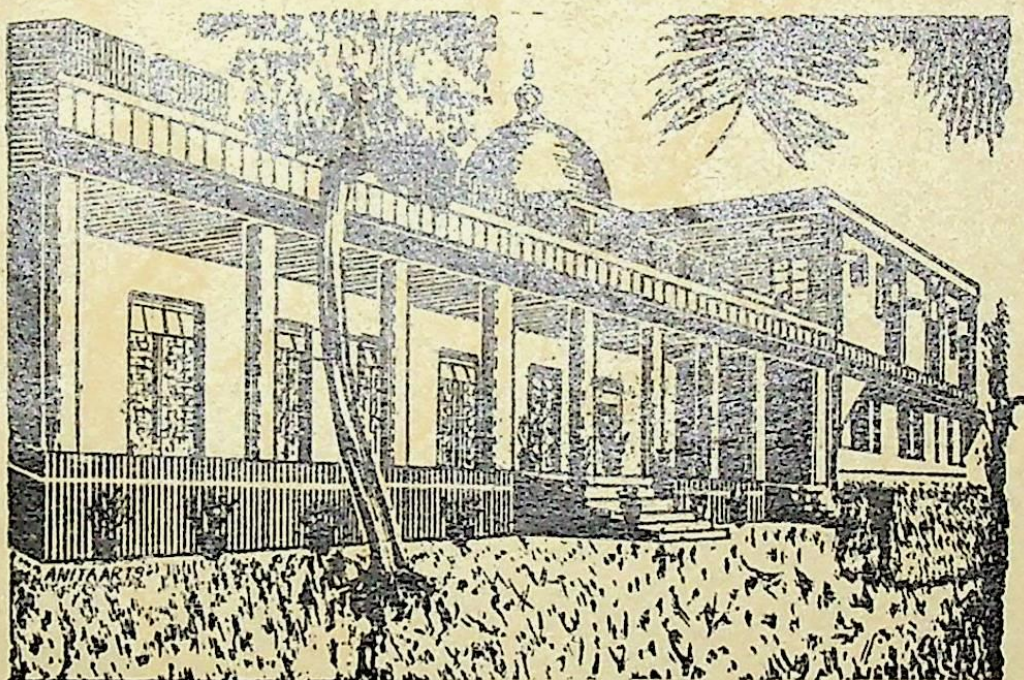


# SUMMUM BONUM OF LIFE



## SEMINAR PROCEEDINGS 1974.

[ Price : Rs. 10 ]

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Belgaum.**

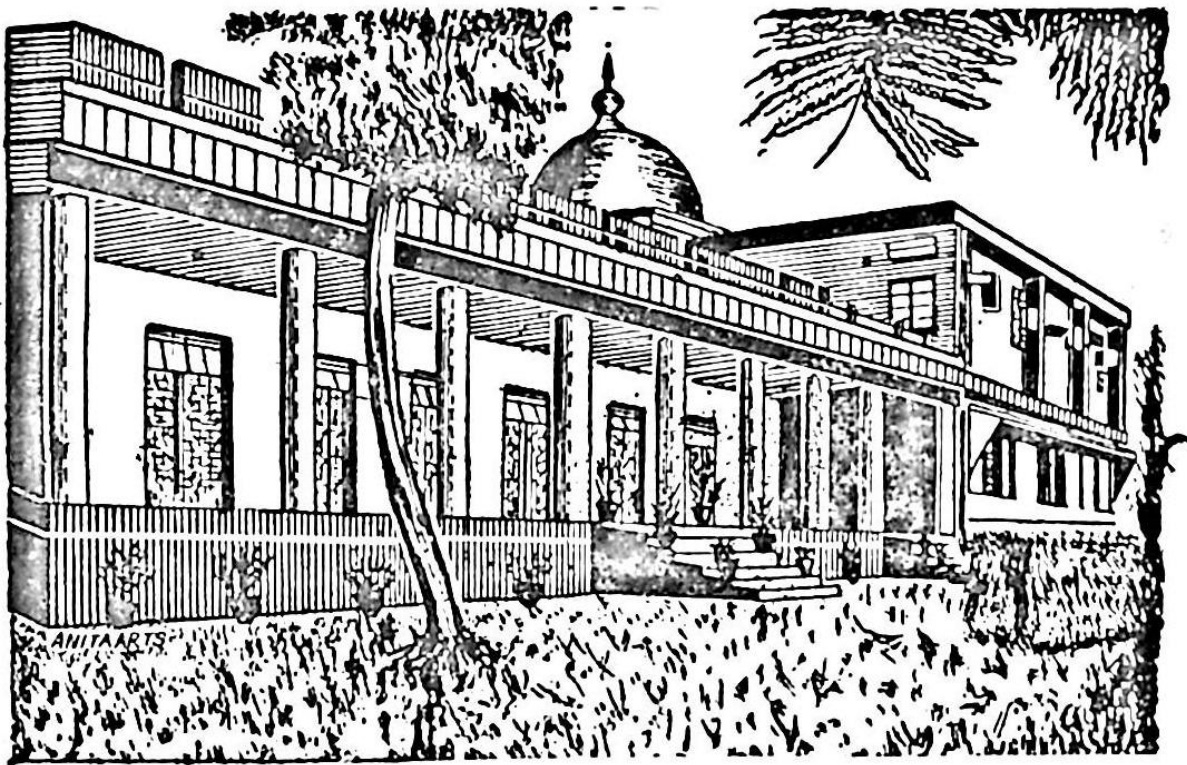
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# SUMMUM BONUM OF LIFE



**SEMINAR PROCEEDINGS**

**1974**

## तत्त्वज्ञान जगणारा महान तत्त्वज्ञ.

श्री. गुरुदेव रानडे : लेखक. प्रा. भा. र. मोडक व सौ. मोडक,  
प्रकाशक, जे. व्ही. परुळेकर, गुरुदेव रानडे मंदिर, रानडे कॉलनी,  
वेळगाव, पृष्ठे ५२, मूल्य ३ रु.

निवाळचे थोर तत्त्वज्ञ गुरुदेव रानडे यांचे हे संक्षिप्त परंतु बहुमोल चरित्र लेखकद्वयांनी या पुस्तकांत सादर केले आहे. गुरुदेव रानडे यांचे जीवन पवित्र होते. ते प्रकांड पंडित होते. परंतु अत्यंत नम्र होते. जे जे त्यांना ठाऊक होते ते दुसऱ्याला शिकवण्यांत त्यांनी आपली बुद्धि व शक्ति खर्च केली. ईश्वराकडे जाण्याच्या मार्गावर त्यांनी ध्यान व भक्तीची शिकवण हजारोंना दिली. कॉलेज व कॉलेजबाहेर त्यांचा मोठा शिष्यवर्ग होता. डॉ. राधाकृष्णन् यांनी त्यांच्यासंबंधी म्हटले होते ' आम्ही सर्वजण तत्त्वज्ञानाची भाषा बोलतो रानडे तत्त्वज्ञान जगतात. ' लौकिक मोठेपणा, कीर्ति वगैरे फापट पसारा प्रस्तुत चरित्रांत नाही. त्यांच्या जीवनाचा थोडक्यात आढावा घेऊन त्यांची साधना, त्यांचे अष्टपैलू व्यक्तिमत्व, त्यांची वाङ्मयसंपदा, सर्वांत महत्त्वाचे म्हणजे त्यांची पारमार्थिक अनुभूति नेमक्या व मौजक्या शब्दांत लेखकांनी सादर केली आहे. मुमुक्षु वाचकांना त्यात पुष्कळ शिकण्यास मिळेल. " ज्याला देवाचा अनुभव आला म्हणतो, परंतु समाजाची सेवा करीत नाही त्याला खरा अनुभवच आला नाही ( पान ४ ); या वचनांत गुरुदेवांची शिकवण दिसून येते.

रविवार सकाळ १६-२-१९७५

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## **Critical And Constructive Aspects Of Prof. R. D. Ranade's Philosophy**

**B. B. Kulkarni. Academy of Comparative Philosophy  
and Religion, Belgaum. Pp. xii 188. Rs. 12.**

The late Prof. R. D. Ranade ( 1886-1957 ) who was a professor of Philosophy, a Vedantin and a sadhak of mysticism combined in himself such rare qualities of head and heart that he came to be known as " Gurudev ". He devoted his whole career to unbare in his writings the mysteries of God-realisation with rare insight and to enunciate a philosophy commensurate with it, a philosophy wherein the best thoughts of Western philosophers could be synthesised with the Indian philosophy of mysticism grounded in the Vedanta system and mytical lore of saints like Jnaneshwar.

Prof. Ranade's approach was both critical and constructive. The present author who had the privilege of being a disciple of the professor, gives a clear, compact and connected picture of Gurudev's thought, as far as possible in the very words of Gurudev himself. ....

The account is throughout illuminating and the style racy. It deserves study by all who are interested in the essence of Indian philosophy and religion. "

**Dr. K. Krishnamoorthy**

**Deccan Herald, 10-10-1955**

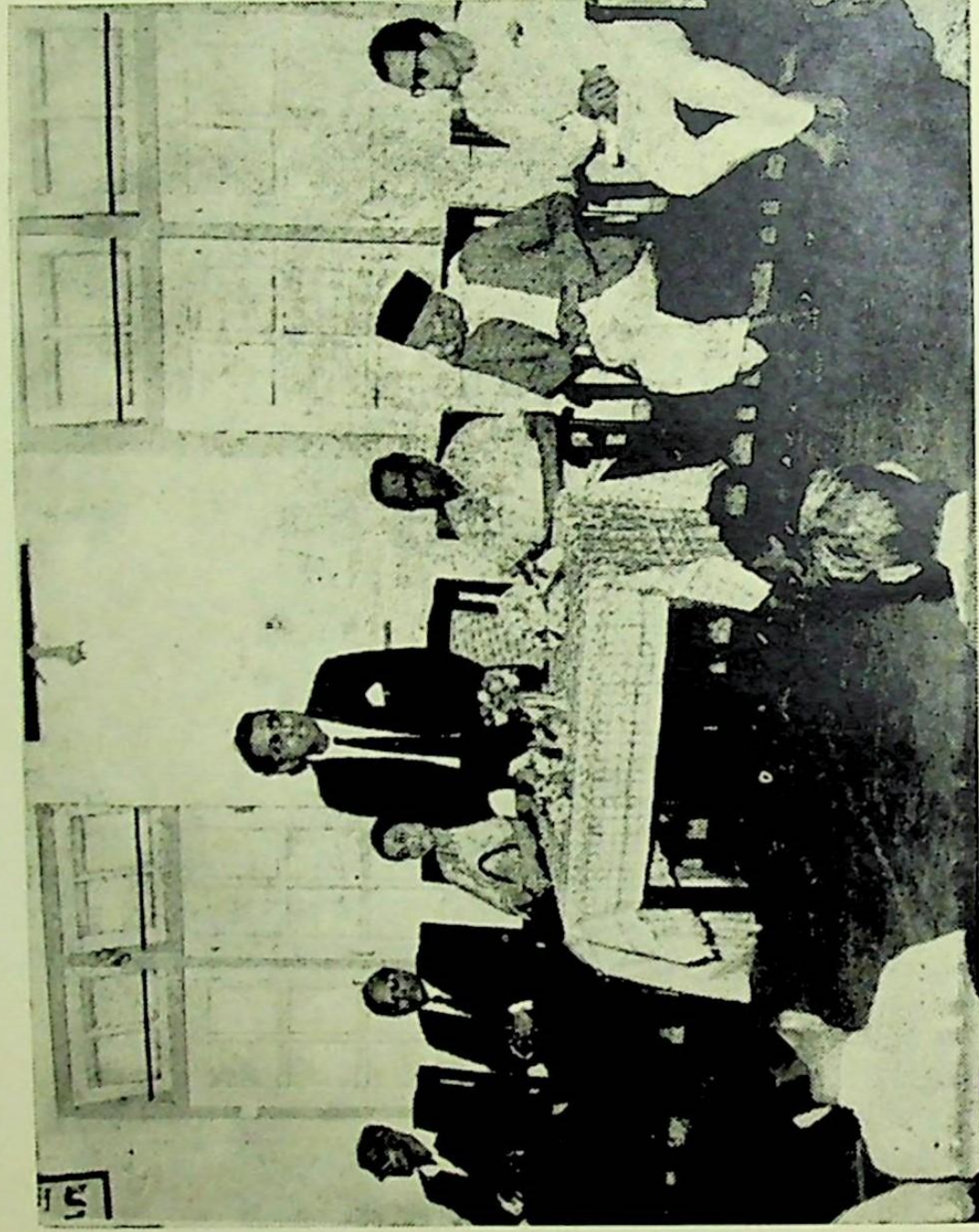
*Seminar on " Summum Bonum of Life " : 12-4-1974.*  
*Welcome to the Chief guest, Sri. P. R. Dubhashi I.A.S.*



- Front row— 1) Shri K. D. Sangoram.  
( L to R ) 2) Shri L. S. S. Chakrawarthy.  
3) Shri P. R. Dubhashi I. A. S.  
4) Mrs. Dubhashi
- Middle row— 1) Dr. M. R. Lederle.  
2) Lt. Col. Harabhajan Singh.  
3) Dr. B. S. Kulkarni 4) Dr. B. R. Modak.  
5) Mrs. C. V. Parulekar.
- Back row— 1) Shri. G. S. Kulkarni 2) Prof. K. D. Tangod.  
3) Shri G. S. Chhatre 4) Prof. S. Nagaraj  
5) Shri A. J. Parulekar 6) Shri R. S. Bhide.

Shri P. R. Dubhashi, I.A.S., inaugurating Seminar on

“ Summum Bonum of Life ”



Seated : 1) Prof. S. Nagaraj.      2) Sri L. S. S. Chakrawarthy.      3) Smt. Dubhashi  
4) Dr. T. G. Kalghatgi.      5) Sri K. D. Sangoram.      6) Dr. M. R. Lederle.



## P r e f a c e

A Seminar on " Summum Bonum of Life " was organised by the Academy of Comparative philosophy and Religion, Belgaum from 12th to 14th April 1974 in the Gurudev Mandir.

Shri. P. R. Dubhashi, I. A. S., the Divisional Commissioner, Belgaum inaugurated the Seminar on 12th April, 1974 at 4 P. M. Dr. T. G. Kalghatgi, Head of the Dept. of Philosophy, Karnatak University, Dharwar presided over the same. Shri. G. S. Kulkarni, a trustee welcomed the distinguished participants and the other dignitaries invited. Prof. Tangod and Dr. Modak introduced the participants.

The following were the distinguished participants:

- 1) Dr. Matthew Lederle, S. J. ph.D., Poona-Christian view.
- 2) Dr B. S. Kulkarni, M. A., ph.D., Dharwar-Jain view.
- 3) Lt. Col. Harbhajan Singh, Belgaum,-Sikh view.
- 4) Prof. S. Nagaraj, Belgaum-Theosophic view
- 5) Prof. K. S. Narayanachar, M. A. B. Sc.  
Dharwar-Visishtadvaita view
- 6) Sri. L. S. S. Chakravarthy, M. Sc. LL. M,  
I. R. S. Bangalore-Vedanta view
- 7) Sri. M. S. Deshpande, M. A. Athani-Gita

point of view.

These scholars presented their papers, the reading of which was followed by discussion in which the earnest members of the audience took part. The learned participants clarified the doubts raised by them. The discussion proved highly illuminating and instructive.

