book also has, through these lectures brought out the true spiritual meaning of many of the statements in the Bible. To show the depth of understanding one can gain, he has also given the interpretations of some of the statements gained at different levels of spiritual progress. The interpretations he has given are in no way exhaustive; you can find your own deeper understanding as you progress on the spiritual path.

I really hope that this book reaches the hands of all true seekers.

b) HEART OF WISDOM

By Geshe Kelsang Gyatso (Tharpa Publications, London, 1986) Pp XIX+201; 6 95.

—Dr. N. G. Mahadevappa

Heart of Wisdom is a commentary to the Essence of Wisdom Sūtras, which in turn is the essence of Perfection of Wisdom Sūtras (Prajñāpāramitā Sūtras) of varying lengths. The latter are believed by the Mahāyāna Buddhists to be the supreme teachings of the Buddha. The Essence of the Wisdom Sūtras is difficult to understand because of its cryptic and terse language. The book under review, as the author himself confesses, is helpful only to the beginners in two ways: (1) like a primer it introduces them to the background details of the text (such as who uttered a particular sūtra, what was his intention, etc) and (2) it indulges in feeding them with the difficult

Mahāyānist doctrines in a diluted and easily digestible manner.

The author's representation of the concept of Śūnya or Śūnyatā (Emptiness) deserves a special praise. The Buddhist message that all our sufferings owe their origin ultimately to our ignorance of reality is ably and skilfully explained by him. The doctrine of Śūnya, the explanation of which is the primary pre-occupation of the book is, in essence, that everything in the world is an aggregate of components, and the components are themselves aggregates of smaller components, and so on, thus neither any composite object, nor any component having self-existence. Although phenomena appear to be inherently existing, they are really svabhāva-Śūnya (empty of inherent existence). Realization of such a truth is necessary for gaining liberation (p. 30). If we particularly realize that we are not indivisible, individual, discrete self-existent bodies, but aggregates, we stop craving for bodily comforts and ultimately realize Buddhahood.

The argument for the impossibility of self-existence of our body is that our body is necessarily made up of parts (like legs, hands, etc.) none of which is our body. Then it turns out that our body is a collection of non-bodies. A collection of non-bodies cannot be a body but only a non-body, just as a collection of non-sheep cannot be sheep but only non-sheep (Pp. 31-2). Nor is there a body worth the name to which the different parts belong such that when we remove all its parts one by one there would still remain a body.

Arguments of this kind really succeed in convincing the beginners and the book, therefore, may be regarded as a success. But unfortunately this success is the weakness of the book. Because if we analyse the argument a little carefully, we discover that it is based on a mistaken presupposition that our body is an assemblage, not an organic synthesis. But the fact seems to be that our body is a unity, a system. The fact that we refer to our leg as a part of our body necessarily implies the whole (i. e. our body) to which it belongs, just as a small space necessarily

implies the whole space of which it is a part. If, on the contrary, parts do not suggest the whole to which they belong, then we are obliged to think that they are just joined to one another somehow, just as the books are placed side by side on a rack without belonging to the rack as its parts. If the author derives from the fact that our body is divisible, a conclusion that it is made up of parts drawn from different directions, he is hopelessly mistaken. It is like arguing that space is divisible and therefore it is constructed out of part-spaces drawn from different directions.

Secondly, the fact that our body is not a mere assembly but an organic whole is proved by the fact that if a particular organ is sick the related organs are sick as well, though in varying degrees.

In defence of the Buddhist view the author argues further that 'my body' is a mere name and there exists no body corresponding to the name. Neither any single part of the body is itself a body, nor the collection of parts of the body is a body over and above the name 'body'. Just as 'Chairman' is only a name, and not a quality (like colour, weight, etc.) discoverable in the person elected as chairman, so also 'my body' is only a name having no corresponding self-existing body. In this connection the author also imagines a possible objection that "although 'my body' is a mere name or label, there exists an object that performs the functions of my body and the object is more than just mere name" (p. 70). His reply to this objection is that "if we examine the basis of the name 'my body' we find it is merely an assembly of various parts..... (and) we cannot find a single, discrete object that is itself fit to be called 'my body'..... We shall discover upon careful investigation that all forms and all other phenomena exist through being named" (p. 71).

We need not take this for a satisfactory reply. An assembly which is a fact of existence is not only more than a mere name, but it is more than the parts assembled. A name of some entity. If our body were only a logical

construction, as is in fact regarded by the logical positivists, then it would be a mere name. But it is, as the author himself admits, not a logical construct. It is something which lacks self-existence. Then it is proper for us to make a distinction between the position that calling a person a chairman does not bring about additional quality (chairmanship) in him and the position that my body which is more than the assembly of parts brings about a sea-change in the assembled parts. But the author unfortunately insists on the identity between the two positions. (p. 74).

In a particular sense the book does not convince the beginners either. Many reputed Buddhist scholars like T. R. V. Murthi, K Venkataramanan, Stcherbatsky, etc have concluded that the Buddhist concept of Śūnya or Śūnyatā (Emptiness) is a difficult concept in that it stands for various things, sometimes severally and sometimes collectively. It may refer to the absence of substantiality or self-existence of objects, or to their dependent origination, or to the Absolute Reality (pāramārthika satya) or even to the absolute nothingness. But while our author analyses the concept in the first sense, he does not show any sign of his awareness of the other possible senses.