Sri. P. R. Dubhashi in his inaugural address appreciated the work being done by the Academy and expressed his gratitude to its members for inviting him to inaugurate the Seminar. In his speech, he observed " In the present day world, material values have gained supremacy over the spiritual values. India is not an exception to this trend. We, Indians, in our mad pursuit of material values have forgotten our spiritual heritage and this has led to moral degeneration of our people. For this mistake of ours we have to hang down our heads in shame. Even the affluent societies of the West today seem to be dissatisfied with their material prosperity which has reached its zenith. They are now realising its weakness and seem to be attracted towards Indian way of Life. They are turning to India for guidance. We, on the contrary, forgetting what we stand for, are blindly following their way of life not knowing the danger involved in it. The time has now come for us to remind ourselves of our spiritual heritage and regain it by consciously developing the spiritual outlook and by giving a high place to the spiritual values in our life. Politics and Economics, if they are to be used in achieving social welfare and establishing a welfare

state, should be treated as instruments to social welfare and better living. Only when practised with a spiritual outlook Politics and Economics will serve their real purpose of better living. Such seminars will prove very useful in bringing about the spiritual Renaissance, most needed in the present context ”.

The inaugural address was followed by Dr. Lederle's paper. In the course of the discussion he pointed out that God is and will always remain the Summum Bonum of man; man cannot find his final fulfilment apart from God. Salvation for the attainment of which man should struggle, means union with God, the highest good. Salvation is not restricted to soul but to the whole man. Happiness for which man has a natural desire is one aspect of salvation. Dedicated service of humanity is the means to the highest end.

On 13th April, 1974 the morning session commenced with Dr. B. S Kulkarni's paper dealing with the Jain view of Summum Bonum of life. He said that “ paramatma ” in Jainism does not mean God but the soul which has attained salvation. Salvation is freedom from Karmic bondage. It is not the monopoly of a privileged few but is the right of each and every being on the earth. Attainment of the perfect State or the true State is the highest goal of human life. Though it does not believe in creator God, Jainism is not atheistic or *nastika* as it believes in heaven, hell, sin, merit, rebirth, suffering and enjoyment according to one's own “ Karma ” and the worship of the souls who have attained moksha and have become paramatmas.

Then followed a paper on Sikh view of Summum Bonum of Life by Lt. Col. Harabhajan Singh. During the discussion it was pointed out that Sikhism is a synthesis of Hinduism and Islam. The Distinguishing feature of Sikhism consists in not recognising Guru in the human form but only in the form of the holy book – Granth Sahib, in not recommending idol worship, fast, pilgrimage etc – In recommending meditation on divine name and Kirtana, Sikhism resembles Hinduism. Acquiring the Life of Truth, breaking the wall of Falsehood and attaining to the will of God, the supreme reality suggested by Guru Nanak, can be taken as the Summum Bonum of Life.

Prof S. Nagaraj submitting his paper thereafter explained what Summum Bonum of Life is according to Theosophy. He made it clear that theosophy or Occultism is the integration of philosophy, science and religion. He said that in theosophy, we should speak of Summum Bonum of existence and not of Life.

In the afternoon prof K. S. Narayanachar and Sri. L. S. S. Chakrawarthy presented their papers. It was pointed out that according to visishtadvaita eternal service to the Lord or Kainkarya is the Summum Bonum or Paramapurushartha. Loka Samgraha as an ethical ideal is quite consistent with Kainkarya. The relation between God ( सर्वशेषी ) and the individual ( शेष ) is organic, mutual and hence inseparable. There is nothing smacking of the evils of a feudal master-slave relation here. Moksha recommended by the Vedanta as the Summum Bonum has to be realised by subordinating Dharma, Artha and Kama to it. It is possible to attain Moksha only when

-Artha and Kama are pursued in a way approved by Dharma.

In the morning session on 14-4-1974 Sri M. S. Deshpande read his paper and it was followed by a talk by Sri B. N. Kulkarni. In the course of the discussion that followed it was made clear that according to Gita, God-realisation is the Summum Bonum and sthitaprajnata or stable-mindedness follows from it. Intellectual discipline leads one to God, though it is not enough. Sri Kulkarni suggested that the Paramapurushartha is the self-fulfilment or the realisation of the Truth or Real Idea placed in us by God. By reaching this Divine State we can hope to get over the limitations and difficulties of the worldly life and enjoy the perfect bliss. When man succeeds in reaching this state he is able to reconcile himself with Nature and God. To achieve this goal we have to take lessons from great souls treating them as our models.

In the afternoon the seminar came to a close with the Presidential Address by Dr. T. G. Kalghatgi. In his speech he explained the importance of the Problem of Summum Bonum in the history of philosophy by showing how Western and Indian philosophers have tackled the problem. From the ancient to the modern period there has been a gradual evolution of the ideals recommended for human life. Lower ideals deserve to be discarded after attaining the higher ideal just as the boat is discarded after crossing the river. Speaking of the role of Religions he observed that Religions do not set one society against another. They aim at humanising the individuals and making

them divine. Distinctions in religions are due to sociological reasons. In spite of the differences there is a unity of purpose in them. Referring to Hinduism in particular he said that it does not stress individuality alone. Upliftment of the society is very much cared for in Hinduism. The enlightened works for the good of the society to lift others still suffering. He serves society as he is better qualified to do so. Though it stresses the individual development, Hinduism cannot be criticized to have neglected society and social good.

The scholars who had accepted the invitation to participate in the seminar and represent Islam and Buddhism could not do so.

The presidential address in full is printed at the end of the book for the benefit of readers.

Prof. K. D. Tangod proposed a vote of thanks to the worthy President, learned participants and members of the audience all of whom were responsible in their own ways for the success of the seminar.

The readers will find all the papers submitted at the seminar in the following pages. We have great pleasure in placing the book in the hands of our esteemed readers

# Summum Bonum of Life

Jain View

By

Dr. B. S. Kulkarni, M.A., Ph.D.,

Karnatak University, Dharwar.

Jain religion is one of the ancient religions of India. External and internal evidences prove that the Jain or "Shramana" tradition has a long history. "The "Yajurveda" mentions the names of three Tirthankaras-Rishabha, Ajita and Arishtanemi. The Bhāgavata Purāna endorses the view that Rishabha was the founder of Jainism". (Radhakrishnan: Indian Philosophy Vol. I Page 287). Similarly the scholars have tried to trace the existence of "Shramana" tradition in the excavations conducted in places like Harappa and Mohenjodaro. Budhistic literature also mentions the existence of Jainism in India.

As regards the internal evidences, the sacred books of the Jainas, are the best sources. They mention not only 24 Tirthankaras of the present times but also mention the Tirthankaras of the past. Out of the 24 Tirthankaras of the present times, the first one is Ādinath and the last that is the 24th one is Lord Mahavir. The 23rd Tirthankar-Parshvanath lived about 250 years earlier than Mahavir. These two last Tirthankaras are historical persons and as all know,

Mahavira lived in the sixth century B. C. He was regarded as the founder of Jainism; but recent research has proved that Jainism did exist earlier than Mahavira and in this sense he is not founder but a propagator of Jainism. One point may be mentioned here. Whether Mahavir is the founder or propagator, the principles of Jainism have remained unchanged right up from the 1st Tirthankara to the last. Great Jain Saints have tried to explain these principles only to the common man. These evidences prove that Jainism with its regular followers existed in India from ancient times.

The Jaina outlook has a logic of its own. Jainas believed and confirmed their views only after a crucial test. In other words it can be said that Jaina outlook is based on scientific basis and reasoning. As C. R. Jain puts it "Jainism is science and not a code of arbitrary rules and capricious Commandments. It does not claim to derive its authority from any non-human source, but is science like, founded on the knowledge of those great ones who have attained perfection with its aid." (What is Jainism/C. R. Jain). Many philosophical schools, other than Jainism, have viewed this visible world and had been wonderstruck at its various features and manifestations. Consequently their feelings and reverences were intensified towards the creator of such a wonderful universe. They firmly believed that the creator should be a Super-man-Omnipotent. Jaina thinkers were not satisfied with this mystic view. They tried to probe into the origin of the creator. Who was the creator of the creator? The question had no answer. The question they



faced was really great as compared to the so-called answer, if any. The simple logic of cause and effect failed to bring forth the truthful answer. Here the Jainas began to differ with the other Schools with their own reasonings. The Jaina Acharyas held the view that the universe is eternal and uncreated and it evolves and revolves, within its countless attributes and modifications forever and that it undergoes even radical, catastrophic changes in space and time. (One point may be noted here. Denying the existence of the creator does not mean that the Jains are Atheists i.e. "Nāstikas" because they believe in heaven, hell, sin, merit, rebirth, suffering and enjoyment according to one's own "Karma," worship the Souls who have attained Moksha and have become Paramātmās).

The contents of the universe like earth, grass, tree, river, man, animal, bird and their metamorphosis were subjected to the phenomenal laws of nature which are governed by the six "Dravyas" – the fundamental substances of which the universe is composed. They did not believe in the illusion of the world. Its existence they took for granted. They faced two more questions: (1) When this universe came into existence? (2) When will it be destroyed? But their reply was pithy and straight. The universe existed since the times immemorial or dim past, and it will go on for centuries to come or infinity. But the visible things were categorised into two divisions. One is soul i. e., "Jiva" and the others are non-soul, "Ajiva." The characteristic of the soul is conscious attentiveness which is seen in the knowledge of the all-knowing. The non-soul substances are five-viz., Pudgala, Dharma, Adharma, Akasa and Kāla.

The soul and matter ( non-soul ) are two separate substances. They both act and react upon each other, in the mundane phase of their existence. Every substance is a combination of its own attributes. All its attributes with all its modifications are inherent in that substance. The common attributes of individuality keep each substance separate from all the other substances. One substance can never become another. But they experience mutual and auxiliary actions and interactions.

The Akasa-the space--locates the remaining five substances. The Akasa has two regions viz., "Lokākāsa", "Alokākāsa". That region which locates the remaining five substances is known as the "Lokākāsa". In the region above the "Lokakasa" the functions, actions and reactions (Saṁskaraṇam) of the mundane phase of the Dravyas is brought to stand--still. This region is known as "Alokākāsa". Just at the top of the Lokākāsa there exists the Siddha Sila--abode of bliss where the souls detached from all Karmic matter rest.

Souls are innumerable. Each soul maintains its individuality for ever. The soul in contact with matter exists in four gatis (forms) viz., Deva, Manusha, Tiriyak, and Naraki. The soul separated from Karmic matter will ascend to the Siddha Sila, and from there it will never descend to Lokākāsa to be contaminated again with matter and start its course anew in the four gatis. Thus the Jiva dissociating itself once for all from the Karmic matter becomes 'Paramatma' or God. The characteristics of the soul in this state are

perfect knowledge i. e., capacity to know all that is knowable, perfect conation, perfect bliss and omnipotence.

Kāla gives duration, newness, oldness, continuity, change and permanence. Dharma helps the movements of soul and matter, and Adharma the cessation of movements. Pudgala is the matter which when broken, is reduced to a minutest particle. It is never stationary. ( Puryati and galayatiti pudgalah ). It constantly integrates and disintegrates. Mighty matter invests the potentiality of the almighty soul with the "Kāmana, Taijasa, Āharika, Vaikriyaka and Audārika " bodies with indriyas ( senses ) and thus makes the soul act the comedy and tragedy of endless cycles of earthly existence. The almighty soul itself possesses the attribute of knowability ( Jnana ) and thereby masters all other substances by His knowledge.

The seven principles ( Sapta tattva ) are Jiva, Ajiva, Āsrava, Bandha, Sanvara, Nirjara and Mokasa. Jiva, Ajiva have already been explained in the foregoing paragraphs.

The great ' Samsāra ' is really a drama of two principal actors—Soul and matter. Matter is an auxiliary cause of producing impure thought activity of attachment, hatred, pain, pleasure etc., while Samsāri Jivas 'thought activities through their senses become causes of modification of matter ( Pudgala ) into Karmic bondage. This is " Bandha. " Freedom from this Karmic bondage is " Mokasa ". This is the

ultimate goal of " Samsāri Jiva " and is only attainable by the threefold path from the "Nishchaya" point view of Right belief, Right knowledge, and Right conduct. Right belief in the principles of Jiva and Ajiva etc., and Right knowledge of these principles and Right conduct i. e., pursuit of such conduct by which one dissociates himself from the thought activities of bondage, which result in the freedom of the soul from the Karma. Inflow of "Pudgal" into "Ātmapradesh " is called " Asrava ", stopping the inflow of the new Karma is "Sanvar" and dissociating the already bound Karma is " Nirjara ".

Finally, the destruction of Karmas takes place only in those Saints who entirely depend upon the highest object (Samayasar Vol. 163) i. e. (Paramārtha) and Right knowledge of the Dravyas ( Substances ) and Tattvas i. e., Principles and laws which govern them. This, in short, is the philosophy of cosmology of Jainism and its Karma Theory.

Jainism teaches people living in this atomic age that it is logical and based on scientific basis. However, the principles of philosophy and religion have remained beyond the comprehension of common man. But Jainism offers a threadbare analysis intelligible to the common man. Jain Acharyas have not ignored such common souls. Knowing fully well that the common man being under the influence of " pudgal " generally believes the false things i. e. " Mithya "; and moreover he has no time to think about the highest philosophy. Then is he to be left alone to his fate? No, the religion which preaches to show compassion on all living beings, how can it ignore the common man?

It has made provision for the common man to think, practise and to come to the right path (Samyak) by means of vows etc.

First of all the "Śrāvaka" or house-holder is supposed to practise five "Anuvrata" (1) Ahimsa, (2) Satya, (3) Asteya, (4) Brahmacharya and (5) Aparigraha. These very vows are supposed to be "Mahāvratas" in case of monks but as the house-holder is supposed to maintain himself doing some work, he is shown concession in practising these vows. That is why, these are called "Anuvratas". The house-holder must follow some profession such as Agriculture, business etc. He is not allowed to beg. In his profession violence becomes sometimes unavoidable. For example an agriculturist is bound to harm some beings. But he should not harm them knowingly. Likewise an individual or king can fight his foe to protect himself or his kingdom respectively. One should speak truth, but for his selfish ends, one should not steal. The house-holder should not be after pleasures. He should not indulge in excess. For him, it is a restrained pleasure. The house-holder is permitted to own the property movable or immovable, but not at the cost of others. He should amass wealth, of course, with limitations. The excessive wealth should be spent on proper alms (सत्पात्र) especially on monks in form of four kinds of alms, viz; "Ahara," "Aushadha", "Shastra," "Abhaya." Monks in return preach the house-holder philosophy, the path of salvation.

Secondly, the house-holder is taught to bear in mind that the real "He" is not this body but the "Atma" inside. This is called "Bhēda-Vijñāna"

Constant contemplation or “ चिन्ता ” of this is called ‘ Anuprekshe. ’ “ Anuprekshas ” are twelve in number.

Thirdly, the house-holder should follow here from the practical point of view the three-fold path- “ Ratnatraya ” i. e. (1) “ Samyaktarshana ” (2) “ Samyaktjnana ” (3) “ Samyaktcharitra ”. “ Samyaktarshana implies right and firm faith in the doctrines of Tirthankaras. “ Samyaktjnana ” means acquisition of the knowledge of those doctrines. “ Samyaktcharitra ” means to practise them scrupulously. It is described in the verse:

“ Samyaktarshana Jnana Charitranī Mokshamargah ”

View on life and towards life as well as towards things, should be complete in all perspective. Jain Acharyas have come to the conclusion after studying the objects from different points of view, which they have called “ Syādvāda ” or “ Anekantavāda ” or “ Saptabhangi-nyāya.”

The house-holder should imbibe the good qualities from any body and try to practise them

Taking the above narrated facts into consideration, one can say that a house-holder is set on a right path. Once the soul realises the difference between “ Mithya ” and “ Samyakt ” it is on the way of progress step by step. In spite of the setbacks sometimes, the soul is on the move towards salvation and ultimately, though after lacs of years and hundreds of births and rebirths, achieves the goal i. e. salvation. The steps of progress are described as “ Chaturdasha Gunasthana ” by the great Acharyas.

One important fact may be said here. The salvation is not the monopoly of a privileged few, but it is the right of each and every being on the earth. Though it is the right of all the beings to achieve salvation, to achieve this goal. each individual will have to try himself to be free from the bondage of Karma. No-body can help him. Even the Atmas who have become "Paramātmās" can not liberate the "Jivatmas" from the bondage of Karma and help them to achieve salvation. Each Ātma is responsible for his good or bad Karma and must enjoy or suffer the fruits accordingly. If some super Ātma is to liberate the Jivātmas, then there will be no meaning to the Karma acquired by these Atmas in their previous births. So, Jivatmas can not blame any one for their state of being and on the other hand should think that only their own Karma is responsible but not any one else. Two verses of "Amitagati" Acharya may be mentioned here in support of this statement. The verses are as follows—

स्वयंकृतं कर्मयदात्मनापुरा, फलंतदीयं लभते शुभाशुभं ।  
 परेणदत्तं यदि लभ्यते स्फुटं, स्वयंकृतं कर्म निरर्थकं तदा ॥  
 निजार्जितं कर्मविहाय देहिनो न कोपि कस्यापि ददाति किंचन ।  
 विचारयन्नेवमनन्यमानसः परो ददातीति विमुंच शैमुषीं ॥

To conclude, in the words of a great Kannada poet Pampa, "Daya (Compassion), Dama (Control) Dāna (Giving alms) Tapa, (Penance) Shila (Character), form the sum total of "Dharma." Any person practising this "Dharma" is sure to achieve his goal i. e. Moksha-Salvation—the Summum Bonum of life.

I like to end up my speech with a famous quotation from "Amitagati" Acharya's "Sāmāyikapātha" which runs as follows:—

‘ सत्त्वेषु मैत्रि गुणेषु प्रमोदं, क्लिष्टेषु जीवेषु कृपापरत्वं ।  
 माध्यस्थ्यमात्रं विपरीतवृत्तौ । सदा ममात्मा विदधातु देव ॥

# Summum Bonum of Life

The Sikh View

By

*Lt. Col. Harbhajan Singh*

The Sikh religion was founded by GURU NANAK born in 1469 A. D. ( 1530 A. D ) in a village called Nankana Sahib in Pakistan. The way of life as preached and practised by Guru Nanak was further fostered by his 9 successor Gurus. In all there were 10 human Gurus. Tenth Guru—Guru Gobind Singh installed the Holy Book as the reigning Guru and discontinued the practice of Guru-hood in human form. The Gurus established Sangat ( Holy congregations ) in all parts of the country. Guru Arjan, the 5th Guru, compiled the holy book, the Adi Granth Sahib now known as Guru Granth Sahib. In my paper later I will read out certain Holy hymns of the Gurus which convey their views on the relationship of God and human beings. However since no hymns of Guru Gobind Singh are incorporated in the Adi Granth, I would like to give a homily on the equality of man and upon the then prevailing Hindu and Mohamedan forms of worship, as viewed by Guru Gobind Singh. “ One man by shaving his head is accepted as a Sanyasi, another as a Jogi or a Brahmachari, a third as a Jati. Some men are Hindus and



others Musalmans; among the latter are Rafazis, Imams, and Shafais—know that all men are of the same caste. Karta (the Creator) and Karim (the Beneficent) are the same, Razak (the Provider) and Rahim (the Merciful) are the same; let no man even by mistake suppose there is a difference. ”

“Worship the one God who is the one divine Guru for all; know that His form is one, and that He is the one light diffused in all. ”

“The temple and the mosque are the same; the Hindu worship and the Musalman prayer are the same; all men are the same; it is through error they appear different. ”

“Deities, demons, Yakshas, heavenly singers, Musalmans and Hindus adopt the customary dress of their different countries. ”

“All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water. ”

“Allah and Abhekh are the same; the Purans and the Quran are the same; they are all alike; it is the one God who created all. ”

2 Throughout Sikh scriptures, importance has been given to Guru for spiritual progress. Says Guru Nanak “None has realised God without the true Guru, without the True Guru, None. God has placed himself in the true Guru and has manifested and declared himself through him. Man is ever free, when he meets the true Guru who removes him from all the false attachments”. (Guru Nanak in Asa Di War.)

## Holy Guru Granth Sahib.

3. Guru Granth Sahib, the present Guru, contains the compositions of the first 5 Gurus and 9th Guru, Teg Bahadur and one sloka of Guru Gobind Singh. In all there are 5894 hymns in 31 Ragas written on 1430 pages and of size 14"x11". It also includes hymns of saints and sages of India written in their spoken language. As many as 15 Muslims and Hindu saints' compositions have been given an honoured place in the holy book. Caste, creed and race were no bar to the inclusion of their saying as long as the hymns propagated Fatherhood of God and Brotherhood of man. The Holy book contains slokas of Jaidev (author of Geet Govind ) from Bengal, Sheik Farid of Punjab, Sadhana of Sind, Beni, Bhiken and Ramanand from U.P., Nam Dev, Tarlochan and Parmanand of Maharashtra and Dhana of Rajasthan. Pipa, Kabir, Saint Ravi Dass and Sur Dass contributed 937 hymns. Thus culture of different parts of the country was represented. 11 Bhats of Punjab also contributed their hymns in praise of Gurus. The selections cover major dialects of Hindi. Words are freely borrowed from Hindi, Arabic, Sanskrit, Persian, Sindhi and Marathi Gurus employed Saint Basha ( Saints' language in Punjabi Script ). In Sikh temples the Holy book is installed in a Durbar' Fashion and the temple is open to all, irrespective of caste and creed. A proper temple has 4 entrances for entry from all directions.

Men and Women all sit and pray together in the Gurudawara. Hymns out of Guru Granth Sahib are chanted with musical instruments. Divine services end

with a prayer called Ardas. Finally a stanza is selected at random out of the holy book and read as a token of Guru's message followed by distribution of prasad.

**How Shall one Acquire the life of Truth and how Shall the wall of Falsehood Break ? By Attuning to His will which is Inscribed in the Soul.**

– Guru Nanak in Japji.

This thought of Guru Nanak has been taken by me as the Summum Bonnum of life. Guru Nanak travelled in whole of India, went to China, Burma, Tibet, Ceylon, Arabia, Iran, Turkey, Egypt and Afghanistan. During his missionary tours he went to places of pilgrimages of both Hindus and Muslims and met large number of spiritual devotees. Yogis and during the last years of his life came to Punjab and composed the hymns of Japji at Kartar Pur in 1521 A. D. for the salvation of mankind. Guru Nanak gave equal importance to all religions and did not condemn any other way of worship. I will illustrate his thought by quoting from one of his hymns: "True Yogi is he who recogniseth the way and who, by the Guru's Grace, knoweth the One along. A Qazi is one who turneth away from the love of Maya and who, by the Guru's grace dieth to the self. A Brahmin is one who cherisheth the Brahma in his heart and, through Him, saveth himself and his lineage. A wise man is he who washeth away sin from his heart. A Muslim is he who cleanseth his impurities. An educated man is he who acteth on what he readeth and, as a result thereof, beareth on his forehead God's acceptance". – Guru Nanak in Dhanasari.

For him no faith was unworthy of veneration. He would say "All religious practices have come from my

Lord; the glory of the name, the best practice, is however the greatest”.

### **The World To-day and Man.**

The modern world has made tremendous and astonishing progress through the material achievements of science and technology. Distances have been annihilated and mankind is integrated. Tremendous power has come into man's hands. Never before in the history of human race was man in possession of Physical and material power of so vast a magnitude as at present. Man can make this earth a decent place to live in or can blow it up altogether. Man could have pressed science into the service in order to free himself from the bondage of material care and then devote himself to the things of the spirit. But this has not happened, and the human race continues to be unhappy as before. It is dominated by greed of wealth, passion for power and pride in the things material. A jeeva in the present days takes birth under such environments and as soon as he gains awareness, his love increases for his worldly circle and he cultivates relations and friends and acquires necessities and luxuries of life. The visible world of names and forms, through illusory attractions, appears as the only reality and man gets circumscribed and his outlook becomes narrow and clouded and he cannot see things in true perspective; the result is pain and sufferings. Man is born, lives, builds up karma, suffers, dies and is born again and this goes on. In this cycle of ignorance he finds joy and sorrow in shadows and trivialities. The man wishes to obtain happiness with pride of the caste, lineage, learning, wealth, power, influence and charms

of the body and becomes an embodiment of the egoism. Man always asks for pleasures but gets pain. Such state of mind is described by Guru Nanak : "My mind is blind and is shackled by Maya so each day the body weareth off. I like to eat and eat and I hope to live long but Thou O, Lord takest into account each breath and each feed". - Guru Nanak in Asa.

And again : "One asks for pleasure but receiveth immense pain and weaveth a garland of sins in the bargain. Without the one Lord all else is false and without him there is no deliverance".

- Guru Nanak in Gauri.

### **JAPJI and Man.**

Guru Nanak in his first stanza of the Japji posed the questions and answers for discovering the reality of life.

“ In the beginning was the Reality of Reality !  
 In all ages was that Reality !  
 That Reality is eternal-now !  
 Nanak, that Reality shall for ever be !  
 Not by discursive thought,  
 Can He be known,  
 Though one may think  
 A hundred thousand times !  
 Not by silence of the mouth  
 Can one hold fast to Quietness,  
 Though one may in silence long remain !  
 By gathering granaries of the world,  
 The cravings for individual life subsideth not !  
 Many though the contrivances,  
 Not one will prevail in the end !  
 How shall we discover the Reality ?

How shall the veil of illusion be rent asunder ?  
 Nanak, by voluntary submission to the Will of God,  
 As engraven in the table of the heart at birth !

According to Guru Nanak when a man takes birth it is inscribed in his soul to voluntarily submit to the will of God but man on seeing the visible material world takes it as reality and deviates from the directed path inscribed in his soul. Guru maintains that voluntary submission to the will of God is the way to obtain union with him. That Will is the sum of the universal form of nature or the eternal decrees of God. The will of God is to be found "engraven in the heart of man" and "immanent in the universe". Infinite is the will of God which made the universe and guides eternally all things through time and space. In the philosophy of the Guru the eternal decrees of God, the universal laws of the nature and the will of God are one and same Reality diversely phrased. Guru Nanak also lays down "God by his will had laid down the path of life. Forgetting God and devoting to sensuous pleasure which results in pain and suffering is the bondage and attuning to his will willingly is the discovery of reality".

I will also quote a similar thought of bondage and liberation of Lord Buddha.

### **Bondage**

Upon Ignorance dependeth Karma ;  
 Upon karma dependeth consciousness ;  
 Upon consciousness dependeth name and form ;  
 Upon name and form dependeth the six organs of sense ;  
 Upon the six organs of sense dependeth contact ;

Upon contact dependeth sensation ;  
 Upon sensation dependeth desire;  
 Upon desire dependeth attachment ;  
 Upon attachment dependeth existence ;  
 Upon existence dependeth birth ;  
 Upon birth depend old age and death, sorrow,  
 lamentation, misery, grief and despair. Thus  
 doth this entire aggregation of misery arise.

### **Liberation.**

But upon the complete fading out and cessation  
 of Ignorance ceaseth karma ;  
 Upon the ce-sation of karma ceaseth consciousness;  
 Upon the cessation of consciousness ceaseth name  
 and form ;  
 Upon the cessation of name and form ceaseth the  
 six organs of sense ;  
 Upon the cessation of six organs of sense ceaseth  
 contact ;  
 Upon the cessation of contact ceaseth sensation ;  
 Upon the cessation of sensation ceaseth desire ;  
 Upon the cessation of desire ceaseth attachment ;  
 Upon the cessation of attachment ceaseth existence ;  
 Upon the cessation of existence ceaseth birth ;  
 Upon the cessation of birth cease old age and  
 death, sorrow, lamentation, misery, grief and  
 despair. Thus doth this entire aggregation of  
 misery cease.

### **Man's Action and its effect on Character/body.**

When one considers wealth as the main means of  
 life then with all his mind and power he wishes to  
 obtain it to the maximum whether he acquires wealth  
 by fair or unfair means or by exploiting other human

beings. Every act, good or bad, has an effect on the mind and it affects its character, personality and evolution. This law of karma, the law of cause and effect, is such that no one can escape from it. "That what thou doest is writ upon thy forehead. Wouldst thou hide anything from the Lord who seeth all?"—Guru Arjan in Asa.

The moral effects of what one does are worked in the character of the self. Every action, thought or word enters into one's inmost being and makes one subject to the accumulated effect of each, the past karmas influencing the present actions and the present actions influencing the future actions. No external agency like Dharma Raj, Chitra or Gupta is deputed by God to record man's actions good or bad, they are perpetually being recorded in the character of the individual. Chitra and Gupta are our own karmas recorded with us [ Guru Arjan in Bilawal ].

Thus the law of karma works uninterrupted and there is no escape from the chain of cause of effect. There is no such thing as intercession or forgiveness of sins. There can be no rewards without undergoing a life of love and piety. The law of karma must run its own course uninterrupted. But the Guru says, this should not stretch to the extent that man is entirely helpless and is doomed for all time. It is not true as some people believe that God is only a Life force that carries us, whether we like it or not, upon an irresistible tide. It is equally wrong to believe that men are like vapours from the gas, born upon the earth to live and then to evaporate into nothingness. In this age of progress and advance, the world is not going to accept



that man is a mere puppet in the hands of Nature and its unmanageable forces or that his destiny is entirely the gift of Gods or that he is at the mercy of some arbitrary or capricious external agency. The Guru believes that man is the maker of his destiny. It is true, he is not an entirely free agent. But he is also not a helpless creature in the hands of the so-called Fate. Believing in the All powerful God does not mean that there is a powerful deity sitting in the clouds and controlling the destiny of men. Good and ill fortunes lie largely in men's own hands and are not gifts from above. It is unmanly to lay blame for failures in life on the anger of Gods. Unless the bondage of every superstition is broken no real progress is possible. To seek guidance from the Mullas or Priests and then to adjust one's life in accordance with their commands, are signs of irreligion and backwardness. The law of karma propounded above does not deny human freedom altogether. It gives man freedom to produce the future from the present just as to link the present with the past, through one's own actions. The bonds of the past can be broken through prayer, love, repentance, constant association of holy men and above all, by the love of the Name : Here are some more quotations to stress this point : "The Guru hath conferred to Nanak the treasure of His Love and so Nanak hath no accounts to render now".-Guru Arjan in Sorath Again - " The saints have blest me with the capital of he name and so I am rid of all illusions. What can Dharam Raj do to me now when all accounts of my karma are torn off ?" - Guru Arjan in Sorath.