Candrakīrti while commenting on Nāgārjuna's Mādhyamika Kārikā ridicules those who wrongly think that 'Śūnya' (absence of self-existence) exists, whereas the present author seems to think that svabhāva-śūnyatā is something which really exists. This suspicion becomes increasingly stronger when he makes such statements as "All Phenomena are manifestations of their emptiness" (p 54); "Even the mind that is apprehending emptiness is itself absorbed into emptiness" (p 118); "When our mind transforms into the wisdom truth body of a buddha, the emptiness of our mind transforms into entity body of a buddha ... (p. 124); and so on. Had this author identified śūnya with Prajñāpāramitā he had the justification to make such statements. But he has not made any such attempts.

So while this book may be recommended for beginners' those who want to know more about Mahāyanism must transcend this book.

The Academy of Comparative Philosophy and
Religion, Belgaum.

Quarterly Report

Poojya Swamiji Prabhu Datta Bramhachari (Rishikesh)
paid a visit to Gurudeo Mandir on 29-6-1988.

Donations were received from :--

1)	Shri Umakant S. Tendulkar,	Pune,	Rs. 600/-
2)	„ B. S. Shingde	„	Rs. 500/-
3)	„ G. V. Thuse	„	Rs. 600/-
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6)	„ S. R. Maslekar	„	Rs. 600/-
7)	„ Ramchandra Mambadapurkar	„	Rs. 500/-
8)	Sow. Supriya S Sabnis	Bombay	Rs. 600/-
9)	Shri P R. Kulkarni	Belgaum	Rs. 11/-

We are grateful to these persons for their generous help to the 'Academy.'

We are happy to announce that Param Poojya Shri Siddheshwar Swamiji, Jnana Yogashram, Bijapur will visit Belgaum and stay in Gurudeo Mandir for about a month from 1.10.1988. He will deliver 'Pravachans' in the hall of Gurudeo Mandir during this period. We are grateful to P. P. Shri Siddheshwar Swamiji for acceding to our request and agreeing to give his talks in Gurudeo Mandir for spiritual development of the public.

The proposal for starting Philosophical Centre in Gurudeo Mandir is still under consideration. Shri M. N. Deshpande, New Delhi and Prof. B. R. Kulkarni, who were in Belgaum on 29th and 30th July last have discussed the proposal from several points of view. They have agreed to meet again in Belgaum in January 1989 for further discussion.

The Marathi book **वाल्मीकिरामायण व्याख्याने** by Param Poojya Dr. Kate Swami Maharaj will be out by the end of this month. Life members who will get it free, are requested to send Rs 6/- as postage charges to enable us to send the book by Regd post. If they wish to have it by Recorded delivery, they may send Rs 3/- only as postage charges; but we would not guarantee its delivery.

Vaikunthachaturdashi Nāma-saptāha will begin on 18th November and end on 22nd November 1988. Sādhakas are requested to inform the Manager in advance when they will join the Saptāh. This will help the management to make arrangements for their stay in the Mandir.

Publication of this issue was delayed due to some difficulty in the printing press. The delay is regretted.



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List of Publications

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| 1. | Thus Spake Gurudeva | Shri M. S. Deshpande | 1-00 |
| 2. | An Introduction to Vedic Study | Dr. Sampurnananda | 1-50 |
| 3. | Religion in the Changing World | Dr. P. Nagaraj Rao | 4-00 |
| 4. | Haridasas of Karnatak | Dr. G. S. Srinivasan | 1-50 |
| 5. | Bhagawata Purana | Prof. Aravind Basu | 6-00 |
| 6. | Critical and Constructive Aspects of Dr. R. D. Ranade's Philosophy | Prof B. R. Kulkarni | 12-00 |
| 7. | Sri. Jnaneshwar | Shri. R. N. Saraf | 3-00 |
| 8. | Gurudeva Ranade : Biography and Mysticism | Shri. S. N. Deshpande | 24-00 |
| 9. | ಶಿವಶರಣೆ ಶಿವಲಿಂಗವ್ವಾ | ಶ್ರೀ ಆರ್. ಎ. ಕುಲಕರ್ಣಿ | 12 00 |
| 10. | ಗುರುದೇವರ ಸಮನ್ವಯ ದರ್ಶನ | ಶ್ರೀ ಎಮ್. ಎಸ್ ದೇಶಪಾಂಡೆ | 12-00 |
| 11. | ಗುರುದೇವ ರಾನಡೆ ವ ತ್ಯಾंची
ಪಾರಮಾರ್ಥಿಕ ಶಿಕ್ಷಣ | ಶ್ರೀ ಗ. ವಿ. ತುಳಪುಡೆ | 15-00 |
| 12. | ಶ್ರೀ ಜ್ಞಾನೇಶ್ವರಾंचे आत्मदर्शन
अर्थात् कार्य आणि तत्त्वज्ञान | श्री. रा. ना. सराफ | 40-00 |

A person who purchases books worth Rs. 100/- or more is given commission of 25% and the postage is borne by us.