A wicked man might derive some pleasure or satis-

faction for any temporary advantage he might get from his misdeeds but, this pleasure or satisfaction is not a boon but a curse. The reward for a virtuous life should not be taken to mean a life of ease, comfort and sensual pleasures here or hereafter nor is the punishment for a sinful life, a life of perpetual pain and suffering in the physical sense. According to Guru his views on theory of karmas are given in a hymn in Rag Maru – It reads : “Mind is the paper, actions are the ink. Good and bad (virtue and vice) are both recorded therewith. Man’s life is as his accumulated acts constrain him [Man is driven to act along lines determined by his past Karmas]. There is no limit to thy virtues, O Lord. [By taking refuge in Him, the embodiment of all virtues, man comes to possess virtues and can save himself ). O mad man, why dost thou not keep God in mind? Thy virtues get dissolved away in the forgetfulness of God. Night and Day have both become nets for man. There are as many meshes in this net as there are ‘gharies’ in a day. (Every minute man is being ensnared). Thou art caught every day while engaged in picking food at the bait. O fool, by what qualification wilt thou be saved? The body is the furnace, the mind, the iron therein and the five fires (passions) are ever applied to consume it. Sin is the charcoal added thereto by which the mind is burnt, the anxiety being the pincers. ( Then how to end this suffering?). The mind, turned into dross, can still become gold if it meeteth such a Guru as would bestow the nectar of the Name of God and then O Nanak, the fires of the body would be extinguished (and man shall have his fulfilment” .

– Guru Nanak in Maru.

God is not only law but also Love. Prayers, the Simran of the Name and the company of holy men are, as it were, counter-actions in the field of karma, to neutralise the previous karmas. The Guru explains this point of view in another way also. He says that man originally had emanated from a Pure Source and had no past karmas then : "When there was nothing, where were the karmas then? By which karmas did man come to the world? It is all His play and He watcheth His own creation as He Willeth".

If then, it was God's will that created karmas in the beginning the same will would destroy the karmas if His Grace is secured and this would come about when one is in harmony with that Will. The way to destroy karmas, therefore, is to enter the region of the spirit where the Divine Nature of the soul itself nullifies the so-called destiny or the karmas. The Law of Karma really operates in the plane of Ego and cannot affect the life of a man who is seated securely in the Divine Centre. The Karmas had proceeded from God. When a man learns to live in God and surrender to His will, egoistic actions and motives are thrown off and he rises above the Law of Karmas. The soul is freed from the life of sin and rests in God, the source of Life, Power, Light and Bliss : "If by good fortune, one meeteth the Lord all ills caused by separation from Him come to an end. Nanak Prayeth to the Deliverer of all for His Protection".

**NAM ( The Divine Name - SIMRAN ).**

To remove the darkness of mind and the wheel of ego Guru Nanak prescribed the remembrance of the divine name (Nam) as the cure. He says "God has

created his temple (Body), he resideth in this temple” and again “The Lord is hidden in every heart, his light pervadeth all. The impregnable doors are open up to him but through the Guru’s instructions, who meditateth on the fearless one”.—Guru Nanak in Sorath. The soul must therefore be restored to its original natural condition and must revert to its true self and live a life of truth, goodness and love which are the real food for the self. This is the true life of the spirit. The permanent life of the soul must be linked with the permanent being in whom the soul has its roots and from which it had emanated. The Permanent being is the source of all real happiness. When the soul learns to turn inward it enters the realm of bliss. In the language of the Guru, it is the Simran of the True Name that has the saving grace that creates a condition in which this inward turning is brought about. Infinite power then flows from it and provides a cure for all ailments. It induces a state of mind in which the ups and downs of life cannot ruffle. It is the state of perfect peace and equilibrium. It is the natural condition of the soul in which it rediscovers itself in its original purity and then there can be no pain.

By blessing from Guru it is possible to break the wall of falsehood and it is by his grace only that the light can be obtained. Guru reveals Lord’s boundless glory and his own limitations to others as : “If I were to live millions and millions of years and the air were my food and drink, and if I were to shut myself in a cave (for meditation) where the sun or moon did not enter (to disturb me) and if I were so absorbed that I did not have sleep even in dream, I would still not

be able to measure Thy Greatness nor the Glory of Thy Name. The true, the formless one is centred in Himself. There are hearsay descriptions of Him, but if it pleaseth Him, He in His Grace revealeth Himself. If I were cut into bits and ground like grain in a mill, if I were to burn myself in fire and then mix with the ashes, I would still not be able to measure thy Greatness nor the Glory of Thy Name. If I were to fly forth, like a bird across a hundred skies and became invisible and neither ate nor drank. I would still not be able to measure Thy Greatness nor the Glory of Thy Name. If I read millions of pages of books and interpreted their meaning correctly, if there be no end to the ink in my possession and I could write with the speed of winds, I would still not be able to measure Thy Greatness nor the Glory of Thy Name."

- Guru Nanak in Sri Rag.

### **But What is the cure?**

Thy key is in the guru's hands. The soul must hrow off ego, through a complete surrender to the Guru-which really is a surrender to God, and learn to live in harmony with Him, the source of its being. Then alone will it be liberated and reunited. And this can be brought about by the love and worship of the Name. But what is the Name? Briefly put, it means the love of God which connotes remembering God with devotion and faith, uttering His Name livingly, meditating on Him through the Guru's Word or otherwise, concentrating on His Divine Attributes and surrendering to Him in His Love and Service. All this has to be done with intense love, devotion and faith so as to equip the mind with the necessary emotional and psychological

experiences for awakening it to the higher spiritual domains. God as Person clothed with Attributive Names fulfils its emotional needs and then the spiritual energy is generated which enthuses the mind, fills it with joy, love and vitality and inspires and lifts it to a higher plane of consciousness. This kind of worship begins with a Personal God. This God is first humanised and then worshipped i.e. the object of prayer and meditation possesses moral and spiritual human Attributes of the highest order. The struggling soul needs something to lean upon, something to speak to, of its cares. So God as Person is, for the soul, a fundamental necessity. This person is the essence of all that the eye, the ear, the mind and the imagination hold as the highest, the noblest and the best and thus provides infinity of delight for the eye, the ear and the understanding. Anything that is possessed of richness, beauty and majesty arises out of a fragment of His Glory. He is the Source of all that is Good, True and Beautiful. He is the Father, the Mother, the Friend, the Creator, the Giver, the Unborn and the Unbegun and so on. The Name as expressed in this way or through the Guru's hymns is recommended to be sung lovingly and further to produce the maximum emotional effect this singing is also recommended to be done in accompaniment with musical instruments. This is called kirtan (i.e. singing the praises of the Lord). Kirtan is devotional music regarded as a way of stimulating meditation. It is an exercise that makes the food provided to the soul more relishable. It does not merely bring peace and refinement to the distracted soul but awakens it to a state of higher

consciousness, by touching its deepets chords and generating thereby emotional energy, so necessary for a glimpse of the Spirit. The Guru says : "Great pleasure and the peace of the state of Sehaj (equipoise) are attained through Kirtan (singing His praises). Again: "By singing the Praises of the Lord, the mind is stilled and thereby the sins of ages depart. The love of the Name hath awakened the mind to its true self and all sins have departed from the body. Meditating on the Name bringeth the same benefit as the observing of auspicious days is supposed to bring. It is like bathing in the sixty-eight pilgrim stations. For me, the name is the pilgrimage and this is the quintessence of wisdom which the Guru hath imparted to me. By the Simran of the Name, my pain hath departed. By uttering the Name even an ignorant man becometh wise. Through the Name one acquireth name and is rid of all involvements. By the love of the Name the Yama cometh not near and one is blest at the Lord's Court with peace, for, He is pleased in this way. The Name is one's true capital stock. The Guru hath instructed me in the essence of true wisdom-the Praises of the Lord and the Love of the Name are the real support for the mind. Nanak, only the Name hath the power to redeem, this is the only act of expiation, all else is to please the crowd".Guru Arjan in BHAIRON.

Without the Name life is a waste because the mind and the five senses controlled by it cannot function normally and naturally. "He who uttereth not His Name will die in shame. How can one live in harmony without the Name ?".

Guru ARJAN in BHAIRON.

As against this, the Name can bestow the highest state called the Sehaj ( equipoise ) in which the soul comes back to its natural self and becomes happy. " By the Simran ( Love ) of the Lord, one mergeth in the state of equipoise ". — Guru Arjan in Gauri.

### **The Path.**

Living the life of a house holder, rising in the early hours of the day and praying the praises of Lord in the holy sittings, adopting truthful means of livelihood and out of such income to help the needy in a humble way, a method i.e. Nam Japna, Kirt Karna and Wand Chakna is the method by which the wall of falsehood can be broken. Remember ' Name ' while walking, sitting, sleeping and doing any other work. Always endeavour to keep Name in heart. With this constant remembrance Lord's Name will get embedded in mind and it will prevent Jeeva from evil eruptions/ actions. Like this the evil sanskara embedded in mind will remain dormant and good actions/sanskars will redouble and Jeeva's character will improve so much that the gap between Jeevas—and God will disappear. Lo-this is the state of Bliss. Sehaj implies total freedom from evil actions. Jeeva who attains such a state of mind will remove his personal identification and he will be one with God. He will see God in all and everywhere. He will not and cannot indulge in mortal sins even in hiding. Hide from whom? The Man sees the Lord in his heart. Pain or happiness, such a Jeeva treats it as the Lord's "Will" and he likes/loves Lord's will.

Gurus help a man to reach such a state in the Journey through sansar and guides Jeeva through



Gurbani, and examples set during their life. Man meets Guru by Guru's grace only.

Thus in the above chartered way the wall of falsehood will break and the devotee realises the unity of purpose and unity of personality.

State of mind of such a Jeev-Atma has been described by Guru in RAG ASA as :

“God doth not die, nor do I fear death,  
 He doth not perish, nor do I grieve,  
 He is not poor, nor do I have hunger,  
 He hath no pain, nor have I any trouble,  
 There is no destroyer but God,  
 Who is my life and Who gives me life,  
 He hath no bond, nor have I any,  
 He hath no entanglement, nor have I any care,  
 As He is stainless, so am I free from stain.  
 As He is happy, so am I always rejoicing,  
 He hath no anxiety, nor have I any concern.  
 As He is not defiled, so am I not polluted.  
 As He hath no craving, so do I covet nothing.  
 He is pure, and I too match Him in this.  
 I am nothing : He alone is everything.  
 All around is the same He.  
 Nanak, the Guru hath dispelled and shattered my doubts,  
 “And I have become uniformly one with Him ”

# **“Summum Bonum of Life” in Christianity**

By

**Dr. Matthew Lederle, S. J. Ph. D.**

What is the summum bonum, the greatest good, the highest goal in life in Christianity? Is there a common answer to be found among Christians comprising about one-third of the human race, among such a large diverse group? However, a positive answer can be given as it does not depend on the diversity of cultures and races and countries within Christianity but on the teaching of the one founder and the basic faith experience of his disciples throughout the last two thousand years. As a preliminary answer to what constitutes the summum bonum in Christianity I quote the initial sentences of the Spiritual Exercises of St. Ignatius Loyola. Though written in the 16th century they are still the most widely used sadhanas for meditation among Christians. The text is as follows:

**Man has been created to praise, reverence and serve our Lord God, thereby saving his soul. Everything else on earth has been created for man's sake, to help him to achieve the purpose for which he has been created. So it follows that man has to use them as far as they help and abstain from them where they hinder his purpose. Therefore we need to train ourselves to be impartial in our attitude towards all created real-**

**ity, provided we are at liberty to do so, that is to say it is not forbidden . . . . The one thing we choose is what is more likely to achieve the purpose of our creating.**

The text reveals some basic Christian insights. Man has a unique position ; still he is called to submit to God ; by doing so he finds his fulfilment. The whole universe, good and beautiful in itself, is given to man who has to make the right use of what is given to him. This is not possible without a freedom which results from detachment. Man never can achieve the highest perfection ; he always can do still more on his way to God ; which results in a spirituality of dynamism, of growth.

### **Summum Bonum of the Hellenistic World.**

The concept 'summum bonum' comes from the Latin. It has its roots in the West, not in religion but in philosophy. It is related to happiness, in Greek " eudamonia ", the great ideal of the Western ancient world. Happiness, however, as a moral principle needs a foundation ; whether used in an individual or social context, it will either be based on a subjective inclination or feeling or an objective order of values, appealing to the mind or the heart. We find, therefore, also a wide variety of answers. Epicure defined it as the cultivation of a permanent satisfaction of the whole human nature through the care for noblesse, wisdom, friendship and discipline. The stoa spoke of self-discipline, self-contentedness, passionless and affectionless unperturbation. For Aristotle the one who acts virtuously and has enough external means is a happy person. Plato saw happi-

ness in the harmony between loving persons, happiness being related to **eros**, leading through the various levels of human relations. These definitions approach the question of happiness from various angles. It must be stressed that where the main ethical principle is the pursuit of individual happiness one cannot easily defend oneself against the charge of selfishness.

### **Salvation / Liberation in the Old Testament.**

Christianity has become heir to the hellenistic world. But it is even more beholden to Judaism, from which it received the Old Testament, the largest, though not the most important part of the Bible. The Bible does not include the eudaemonia teaching of hellenism, not even the word. Happiness and the related concept of remuneration are in the Bible ethico-religious motives.

Happiness is an aspect of salvation. This idea of salvation grew through stages in the Old Testament. We find its initial understanding in Isaiah. He lived at the turn from the 8th to the 7th century B. C. and called salvation the elimination of injustice and the establishment of that security that comes from a government administered in righteousness and justice (Is 2. 1-5, 32. 15-20). Jeremiah, living at the turn from the 7th to the 6th century B. C. understood salvation as the restoration of the communion with God, destroyed through sin. He announced that God dwelled again among his people who could experience his presence in the works he did among them. Ezechiel ( 6th century ) proclaimed that only those would attain salvation whose 'heart of stone' was

replaced by a heart sensitive and responsive to the will of God.

The Old Testament points out other aspects of the salvation of man. God favours in a special way the under-privileged, the helpless, the poor. Deutero-Isaiah, probably early 6th century, says, "When the poor and needy seek water and there is none, and their tongue is parched with thirst, I the Lord will answer them ( Js. 41. 7 ). The prophet also stresses that salvation is not restricted to the soul ; he could not see it as something separate from the body. Salvation is liberation for the whole man. This is seen in a language which without being materialistic is real and total, ( Js. 41. 18-20 ). No wonder that the concept of liberation, at least as central in the Bible as the concept of salvation, intends a total liberation of man.

### **Salvation / Liberation In the New Testament.**

The Christian understanding of salvation and liberation is evolved fully in the teaching of Christ. Salvation means the reconciliation of man with God, the expiration of what is against God, sin. A lasting "settlement" is brought about by the passion, death and resurrection of Christ. Baptism incorporates man visibly and effectively into this redemptive action of Christ. He is especially concerned about the needy and the sick. He considers liberation as something in no way restricted merely to the secular field. Christ came to save, and also to liberate the whole man from his physical, mental and spiritual ills, This is explained by St. Luke, the author of one

of the four Gospels. When Jesus came at the beginning of his public life to his home town Nazareth, he read out in the Synagogue a text taken from the prophet Isaiah, giving the programme for his life's work :

**The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord ( LR. 4. 18-19 )**

The Bible shows happiness and remuneration as expressions of the goodness and grace of God. They are not the fruit of a calculation based merely on human works and desires. The 'summum bonum' of man is seen in reference to God, the giver of all goodness. In him goodness is fully and totally realised. Only God is goodness, is happiness. Christian thinkers pointed out that man is able to recognize God and to desire him. "Restless is our heart till it rests in you, O God." (St. Augustine, African, 354-430 AD). Man cannot but wish to be happy because this is identical with his nature. God is the summum bonum of man; man cannot find his final fulfilment apart from God. In the middle ages morality was explained as a move of the spiritual creature towards God (**motus rationalis creaturac in Deum**).

Dr. R. DeSmet speaks about the Christian understanding of God, of man and of Man's relation to God indicating the goal and end of human existence, its summum bonum, in the following words (Does

Christianity Profess Non - Dualism, **The Clergy Monthly**, XXXVII, 9 1973, pp 355-56).

Christianity affirms that God is the one absolute Existent whose sole will has produced freely a world of contingent beings totally dependent on him for their origin, for every moment of their existence and activity, even for their free activity, and for the achievement of their end. They are created from nothing else but him alone but this modifies him in no way. He is the partless, undifferentiated fullness of perfect reality. Even the assertion that He is Trinity introduces in him no ontological plurality of any sort. He is three Persons but in one Essence (**svarupa**) which is one Consciousness(**caitanya**), one Bliss (**ananda**), one Power (**shakti**), etc. Through these many concepts we signify through mere analogical predication the one that is in itself **simplex Deus (akhanda Deva)**. Even with regard to creation, the Three are One Creator, one perfect Cause (providing reality, which is the role of **upadana karana**, and organisation, which is the function of **nimitta karana**), one Inner Ruler (**antaryamin**), hence one Innermost Atman.

As to man he is made in the image and likeness of God especially because his individual soul is spiritual in close dependence upon God who is absolute Spirit. As such his soul is a reflection of God in whom alone it can find its perfect truth and reality. As a reflection, however, it does not depend on a reflector though it is conditioned by the matter it informs into a living human body. The will of God being almighty can project into existence subsistent

images of himself without the help of any instrument. Having thus its Source in God who is the absolute Light, the human soul integrates the whole man through a diffusion that makes even his body share in its spiritual nature. As such it has a dignity which makes it ontologically immortal and apt to attain by God's grace the direct experience ( **saksātkāra anubhava** ) of the very essence of God. In this so-called beatific vision it attains its goal and the end of its creaturely ignorance. It returns to its Source, as the Christian theologians are never tired of affirming and ceases to conceive itself as a being separate from God. This, however, demands no annihilation of its dependent existence but it plunges it through an ineffable awareness and love of God into the full realisation of the One who is from its origin the Being of its being and the Truth of its nature as image of God.

### **Summum Bonum of Life and Our Time**

The Summum Bonum of Life as seen in Christianity should not be considered only in itself but also in relation to some of the important questions of our time.

#### 1) Our Constitution and the Summum Bonum of Life.

The constitution we have given to the nation includes more than anything else ideas which have their origin in Western Liberalism. The liberals were convinced that social well-being is linked up with personal well being, with the dignity given to the individual and the respect for his freedom. Their



understanding of the summum bonum of life we find in their system of moral judgement. Many of them based this judgement on one or the other form of utilitarianism. Let us take John Stuart Mill as an example. He had a great influence on the social reform movement in our country. Something useful, i. e. the greatest good of the greatest number, was his criterion of morality, his summum bonum. This criterion, based on the social feeling of mankind and the desire of unity with all fellow creatures, admits differences in the quality of happiness. His moral teaching reminds us of the hellenistic heritage, somewhat permeated by the teaching of Jesus, in this case in one of the initial, still incomplete formulations of Jesus. It has not yet the final biblical formulation related to the person of Christ and the mystery of God. J. St. Mill wrote, "In the golden rule of Jesus of Nazareth we read the complete spirit of the ethics of utility. To do as one would be done by, and to love one's neighbour as oneself, constitute the ideal perfection of utilitarian morality." Even in this utilitarian garb the essential relationship of the summum bonum with other persons is visible. This is seen still more clearly in the biblical concern for the underprivileged.

## 2) Concern for the Underprivileged and the Summum Bonum of Life.

The Christian outlook of life has an inherent relation to society. No one is an isolated individual, to be concerned only with the realisation of his own soul. The human family is one before God; all are brothers under the one God, who loves all, especi-

ally the underprivileged. They should be helped first.

In the Gospel of St. Matthew Jesus gives the criterion by which he judges the value of human activities, their relatedness to the achievement of the summum bonum of life. These activities must be related to those in need and to his universal presence. His word to those who have realised the highest purpose of life is :

I was hungry and you gave me food,  
 I was thirsty and you gave me drink,  
 I was a stranger and you welcomed me,  
 I was sick and you visited me . . . . .  
 As you did it to one of the least of these  
 my brother, you did it to me. (Matth. 25. 35.40)

This last sentence reminds us that every human action is also related to God. The summum bonum of life must take into account also the spiritual quest of man.

### 3) The Spiritual Quest and the Summum Bonum of Life.

It is interesting to note what Brahmabandhav Upadhyaya, freedom fighter, writer, Catholic sannyasin, a contemporary of Swami Vivekananda and one of the most creative minds among Christians in India, wrote about the Summum Bonum of life. For him the purpose of God creating man is to impart to him everlasting felicity. This felicity, he followed here St. Thomas Aquinas – consists in the beatific contemplation of the essence of God. Perfect happiness cannot be, therefore, in any created

object for its being and goodness are limited. Therefore the last end of man is the vision and enjoyment of the divine essence. During the earthly life this full beatific vision of God is not possible. (S. Animananda, **The Blade, Life and work of Brahma-bandhav Upadhyaya**, pp. iv–vii)

This beatific vision is the final fruition of the quest for the summum bonum ; it always has the character of a gift of God. There are in this life various forms and various degrees of approaching this experience of God. Christianity knows of the monk who withdraws in order to know nothing but God and the contemplation of God. It knows also of the experience of God, "the finding of God" in all activities of life, of people who have a direct, though imperfect perception of God's presence, while performing the duties of their state in life and their profession. To strive to be a "contemplative in action" is an ideal open to any sincere seeker after Truth.

In the biblical writings less stress is laid on the need for mystical experience as a direct perception of God's presence. More importance is given to what should be his inner drive, what should really make him happy. This happiness expressed in the "Beatitudes" is not an abstract ideal. Man should be so renewed from within that he sincerely desires this happiness and finds his satisfaction in it. These Beatitudes do not express what many would regard as happiness on this earth, position, prestige, learning, good health, etc. Happy are to be the "poor in spirit", the gentle, those who mourn, who hunger, and

thirst for what is right, the merciful, the pure of heart, the peace makers and those who are persecuted in the cause of right. (Matth. 5. 3-10) To see in all this one's happiness is not possible without detachment. 'Anyone who does not carry his cross and come after me, cannot be my disciple,' said Jesus. (Luka 14. 27)

God will always remain the Summum Bonum both in itself as he himself is the highest good, and as the end of and the goal of life as union with him means the highest good for man. Without detachment, purity of life and love for all those whom God loves, this good cannot be achieved. We will have to find out anew from time to time what should be our goal and aim, considering our specific situation and our concrete requirements. It was during the National Seminar of the Church in India Today, at Bangalore in 1968, a seminar representing the whole of the Catholic Church in India, that insights such as the following were put before the whole body of the Christian people in India. It can be a guide line to what should be their main orientation in our present time.

"We have been led to the deep conviction that in order to face effectively the challenge (what it means to be a Christian) we must first understand a new Jesus, who speaks to us in the Gospel and in our life, and shows us a new way of being, with God as one Father, in service and solidarity with our brothers and sisters ; whose presence we discover in every human struggle and achievement ; who is with us as the source of the spirit that binds us to

the world in love. With Jesus who was so deeply concerned about the poor and the suffering, who fought against insincerity and oppression and gave his very life for mankind, we belong to all men, living not for ourselves but for our neighbour and for the world in which God has placed us." ('Declaration of the Set-India Seminar on the Church in India Today,' No. 1, 3 **All India Seminar, Church in India Today**, Bangalore 1969 New Delhi.)



# SUMMUM BONUM OF LIFE

## A Theosophical view

*By*

*Prof. S. Nagraj*

The word 'Life' in this title needs interpretation. In Occultism or Theosophy, 'Life' aspect in a strict sense, confines only to three temporal worlds, physical, astral and mental. Where there is life there is birth, growth, decay and death. What can be the supreme good that can be derived from such a life?

When the interaction of consciousness ( Atma-shakti ) with our physical body ceases, life ceases to exist in the body, the body gets disintegrated. Death occurs not only of the physical body but after some period when consciousness is withdrawn from the astral body ( bhuvasharira ) the astral body slowly disintegrates and this is even so with our mental body ( lower mental body ) when consciousness withdraws from it after the disintegration of the astral body. So our personality composed of the three bodies, physical, astral, and mental gets dissolved. Our Ego, the Higher Self, in the next incarnation takes up a fresh personality composed of the three bodies completely different from the previous ones. When our consciousness ( the Higher Self ) transcends the personality it need

not have any vehicle to unfold itself. The unfoldment process need not have any body as it is not a reversible process, for reincarnation is not there in the higher worlds. For the process of reincarnation bodies are essential and when there are the vehicles, the life process operates and it ceases when the bodies get dissolved. So the title of the lecture need a slight change. Particularly, the word ' life '. Therefore I would suggest the title ' Summum Bonum of Existense '.

Man is a unit of Universal consciousness. This he has to realise by and by. He is at present only a mental entity working through the physical body which serves as his instrument for gaining experience on the physical plane. He is not only a mental being but has a spiritual core of unlimited potentialities in which he can realise himself as one with the Reality which underlies the Universe and is generally and vaguely referred to as 'God'. It is through this spiritual centre hidden within in the many layers of the mind that he can contact the whole universe in all degrees of subtlety and solve within the innermost depths of his consciousness the total eternal mystery of his own nature, of the universe and that of Reality from which both are derived. It is because he holds the ultimate mystery of his existence hidden within the innermost depths of his mind that he can become aware of it by transcending the different layers of the mind.

Theosophy or Occultism helps us in unravelling this mystery of man, who is now a God in exile, by placing before us certain postulates. The first and foremost postulate is the Law of Evolution which

helps to know the process of Manifestation. Prior to the study of this Law one must have the understanding of the process of Involution. For the Law of Evolution will not have any meaning when it has nothing to evolve. What is it that evolves? How did the potentiality come in the seed to evolve itself into a tree in course of time? Even so in man where did the potentiality to evolve oneself to be a Jnaneshwara or an Adept come? Religions are silent about the process of Involution. It seems a lot of preparation must have gone in with minute care for the evolution that is going on at present on a very vast scale in our Solar System. We do not know any details of such preparation that are going on in other solar systems which number about billions in this Universe. So let us confine ourselves to our Solar System about which Occultism has revealed some facts which may be pondered over from a scientific approach.

Our Solar Logos started His preparatory work. He earmarked in the place so much of the matter of space which existed in the kosmos. He drew round Himself a sphere of irradiating Matter as the field of future Universe flashing with unimagined splendour thus conditioning Himself. This sphere of matter is called the Primary Substance ( Mulaprakriti ). This formed the First Plane or otherwise known as Adi plane of matter. He then projected from His Centre ( Point ) His three fundamental expressions of Consciousness in three directions to the circumference of the Circle of Matter which He had earmarked for his System of Manifestation. These are His Will, Wisdom & Activity Aspects, the divine Triad or Trinity. This



is the ' Pratyag Atma ', the ' Inner Self '. Then returning to His Centre (Point) He manifested three aspects at each place of contact with the circle (sphere) : Sat (Existence pertaining to Activity characteristic of Consciousness), Creative Mind, the Brahma of Hindus, the Holy Spirit of Christians and Chochmah of the Kabbalists; Chit ( Wisdom pertaining to the Wisdom expression of Consciousness ), the preserving order, Reason, Jnana, the Vishnu of the Hindus, the Son of the Christians and the Binah of the Kabbalists; and thirdly, Ananda, the dissolver of forms, the Will, Ichchha, the Shiva of the Hindus, the Father of the Christians and the Kether of the Kabbalists. Each of these aspects are called by the term ' Logos '. The will aspect is called the First Logos, the Wisdom aspect, the Second Logos and the Activity aspect, the Third Logos. Thus appear three Logoi, three Beings. Hence every manifestation of God is spoken of as Trinity. He thus divided Himself into Self and Not-Self (His contact with Matter) and His divine Activity with the Not-Self began. The effect of the above three aspects as responded to from the side of Matter are the following : The Bliss aspect ( Ananda ) or the Will imposed on Matter, the quality of Inertia-Tamas, the power of resistance, stability and quietude; the aspect of Activity ( Sat - Brahma - Creative Mind ) gave the Matter its repositiveness to action - Rajas, mobility; Wisdom ( Vishnu ) gave it rhythm, Satva, Vibration, harmony. It was thus by the aid of Matter, thus prepared, that the Aspects of Logic Consciousness could manifest as Beings. The three qualities of Matter, inertia, mobility and rhythm are corroborated by Modern Science.

He then manifested Himself by drawing apart Spirit and Matter ( Self and Not-Self ) by differentiation. The Unmanifest, the First Logos, generated the Form through Matter necessary for the Second Logos. He thus became the Second Logos— The Centre ( Point ) became a line. The Second Logos took His birth in the Second plane (Anupadaka plane) of matter separating Himself by a rarest film of matter covering Him. Along with the Second Logos the Units of Consciousness, the Monads, myriads of them as germ-cells in an organism for whom evolution in matter, the field of a universe to be prepared, were also separated off as individual entities. But the Monads had the same triple aspects like their Father, the First Logos, Will, Wisdom and Activity though divided by a thin veil of matter. But the younger sons, the Monads had none of the powers like their Elder Brother, the Second Logos or their Father, the First Logos, capable of acting in matter denser than that of their own plane (Second plane-Anupadaka ) and lived in their own plane with their roots of life in the Adi( First plane) as yet without a vehicle. There they remained while the Third Logos began the external work of manifestation, the shaping of the objective universe. He put forth, into matter, to fashion it into materials fitted for the building of the vehicles which the Monads ( Units of Consciousness ) needed for their evolution. But in this work, He ( Third Logos ) did not lose His marvellous Individuality; 'having pervaded this whole universe with a portion of Myself, I remain' was His capacity and He was not therefore lost in preparing the field. The Centre ( the Point ) with its line revolving with it vibrated at right angles to the former vibration, and

thus was formed the cross, still within the circle ( bosom of His Father ) taking its abode in the Second plane ( Anupadaka ) proceeded now from His abode to manifest as Creator ( Brahma ), the Active Cross ( Swastika ), outside the two highest planes, the third plane ( the Atmic plane ).

He created first Atoms to prepare the field of manifestation. The formation of these atoms had three phases, firstly, the fixing of the limit within which the ensouling life, the Life of the Logos in the atom, shall vibrate. This limiting and fixing of the wave length of the vibrations, is technically called the ' divine measure ' ( tanmatras ). This gives to the atoms of the plane their distinctive peculiarity. Secondly, the Logos marked out according to the divine measure the lines which determine the shape of the atoms, the fundamental axes of growth, like the axes of crystals ( tattvas ). Thirdly, by the measure of the vibration and the angular relation of the axes of growth with each other, the size and form of the surface, the surface wall of the atom is determined. Thus in every atom, we have the measure of its ensouling life, its axes of growth and its enclosing surface.

Of such atoms, the third Logos created five different kinds, for planes one below the other, namely the third, ( Atmic ), fourth ( Buddhic ), fifth ( Manasic ), sixth ( Astral ) and seventh ( physical ) implying five different vibrations and each kind formed the basic material of a plane; each plane, however various in the objects in it, had its own fundamental type of atom, into which any of its objects might ultimately be reduced.

In all these different atoms the oversoul of the system is enshrined. It is not to be imagined as dead matter, it is pulsating with life, the life of the First Logos, the Pratyag Atma.

The atoms of the Primordial Matter form the first sub-plane of the First Plane, Adi. These atoms joined together to form molecules, molecules further joining together to form more complex molecules and so on till six sub-planes of the First Plane below the first sub-plane of the Atomic matter were formed. Now came the forming of the atoms of the Second plane, Anupadaka. The measure and axes of growth of these atoms were already fixed by the Third Logos. Some of the atoms of the Adi plane drew round themselves a shell of the combinations of their own lowest sub-plane, the seventh sub-plane; the Spirit plus its original shell of kosmic matter ( Mulaprakriti-Primordial substance ), or the atom of the first plane, is the spirit of the second plane, and permeated the new shell formed out of the lowest-grade combinations of itself. These shells, thus ensouled, were the atoms of the Anupadaka or the Second Plane. By the ever more complicated aggregations of these the remaining six sub-planes of the Second plane were brought into being. And so on, till seven planes and their respective sub-planes were brought into formation. It will be noticed thus that the Spirit of Atmic plane or Third plane is clothed in two shells, the Spirit of the Buddhic plane or the fourth plane, in three shells, the Spirit of the Mental plane, the fifth plane having fourfold sheath, that of the sixth or the Astral having fivefold and that of the physical or the seventh plane, sixfold sheath. In all these planes the Spirit is regard-

ed as Spirit with all its sheaths save the outermost. It is this involution of Spirit which makes the evolution possible. Truly then may we speak of 'Spirit-Matter' every where.

It may be noted here that each plane has its first sub-plane formed out of the atoms of that plane. It is important also to remember that the planes are interpenetrating and the corresponding sub-planes are directly related to each other and are not really separated from each other by intervening layers of dense matter. Now this relation is a most important one, for it implies that life can pass from plane to plane by the short road of communicating atomic sub-planes and need not necessarily circle round through the six molecular sub-planes before it can reach the next sub-plane to continue its descent.

This work of Third Logos is usually spoken of as the First Life-wave. Some writers on Theosophy have called this the Material Evolution. Then began the activity of the Second Logos, Vishnu, the Builder and Preserver of forms, the pouring out of wisdom and love, wisdom needed for the organisation of evolving of forms and love, the attractive force needed for holding them together as stable though complex wholes. His work is the work of giving qualities to matter that may be likened to the formation of tissues of the future body. The Second Life-wave rolled through plane after plane imparting its qualities to that seven fold-*proto* matter.

When this stream of Second Logic Life poured forth into the five-fold field of manifestation, it

brought into activity the Monads, the Units of Consciousness, ready to begin their work of evolution, to clothe themselves in matter. Actually the Monads do not go forth, but send their rays of life into ocean of matter and therein appropriate the materials needed for their energizing in the universe. In this they are aided by the Devas from a previous universe who have passed through similar experience. The Devas guide the vibratory wave from the Will-aspect ( of the Monads ) to the Atmic atom ( third plane atom ), from the Wisdom-aspect ( of the Monad ) to the Buddhic matter ( fourth plane atom ) and the vibratory wave of Activity-aspect ( of the Monad ) to the Manasic atom ( Fifth plane atom). Thus they ( atoms ) became Atma-Buddhi-Manas. The Monad now is in the world of manifestation, that is, the Primordial Triangle ( which is in the Second plane ), the three-faced Monad of Will, Wisdom and Activity, reflects itself in the lower triangle, Atma-Buddhi-Manas. This lower triangle is called the ' Heavenly Man '. Here is the mystery of the Watcher, the spectator, the actionless Atma ( Sakshicheta Kevalo nirgunasya ), who abides in his triple nature on his own plane and lives in the world of men by His Ray which animates His shadows, the fleeting lives on earth, first feebly and later with ever increasing power. This is the Jivatma, the Jivatma or the Monad in space and time and while the Monad in its plane is the Monad in eternity. In course of time, the content of the Monad Eternal is to become the extent of the Monad temporal and spatial. But the Jivatma which is the Monad in the five-fold universe cannot himself commence at once any separate self-dictated activity until there is

a body built on the lower planes. The birth takes place at the formation of the Causal Body, when the 'Heavenly Man', Jivatma, is manifested as an infant Ego, a true individuality, dwelling in body on the physical plane. Until the vehicle on the lowest plane is ready all is a preparation for evolution; it is termed as 'Involution'. The evolution of the consciousness must begin by contact by its outermost vehicle. Until such time the Second Logos shapes, nourishes and develops the 'Heavenly Embryo' corresponding to the antenatal life of a human being.

The Second Logos coming down to the fifth plane flooded the manasic atoms of the Monads and other atoms of the first sub-plane of the fifth plane. These atoms which were vivified and ensouled by the Second Logos are called Monadic Essence excluding the atoms attached to the Monads. The atoms attached to the Monads are called 'permanent atoms'. The Monadic Essence of this plane are capable of responding to vibrations and are thrown into combinations to active thoughts: abstract thoughts in subtler matter, and concrete thoughts in the lower. The combinations of the second and third sub-planes of this region constitute the 'First Elemental Kingdom'; the combination on the four lower sub-planes constitute the 'Second Elemental Kingdom.' Matter held in such combinations is called 'Elemental Essence' and is susceptible of being shaped into thought forms. The Monadic Essence is atomic while Elemental Essence is molecular in constitution.

the plane of water, individualised sensation of desire. The Devas linked the Jivatma attached ' permanent atoms ' of the fifth plane to a corresponding number of atoms on the sixth plane ( First sub-plane of the sixth plane ) and the Second Logos flooded these and the remaining atoms of this plane. Those other atoms became the monadic Essence of the sixth plane. On each sub- plane in this plane the Monadic Essence is thrown into combinations fit to express sensations. These combinations constitute the Third Elemental Kingdom and the matter held in such combination is called Elemental Essence, capable of being shaped into desire forms.

The Life-wave then rolled on to the Seventh plane, the Earth plane, the Physical Plane of individualised activities and actions. As before Jivatma attached ' permanent atoms ' of the sixth plane were linked to a corresponding number on the seventh plane ( first sub-plane of the seventh plane ) and the Second Logos flooded these and other atoms of this plane. The remaining atoms of this plane became the Monadic Essence. The Life-wave again passed onwards forming on each sub-plane combinations fitted to constitute physical bodies, the future chemical elements, as they are called on the three lower sub-planes.

Thus the materials prepared by the Third Logos were woven by the Second Logos into threads and into cloths of which future garments - the subtle and denser bodies will be made. As one theosophical writer puts it, with the work of the Second Life-



wave starts the Biological evolution.

Further the Second Logos gave forth, during His stage of descent, evolved beings, at various stages of development, who form the normal and typical inhabitant of these three kingdoms: First Elemental Kingdom, (2nd and 3rd sub-planes of the fifth plane); Second Elemental Kingdom (4th, 5th, 6th & 7th sub-planes of the fifth plane ) and Third Elemental Kingdom ( 2nd to 7th sub- planes of the sixth Plane ) and the Elemental Essence of the 2nd to 7th sub-planes of the Seventh plane. These beings were brought over by the Second Logos from a preceding evolution and were sent forth from the treasure house of His life to inhabit the planes for which their development fits them and to co-operate with His and later with man, in the working out of His scheme of evolution. Various religions recognise the fact of their existence and of their work. In sanskrit they are called ' Devas ' – the Shining Ones. In Theosophy they are called Elementals, a fitting name because of their habitat ( Elemental Kingdoms ) and of their connections with the five ' Elements ', Aether, Air, Fire, Water and Earth. These beings form a vast host, ever actively at work, labouring at the elemental essence to improve its quality, taking it to form their own bodies, assisting human egos on the way of incarnation in building their new bodies. The less advanced the ego, greater the directive work of the Deva, with animals they do almost all the work and practically all the work with vegetable and mineral kingdoms.

Man's concentration on material interests, neces-

sary for evolution has shut out the working of the Elementals from human waking consciousness; but this does not, of course, stop their working, though often rendering less effective on the physical plane.

Thus a vast work of preparation is accomplished before anything in the way of physical forms and a vast labour at the form side of things before embodied consciousness has been put by the Second Logos and His Shining Ones.

The downward movement is over and now the upward journey starts. Now the real evolution begins. Occultism or Theosophy envisages seven kingdoms of Nature instead of the four kingdoms of the modern scientists. They are the three Elemental Kingdoms mentioned already and the Mineral, Vegetable, Animal and Human while modern scientists speak of the later four kingdoms of nature. The first three kingdoms are of great help in bringing about the direct relationship between the physical and Astral and Mental worlds. Therefore the physical sense organs are able to convey the pictures of the physical world to the mind through the screens of Astral and Mental stuffs.

With the coming in of the Mineral Stage of evolution, the evolution of life and forms and the evolution and development of consciousness start. As the forms evolve, the consciousness also evolves. Consciousness evolves more and more as the stage of evolution reaches the Human Kingdom. Samarth Ramdas speaks of the 84 lakhs forms which help in the development of consciousness. The idea of developing consciousness is to develop the capacity of Monad to control higher

and higher planes of matter. Upto the stage of Human Kingdom there is the 'group soul' activity. It is a collective form of mind in the unfoldment of Mineral, Vegetable and Animal Kingdoms. A 'Group-soul' is a collection of permanent triads, in a triple envelope of monadic essence. They first show themselves as vague, filmy forms, one in each stream of the Second Life-wave, on the mental plane, becoming more and more clearly outlined on the astral plane, and yet more so on the physical. They float in the great ocean of matter as balloons might float in the sea. We see also three separate layers of matter forming an envelope, which contains innumerable triads. The innermost of these layers consists of physical monadic essence; that is, the layer is composed of atoms of the physical plane, ensouled with the life of the Second Logos. The Second or the mid layer of the 'Group-soul' is composed of astral monadic essence, and the third, the outer one, of the units of the fourth sub-plane of mental matter. This triple envelope is the protector and nourisher of the triads contained within it as the child is nourished by the life-streams of the mother. They develop by dividing and sub-dividing constantly, the contents of each division and sub-division decreasing in number, as evolution goes on, until at last a 'Group Soul' encloses but a single triad. During the mineral evolution, the habitat of the Group-soul may be said to be that of its densest envelope, the physical; its most active working is on the physical plane. As its contents pass onwards into vegetable kingdom, and ascend through it, the physical envelope slowly disappears – as though absorbed by the contents for the strengthening of their

etheric bodies-and its activities are transferred to astral plane, to the nourishing of the astral bodies of the contained triads. The emotional activities are seen therefore in plant life. As these develop yet further and pass into animal kingdom, the astral envelope is similarly absorbed, and the activity of the Group-soul is transferred to the mental plane and it nourishes the incubate mental bodies and shapes them gradually into less vagueness of outline. So the mental activity develops in the animal kingdom. Here in this kingdom, the mind evolves. When the Group-soul contains but a single triad, and has nourished this into readiness for the reception of Monadic energy, the mental envelope gradually disintegrates into the matter of third mental sub-plane to form the Causal Body.

In the preceding paragraphs it has been said that the Monad Eternal becomes Monad temporal by way of reflection as Atma - Buddhi - Manas, the Jivatma, for the purposes of manifestation. It has not yet come in contact with the physical plane of matter; it is still at the mental plane. After a long preparation for the external activities a tiny thread, like a minute rootlet, sheathed in golden-coloured Buddhic matter, protrudes from the Buddhic plane downwards. This thread anchors at first on the fourth sub-plane of the mental plane, round which gather aggregations of Elemental Essence of the Second kingdom to form a stable centre for acquiring certain qualities connected with thinking. This will be the store house for all the mental experiences which the Jivatma and indirectly the Monad, undergoes during many a human incarna-

tions. Now the tiny thread of buddhic ensheathed life, with its attached mental unit or stable centre, pushes downwards to the desire-plane (Astral World) and attaches itself to a single astral atom, adding this to itself as its stable centre on the desire-plane. Round this gather the Elemental Essence of the Third Kingdom. This will serve as a store house for all the desire experiences which the Jivatma and indirectly the Monad, undergoes during many a human incarnations. Once more the process is repeated; when the great wave has travelled onwards into the physical plane, the tiny thread of buddhic-ensheathed life annexes a physical atom, adding this itself as its stable centre on physical plane to act as a store-house for all experience in the physical-plane.

After the disintegration of the physical body this physical permanent atom remains having stored all the experiences of the ever changing conglomerations of the physical body during a period of incarnation and remains asleep while the Jivatma is living through the experiences in other worlds till another body is given birth to during the next incarnation. It helps the Lipikas or the Lords of Karma in building up a new body with its experiences. This is even so with the Astral permanent atom and Mental permanent unit. This Thread has been called the Sutratma, Thread-Self, because the permanent particles are threaded on it as 'beads on a string.' It is applied to the reincarnating Ego, as the thread on which many separate lives are strung.

This mechanism of Sutratma, devised by the

Jivatma, to undergo experiences of the temporal worlds is in its undeveloped state yet as it has not yet started its experience. The time has come now for the Group-soul for individualization. The Ray from the Monad glows and increases, assuming more the form of a funnel. This downflow of monadic life is accompanied by much increased flow between Buddhic and Manasic 'Permanent atoms' and the latter seems to awaken, sending out thrills in every direction. Other Manasic atoms and molecules gather round it, and a whirling vortex is seen on the upper sub-planes of the mental plane. A similar whirling motion is seen in the cloudy mass surrounding the attached mental unit enveloped in the remaining layer of the 'Group-soul'. The layer is torn asunder and caught up into the vortex above, where it is disintegrated and the Causal Body is formed, a delicate filmy envelope, as the whirlpool subsides. This downflow of life, resulting in the formation of Causal Body, is called the 'Third Life-Wave', and is properly ascribed to the First Logos, since the Monads come from Him and represent His triune life. The causal Body once formed, the Spiritual Triad, The Jivatma, 'Heavenly Man' has a permanent vehicle for further evolution, and when Consciousness becomes able to function freely in the vehicle, the Triad will be able to control and direct, far more effectively than ever before, the evolution of lower vehicles. The Monad is now, in a very real sense, born on the Physical plane, but still He must be regarded as a babe there, and must pass through immense period of time before his power over the physical body will be anything but

infantile.

This is said to be the third outstanding achievement in the earth's unfolding history, the first two achievements being the Material and Biological evolution. A proper vehicle for the Divine Man, the Monad, is provided and henceforth the journey is in the unfoldment of Consciousness. Julian Huxley, a great Biologist of modern times, accepts this fact that there is no more evolution in forms but only the development of mind in man, in developing an altruistic nature. Here at this stage ends the Biological evolution and the Spiritual Evolution begins.

Modern science and even as a matter of fact religions give no idea as to how human kingdom got evolved. There is a great gap between the animal kingdom and the human kingdom. Scientists are in search after the missing link. According to Theosophy, the physical body of man has not evolved from the physical bodies of animals, as assumed in the theory associated with the name of Darwin. 'It seems that the evolution of the animal bodies is not to provide in the ultimate stage a physical vehicle for the Monad, the Divine Self, but only to prepare a mental vehicle in which individualization could take place. The evolution of animal bodies takes place to bring the 'Group-soul' to a particular level of development and it is in this highest form of the 'Group-soul' which is mental in nature that individualization takes place. And this individualized soul then incarnates in a human body derived from human parents. The

original human bodies were evolved by a long and peculiar process discussed in ' The Secret Doctrine '. I do not go into those details here. It is enough for us to remember that ours are not in continuation of the series of bodies evolved in the animal kingdom. There is a break in the evolutionary chain of bodies on the physical plane which has puzzled the scientists' ( ref: Man, God and the Universe by I. K. Taimni, P. 385 ).

We shall now pass on to another phase of evolution, the spiritual evolution of man. The Divine Self has come to reside in the human form. The human form has seven sheaths or bodies thus proclaiming the septenary constitution of man. Each body is a living thing and with consciousness of its own and the collective consciousness of these bodies operate with the consciousness of the Divine Self. He is to realise Himself and should review the consciousness and activities of each one of them objectively and know them all for what they are.

These bodies can be divided into two categories: three immortal, Atmic, Buddhic and Causal having the predominant characteristics of will, love and knowledge respectively and four mortal bodies: mental, astral, Pranic and physical having the qualities of thinking, feeling, maintaining life, and acting respectively. Besides the Divine Self has two types of existences: one, the physical existence and other, the post-mortem existence. Both these existences are very essential for the Divine Self to get greater and greater



mastery over the mortal bodies and enrich its immortal bodies by widening their capacity for expressing the Divine Power and Consciousness. Thus it is said that the existence of man is 'continuous, unbroken unbreakable, unborn, eternal, ancient and constant.'

The physical existence is a period of schooling for the Monad and the post-mortem life is a purgatorial period, a period of purification, improvement and assimilation. Two great Laws of nature play a prominent role in these two existences: The Law of Reincarnation and The Law of Karma. The Law of Reincarnation works through heredity. Heredity is nature's plan for the evolution of man's body and the evolution of man himself. It brings a vision of the conscious existence of remote past to distant future of one's glory. We are our ancestors past, present and future and it is one of hope, enthusiasm, incentive to action and to individual effort. On the other hand, Karma is law of opportunity. To every action there is equal and opposite reaction (Newton's Third Law of Motion). Karma has its reaction in the three temporal worlds, the physical, astral and mental. Our activities have an immediate reaction on our own bodies, physical, astral and mental. Our character is based on these reactions. Secondly, they have a reaction on others. As the Biblical saying goes, "be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap". This reaction may be immediate or deferred—it may be deferred till another reincarnation. One cannot plant thistles to grow grapes. It is a law to give us hope and encouragement and

provide us many an opportunity for our progress.

These laws are helpful in getting rid of illusions of life by purifying the polluted life mixed with matter. To realise the unsullied life, a pure life, free from any traces of matter or in other words the attainment of Self Realisation, Yoga Darshan of Patanjali has placed before us a scientific approach. For he says Realisation comes by stages. One who is realised is called a Perfect Man, The Master or Sadguru. The Perfect Man exists. According to a sufi work there are 350 Perfect Men looking after the welfare of this Globe. ' Sadhana Chatushtaya ', ' At the feet of the Master ', a work by J. Krishna Murty, places before us certain guidelines for laymen to proceed on the Path of Perfection. They are : 1. Viveka, Discrimination, 2. Vairagya, Desirelessness ( non-attachment ), 3. Shadsampatti, six points of conduct : a. self-control as to mind, b. self-control as to action, c. tolerance, d. cheerfulness, e. one-pointedness and f. confidence and 4. Mumukshatva, Love.

An aspirant for spiritual progress is usually guided by one of the Masters. Occultism tells us that there is a White Brotherhood, an Association of Sadgurus and Initiates, whose membership is confined to Perfect Men and Initiates. They are the custodians of spiritual wisdom and Nature's secrets. It is Their Inner Government that controls the Material, Cultural and Spiritual progress of our world and other worlds. It is under their inspiration only many an epoch making awakenings take place in our world. Deserving men,

by their efforts and training, can only enter the membership of the White Brotherhood and by great attainments in the field of spirituality, can hold an office in the Inner Government of the world. An aspirant who desires to join the White Brotherhood first by his efforts should draw the attention of one of the Masters. He is made then a probationary pupil of the Master. This is done by developing required good traits and qualities as give out in 'At the Feet of the Master'. In the next stage he is made an 'Accepted Pupil' after certain trials and then in the next stage he is made the 'Son' of the Master; this is also achieved by further efforts in spiritual advancement and finally he is made an Initiate. This is one of the outstanding achievements in man's life. It is said that the whole Nature rejoices when a man achieves Initiation. After this first Initiation man no longer needs any help from outside in his progress. He guides his own evolution. After the first Initiation man has to undergo four more Initiations to achieve Perfection. At each of these further Initiations man has to pass through several hurdles in the form of overcoming many of his minor faults. Thus after going through the fifth Initiation he becomes Perfect, a Sadguru. This is another landmark in the history of Evolution and in man's existence. For this Globe 8 Initiations are the limit. We do not know the details of other three great Initiations, the sixth, seventh and the eighth. Different religions speak of the first five Initiations in different terms. Christianity uses the terms, Virgin birth, the Baptism, Transfiguration, the Crucifixion, the Resurrection and Ascension, while Hinduism uses the following terms, Kutichaka, Bahudaka,

Hamsa, Paramahamsa, and Atita; and the Buddhists, Sotapanna, Sakadagami, Anagami, Arhat, and Asekha. Above these Asekhas are the Chohans who have taken the sixth Initiation. Above them come the Mahachohans, Manus and Bodhisatvas who have taken the seventh Initiation. Then come the Pratyeka Buddhas, who have attained the 8th Initiation and who become the next Lords of Mercury. And above them stands the Sanatkumar Who has attained the ninth Initiation, Who is the 'Eternal Virgin Youth', Whose body is not born of any woman but is made of Kriyashakti. He is the Lord of this Globe and who is not an Adept of this world and He came 6½ million years ago to take charge of the evolution of this earth after humanity was transferred from the Moon Chain. Along with Him work the other three Kumaras and the four form the four Kumaras of Pauranic fame, called the glorious four, the Head, the Heart, the Soul and the Seed of undying knowledge. Above the Kumaras is the Silent Watcher Who watches and waits behind them and He has gone through the 10th Initiation. This is the 'Hierarchy' of our Globe and this is the Great White Brotherhood. This is the Living Body which contains the Life-energy of the Solar Logos, the Grand Lodge above. Its Mighty Officers labour noon to noon without ceasing. The Adepts work in true hierarchical order according to the qualifications, each having His work in the Great Divine Plan, the Plan of the Solar Logos which is a great secret. The Lord of the world, the Bodhisatva and the Mahachohan form the representation on this globe of 'The Great Triangle' Shiva, Vishnu and Brahman Aspects.

How many Initiations are there still further one cannot say at present. But this much we can say that there is no end to one's spiritual progress and in the widening of one's consciousness. We must turn inwards to realise more and more life, first with the temporal, then the spiritual and above the spiritual, the Divine. First we realise the reality of our own Self, then the Reality of our Lord (Sanatkumara), then the Solar Logos, then the Cosmic Logos and finally the Absolute. So our potentiality of knowledge is unending and also the progressive flights of steps, one has to climb on the Path of Spiritual progress.

With an interesting query I want to close this lecture. What is Liberation then? Is it the Liberation from personality? Liberation from Individuality? Liberation from Monadic State (Divine Self) to become a Solar Logos, Who is one among His billions of Co-Brothers working in this Universe? Is it the Liberation from the Solar Logos to become a Cosmic Logos? And finally is it the realisation of ourselves to be one with the Absolute? Is this the Summum Bonum of Existence?

# **THE CONCEPT OF PARAMA PURUSARTHA ( SUMMUM BONUM )**

**In Visistadvaita**

*By*

*Prof K S Narayanachar*

Viṣiṣṭādvaita, being a Philosophy of Religion, comprehends within itself the concepts of Tattva, Hita and Puruṣārtha in an organic relation among themselves. The transition of a student of Vedānta, here, from the stage of a Jijnyāsu to that of a Mumukṣu is both logical and smooth. Metaphysics leads to Ethical Religion on its own, in this case. The knowledge of Brahman culminates in a full-fledged Experience of Brahman ultimately. (Brahmavit āpnoti param. Tait, Up. II-1.)

This is a definite advantage in this system of thought against the disadvantages in many others. On the one hand, Absolutistic thought, claiming to be 'pure philosophy', is so much preoccupied with finding

reasons to explain away the so called 'phenomenal world' including even God as the Highest Appearance, that it is compelled in the very next breath, to account for the stubborn facts of Religious Experience and the irresistible ( ? incurable ) thirst for it, as also valid (albeit on another plane of Reality,) in an eclectic manner, for the so called 'dull-witted' persons. There is thus an unavoidable clash between metaphysical Truth and Values of Ethics and Religion, perpetually, in any kind of Absolutism. Dr. S. Radhakrishnan points this out when he writes:

" Philosophy has its roots in man's practical needs. If a system of thought cannot justify fundamental human instincts, and interpret the deeper spirit of religion, it cannot meet with general acceptance. The speculations of philosophers which do not comfort us in our stress and suffering, are merely intellectual diversion, and not serious thinking... The Absolute remains indifferent to the fear and love of its worshippers and for all those who regard the goal of religion as the goal of philosophy— to know God is to know the Real—Śamkara's view seems to be a finished example of learned error. They feel that it is as unsatisfactory to natural instincts as to trained intelligence... Śamkara does not deal justly with the living sense of companionship which the devotees have in their difficult lives. " <sup>1</sup>

On the other hand, in systems of thought that claim to be exclusively Ethical, such as Buddhism and Jainism, there is the well known aversion and even

opposition to Metaphysical considerations. One becomes a 'mumukṣu' here, (whatever the sense of it may be,) without ever becoming a 'jijnyāsu' in the fullest sense of that term, with the necessary consequence that an antimetaphysical bias is an unavoidable foundation of many such systems, whether concealed or open. The irrepressible human thirst 'to know' is an eternal challenge to these Ethical Creeds.

Viṣiṣṭādvaita as a system of thought keeps clear of these extreme positions. The Highest Good is not worth attaining if it is also not Real in the same sense and the same degree. Brahman who is 'Satyasya Satyam' is also 'Paramam Sukham'<sup>2</sup> or 'Atyantikam Sukham.'<sup>3</sup> Any upsetting of this balance between The Real and The Good is detrimental to sound thought.

To say that Mokṣa is the Summum Bonum of life is the common position of most schools of Indian thought, excepting the Cārvākas. But behind this superficial impression there are fundamental differences in the conceptions of Mokṣa, depending on the conception of Reality of the 'process' of life, the Nature of the Individual, Nature of 'the other world, and the status of Ethical and Religious Values as Real, etc. It is this aspect of Viṣiṣṭādvaita that forms the theme of the present paper.

In a brief statement of the Viṣiṣṭādvaitic position, in contrast with those of others on these questions, we may note the following:-

(1) All life is a Real Process whereby Individual



Souls are moving towards the fulfilment of their Being (Swarūpāvirbhāva), from an initial state of being mere 'potentials' (Sūkṣma), in The Primordial Nature of God. This is the meaning of Creation, which is the expression of God's 'urge' ( Saṁkalpa ) causing a change in His Body( comprising the sentient and insentient elements) from the Primordial or Conceptual Nature (Kāranāvasthā) to the Consequent or Actual Nature ( Kāryāvasthā ). There is nothing smacking of a 'barren rehearsal' (Kapata Nāṭaka) in this process as is made explicitly clear by Śrī Rāmānujā.<sup>4</sup> Refuting such an argument, Śrī Rāmānujā points out that in that case God would be pictured only as mad to undertake a meaningless activity.

At the same time, this Real Process of life is not a mere mechanical and blind execution of a predetermined and predestined plan on the part of God, as in Dwaita, so that Mokṣa may have a triple meaning to three kinds of Individual Souls—the potential Sātvika, Rājasa and Tāmasa souls becoming respectively Paripūrṇa in their predetermined Natures, reaching Eternal Heaven, Eternal Transmigration and Eternal Hell respectively. Apart from being an unwarranted over-interpretation of the Brahma Sutra : " Anāvṛtti-śabdāt Anāvṛtti-śabdāt " ( and the corresponding Śruti Vākya<sup>5</sup>, ) this trichotomising of the concept of Summum Bonum has Ethically no purpose to fulfil, as there is no inducement here for the Individual on the downward path to stop it and pursue the upward path of Puruṣārtha. In fact nothing can prevent it, as it is inevitable here. Prof. B. N. K. Sharma justifies

this by dubbing any desirable change as a kind of 'alchemy' in which Sri Madhvācārya does not believe<sup>6</sup>. We may as well ask, then, whether injunctions in the Śāstrās prescribing a virtuous life are necessary at all for the Sāttvikās, as they are by their very constitution destined to the Heaven one day or the other. The spirit of choice and adventure implying risks and hazards accounting for the element of Responsibility in Puruṣārtha is almost totally lacking here. For what is Puruṣārtha minus a sense of achievement? Process becomes here merely passive without the necessary freedom for activity and achievement on the part of the individual soul.

Viśiṣṭādvaita keeps clear of these extreme positions of Illusionism and Determinism.

(2) The conception of Individuality (Jīvātman) is the very hinge of the solution to the complex problems raised here. The Jīvātman is not Brahman under delusion, on the one hand, as in Advaita. Hence Puruṣārtha is not a mere negative achievement of 'realising' the original perfection supposed to have been lost for a while. Sādhanā in Viśiṣṭādvaita is more than a matter of mere Epistemology, as it involves Activity which is ontologically Real. On the other hand The Jīvātman is never so completely, irretrievably lost, enmeshed in the impurities of life, as to feel helpless for ever. These points require some detailed clarification here.

(3) The Jīvātman is defined in Viśiṣṭādvaita in terms of Activity, unlike in Advaita where he is in

Reality a mere ' witness ' and in Dvaita where he is a mere puppet. The following instance from Śrī-Vedānta Deśika will suffice.

बोद्धा कर्ता च भोक्ता दृढमवगमितः प्रत्यग्र्यः प्रमाणैः  
कर्तृत्वाभाववादे स्वयमिह भगवान् आन्यपर्यत्वगायत् ।  
कर्ता शास्त्रार्थवत्त्वात् कृतिषु स पराधीन आभाषि सूत्रैः  
चित्रैः कर्मप्रवाहैर्यतन विषमता सर्वतन्त्राविगीता ॥  
तत्त्वमुक्ताकलापः , जीवसरः- 8

That the Jīvātman (Pratyagartha) Is Knower, Doer and Experiencer (of joys and sorrows) is firmly established by all evidences. One may ask whether there are no passages in Gita to the opposite effect.(what about XIII-20 which attributes Doership only to Prakṛti and Bhokṛtva to Puruṣa? 7 What about V-14 which attributes activity only to Swabhāva and not Jīva ? etc. ) It must be remembered that the purport of such passages in the said contexts is not to deny Doership or Responsibility to Jīvātman but to emphasise them further on the contrary. While Doership is invested in The Jīvātman he is under immediate temptations of all kinds due to Trigūṇātmikā Prakṛti on the one hand, and under the benevolent Inspiration from The Bhagavan, the Sarva Prēritā on the other. This only increases the responsibility of the Jīva further. What is denied is the concept of Kevala Kartṛtā<sup>8</sup> as there are other conditions of action, four among them being most important. Even the Brahma Sūtrās can speak of The Jīvātman's Agency being grounded in God ( Parādhīnatā ), only after admitting in the first instance that he is the responsible principle for Individual

Activity (Karma ), taking various shapes<sup>9</sup>. In his own commentary on the above, called Sarvārtha Siddhi, Śrī Deḥika points out that the view maintained here successfully controverts both the Prima Facie views of " Mute Witness " and " Agency or Activity attributable to Inert Matter only " (maintained by Sāṅkhyans and Advaitins ). None of these functions—let alone all three of them— can be explained away easily. <sup>10</sup>

(4) Further, the Jīvātman has the necessary freedom for activity; for without this, Activity, ( which ought to be voluntary participation in function ), negates itself by becoming mere Passivity ( which is unwilling subjection to Process ), apart from rendering the Jīvātman as irresponsible for his activities and transferring them to the ' real ' doer behind these puppets. This has its own unavoidable impact on the concept of God, ( as in Dvaita. ). Puruṣārtha, in any normal, meaningful understanding, implies a conscious choice, and has to face its opposite of Apuruṣārtha at every stage of its achievement by the Puruṣārthin. Viśiṣṭādvaita has done exceptional justice to this basic Ethical requirement in its philosophical scheme. For, in contrast, in Advaita, in the last analysis, the Jīvātman who is identical with the Absolute ( and is yet not so as he does not 'know' it under 'inexplicable' circumstances, ) has theoretically unlimited freedom, (including the possibility of freedom of 'Self-Annihilation', as a recent professor on the subject maintains, ) though in practice this never happens. For the Absolute is Self-fulfilled, and has no use for it. Thus in

effect, Freedom is admitted on the paradoxical condition that it can never be used.

In Dvaita, Freedom is circumscribed by the narrow concept of Datta-Swātantrya, which is "freedom that follows the already determined Nature, and not freedom to achieve the Nature of one's own choice." In this case freedom that is 'given' has to be weighed against the other side of freedom that is 'taken away', in order to have a balance sheet of the scope left for the Jīvātman's choice. The 'only' choice left, can hardly be called 'choice' in any understandable sense of the term, unless one is responsible for it in one's own way. In Dvaita this happens because the concepts of Good and Evil and the nature of Inequality in the World-Process are the products of the Individual's ready-made Nature or his internal Constitution, (Swarūpa), while in Viśiṣṭādvaita the same are the consequences of morally responsible action, (Karmakṛta) on the part of Individuals who are yet to achieve their full constitution (swarūpa). There is no rigid tripartite classification of the Individuals here. It is possible here abundantly for an erring Individual to alter his course of life towards Paramapuruṣārtha, by conscious and painstaking efforts, as also for another on the upward path of Puruṣārtha to become wayward (bhraṣṭa) and degrade himself and suffer a fall, without bringing in Accidentality. There is indeed a greater gap between Dvaita and Viśiṣṭādvaita in this matter than seems to be usually presumed. <sup>11</sup> Śri Rāmānuja is explicitly clear in this matter repeatedly. The following is

a famous instance : answering the objection that God's Impellership (Prēritṛtva) denies the moral responsibility of the Individual, he replies :

“ The reply to this is as follows : The Supreme Spirit has bestowed equally upon all spiritual beings all that is required for activity or inactivity, for instance the capacity of spirituality, the capacity of activity, etc. He has become their substratum so as to enable them to accomplish this, and has entered into them as the principal to whom they are accessory, directing them by consenting. The spiritual being, whose capacities are so dependent on Him, performs of his own accord certain acts or refrains of his own accord from certain acts. But while observing the soul in its doings The Supreme Spirit Himself takes no sides. There all is sound.”<sup>12</sup>

Sri Varavara Muni, while commenting upon Sri Lōkācārya's Tattava Trayam, ( I- pieces 29 and 30 ) in the context of the concept of Individual Freedom, quotes the following :

हेयोपादेयताज्ञानमूलं ज्ञातृत्वमात्मनः ।

तत्तत्प्रहाणोपादान चिकीर्षा कर्तृताश्रया ॥

“ The Individual's Knower-hood originates from the knowledge discriminating between what is worth receiving or otherwise. Similarly the desire to do or give up doing ( right or wrong ) depends on the ( possibility ) of Doership. ” This is in elaboration of Sri Lōkācārya's earlier statement that ' to say that the Soul is knower is as good as saying he is also Doer and

Experiencer; as these (latter) are special forms or states of the activity of knowing.' <sup>13</sup> The desire to act ( cikīrṣā ) is consequent only on the knowledge of what is desirable or otherwise, (jnyānāvasthā viśeṣāh). In fact the transition of knowledge and its transformation into activity is indicated in the process denoted by words like : Jānāti, Icchati, Prayatate, Karōti. ( " knows, desires, makes efforts and finally does. " ) Thus Jijnyāsā ( the desire to know ) and Cikīrṣā ( the desire to do ), not merely do not have any inherent opposition between them, but, on the contrary, require each other for any full and meaningful understanding of the nature of Activity. The role of God in all this activity of the Individual is effectively summed up by Śrī Vātsya Varada Guru ( in Tattva Sāra, at 46 ) as follows :

आदावीश्वरदत्तयैव पुरुषः स्वातन्त्र्यशक्त्या स्वयं  
 तत्तज्ज्ञान चिकीर्षण प्रयतनान्युत्पादयन् वर्तते ।  
 तत्रोपेक्ष्य ततोनुमत्य विदधत्तन्निग्रहानुग्रहौ  
 तत्तत्कर्मफलं प्रयच्छति ततः सर्वस्य पुंसो हरिः ॥

God has given the 'power of freedom' (swātantrya śakti ) to all. The individual is thereafter personally responsible for knowing the desirable and the undesirable, for choosing the same, making efforts towards it and achieving it. God, in all this Individual process, in the capacity of Antaryāmin, first is 'indifferent' to the choice, then 'consents' to it and finally 'grants' it, as the Ground of the World-Process. Then follows impartially His Grace or Disfavour, depending on the chosen activity of the Individual. The judgement of God is thus entirely dependent on the initial choice

and effort of the Individual. ( चेतनस्य प्रथमप्रयत्नसापेक्षो हि भगवदनुग्रहो निग्रहो वा ) <sup>14</sup>

It will be well appreciated in this manner how the scope of Paramapuruṣārtha is well-grounded in the Viśiṣṭādvaita form of Vedānta as against others.

(5) It is also highly useful to know the full implications of the concept of Śeṣatva in this system for a fuller appreciation of what sort of Paramapuruṣārtha the Individual is capable of; i. e. the full implications of the highest kind of Activity he is capable of in the scheme of things.

The individual Soul is an amṣa<sup>15</sup> of Brahman, related to Him 'internally', in the Aprthaksiddha manner <sup>16</sup>, organically. This is often denoted as 'the body-soul relationship'. ( Śarīra-Śarīri Bhāva. ) By 'body' Śrī Rāmānuja means :

यस्य चेतनस्य यद्द्रव्यं सर्वात्मना स्वार्थे नियन्तुं धारयितुं च शक्यम्  
तच्छेषता एकस्वरूपम् च तत् तस्य शरीरमिति शरीरलक्षणम्  
आस्थेयम् ॥ ( श्रीभाष्यम् - II - i - 9 )

' Any material, which, with all its potentialities, is always, entirely, capable of being controlled and supported by an Intelligent soul, for its own sake, and whose essential nature is solely to glorify that Intelligent soul in a manner subservient to it, - such ( material ) is the body ( of that Intelligent soul. ). This is the definition of 'body' accepted."

The 'body' belongs to the 'soul', inalienably, inseparably, organically. The 'good' of the body lies



in the 'good' of the soul, and they have but one common purpose, being countable as but 'one' (Viṣiṣ-ṭaikya ) entity, in their totality, in the Sāmānādhikarāṇya relation. They have a reciprocal relation, enjoying equal ontological status, although functioning differently, in a di-polar manner.

The advantage of this concept of Śeṣatva over that of mere Dāsatva can be illustrated with an analogy. The 'body' of a man serves him in a manner different from, say, his coat. The coat can be given away to another man – i. e., it may not always serve any particular 'wearer', as it is not inalienably bound to him like his body. But the body is meant exclusively for the self – glorification of the indwelling soul, and cannot be exchanged for another's body. Even when bodily service is lent to another man, the indwelling spirit has to sanction it and this is also a kind of self-glorification. This is why Śrī Rāmānuja defines a Śeṣi (Principal), and a Śeṣa (accessory) as follows :-

“ परगतातिशयाघानेच्छया उपादेयत्वमेव यस्य स्वरूपं स शेषः  
परः शेषी ॥ ” (Ved. Sam)

“ The accessory is in essence that which admits of application to, or which has its use for, another term in as much as it serves to support the transcending importance intrinsic to that other term that constitutes the Principal. ” <sup>17</sup>

There is nothing smacking of the evils of a feudal, master –slave relation here, as Śrī Rāmānuja anticipates the objection and answers it himself :

“ Don't say that the Principal serves his own purposes even by maintaining his servant, for the servant too serves his own purposes in maintaining the the Principal. ” <sup>18</sup>

The idea is that the 'service' ( Kainkarya ) that the 'body' renders the Soul has a necessary corollary of self-fulfilment on the part of the ' body'. That is its only use, and its only function; to deny it is denying it its own existence and Puruṣārtha. There is no ' charity' of the body, or 'generosity' in its service for its own soul. Hence Kainkarya is always spoken of as sahaja and swarūpocita. <sup>19</sup> Hence in Viṣiṣṭādvaita the concept of Kainkarya as Paramapuruṣārtha follows its ontology with all its force of logic . This is because Śrī Rāmānuja interprets the Amṣa-Amṣi relation neither in the Advaitic manner like ' the Sun and its reflected image on water ', nor in the later Dvaitic manner so as to render them as separate entities. Thus the Jivātman is, here, an incomplete and potential principle of activity, having the necessary freedom to achieve or otherwise, his ideal of Fullness of Individual Nature. ( Mukatāma Swarūpa. )

(6) We may now ask, what is this muktātma swarūpa like? What does its achievement mean, in terms of Puruṣārtha, and how is it instrumental to it? How is it different in this system from others? We may note the following in answer :

The Jivātman undergoes real Bandha, (bondage), earlier, in this system, unlike in Sāṅkhya and in Advaita, By his own choice. He forgets his Ideal Nature

(what he ought to be), of being Śeṣa to God and God alone, and that his own body is subservient to him, (and not his master), meant as a vehicle carrying him on the path to Viṣṇu Pada.<sup>20</sup> His wrong identification of himself with his body exclusively, ( Dehātma bhrānti), his wrong notion that he is entirely independent, ( Swatantrātma-bhrānti.) and wrong feeling that he is subservient to things other than God, ( Anyaṣṣ-attva bhrānti ) are principally responsible for his wrong activities, which, however, generate tremendous forces with far-reaching consequences, pushing him aimlessly from birth to birth, from sorrow to sorrow, in a chain of complex suffering, never completely analysable in details, ( gahanā karmano gatih ). By God's Grace, and Sadācārya Katākṣa and Upadeśa, and by Bhagavadupāsanātmaka Bhakti or Prapatti, he overcomes this powerful influence causing him to be lost otherwise on this downward path, and achieves his full nature. This includes the full development of the famous Eight Upaniṣadic Ideals of Apahatapāpmatva, Vijaratva, Viśokatva, Vimṛtyutva etc.<sup>21</sup> and marks the destruction of Prārabhdakarma and the dissolution of the physical body caused by it. He then attains an Aprākṛta (divine) body, enabling him to Serve God in any manner chosen by him, eternally, ( Yavadātmabhāvi ), uninterruptedly yielding him the Highest Bliss called Brahmānubhūti, or Brahma Bhōga.

It is such Experience that all Alwārs and Acāryās crave for in their repeated expressions scattered throughout the literature of Viśiṣṭādvaita. One or two instances will suffice :

(1) भवन्तमेवानुचरन्निरन्तरं प्रशान्तनिःशेष मनोरथान्तरः ।

कदाहमेकान्तिक नित्यकिकरः प्रहर्षयिष्यामि सनाथ जीवितः ॥  
( श्रीयामुनार्याः, श्रीस्तोत्ररत्नम् - 46. )

“ Oh, When is that day, when I can wait on you, uninterruptedly, with single-pointed devotion, all my other desires having been absolutely at complete rest, so that as an Eternal Servant dedicated to none but you, I may delight you, having you as my very lord of life! ”

(2) तवानुभूतिसंभूतप्रीतिकारितदासतां । देहि मे कृपया नाथ न जाने  
गतिमन्यथा ॥  
सर्वावस्थोचिताशेषशपतैकरतिस्तव । भवेयं पुण्डरीकाक्ष त्वमेवैवं  
कुरुष्वमाम् ॥ ( श्रीरामानुज, श्रीरङ्गगद्यम् )

“ Lord ! Grant me your Servitude caused by love for you and originating in Experiencing you ; I have no other way ; O, Pundarikāksa ; Let me have for my sole pleasure the Sesa Bhava- i. e , being bound to you in service inalienably and organically\* – as befitting my existence under all conditions of my being ; cause me to be so, by your own Will.”

(3) त्वच्छेषत्वे स्थिरधिर्यं त्वत्प्राप्त्येक प्रयोजनम् । निषिद्धकाम्यरहितम्  
कुरु मां नित्यकिकरम् ॥ ( श्रीवेदान्तदेशिक, न्यासदशकम् - 5. )

“Lord, make me your eternal servant, steadfast-minded in being bound to you in the Sesa relation, with the sole intention of attaining you, and free from forbidden and selfish desires. ”

A frequent refrain in the famous Śaraṇāgati Gadyam of Śrī Rāmānuja describes all the implications of the concept of Kainkaryā beautifully in a nutshell ;

पारमार्थिकं भगवच्चरणारविन्दयुगळैकान्तिकात्यन्तिक परभक्ति-  
 परज्ञानपरमभक्तिकृतपरिपूर्णनिवरत नित्यविशदतमानन्यप्रयोजनान-  
 वधिकातिशयप्रियभगवदनुभवजनितानवधिकातिशय प्रीतिकारि-  
 ताशेषावस्थोचिताशेषशेषतैकरतिरूप नित्यकैकर्यं प्राह्यपेक्षया ... (2)

- (a) Eternal Service to the Lord is the Summum Bonum.
- (b) This Service is essentially of the nature of a firm-rooted interest and relish or taste for a total Śeṣabhāva to God under all circumstances, and as befitting the Swarūpa of the Jīvātman.
- (c) This relish for a total Śeṣabhāva is born of—and is actually caused by—great and boundless love for God.
- (d) This boundless love for God is born of Experiencing God, which is exceedingly dear to the Jīvātman beyond all expressions.
- (e) This God-Experience is an end in itself, uninterrupted, eternally novel, and of the nature of actual Vision of God, clear as crystal.
- (f) It is a full-Vision, a grand consummation and culmination of an extraordinarily blissful and wonderful process passing through, ( among other endless stages ), those of a Higher Love for God (Parabhakti) than is usually accountable, Love maturing into God-Vision (Parajnyāna), and a still higher type of Love-Knowledge (Parabhakti), which cannot relish anything else and leaves life paralysed without it.

It should be clear now that this grand concept of Kainkarya is not mere Karmayôga which is the usual first ( but difficult, no doubt,) step on the Yôgic path, although this is also included in its wide embrace. But Karmayôga practised with the 'object' of attaining God-Vision must be discriminated from Kainkarya which is post-God-Vision, and has no other end. It is rather a sahabhāva, a natural and spontaneous activity of Service done as Swayam Prayôjana. This is actuated by and follows ' from ' rather than 'towards' God-Vision. We may call it a sort of PancamaPuruṣārtha, as Sri Vedanta Desika suggests : ( in his ParmarthaStuti-7 ) <sup>22</sup>

अवधीर्यं चतुर्विधं पुमर्थं भवदर्थे विनियुक्तजीवितस्त्यन् ।  
लभते भवतः फलानि जन्तुः निखिलान्यत्र निदर्शनं जटायुः ॥

This is a mōkṣōttara type of Karmayoga following from the fulfilled nature of the Mukatātman as the locus of his very Being.

The difference between this Kainkarya and Karma-yoga is analogous to the distinction made often in this system between Sādhana Bhakti and Sādhya Bhakti, i. e., Love that craves to see God and Love that follows God-vision. What is more, is, that in the concept of Kainkarya, all the aspects of Integral Yoga, (the Samagra Bhaktiyoga concept of Sri Nāthamuni,<sup>23</sup>) spoken of severally as karma, jnyāna, bhakti and prapatti in the stages preceding God-vision, find their consummation and commingle to produce this rare type of Bhoga, Enjoyment. Hereby Yāga, (sacrifice),

Yôga ( mystic Union ), and Tyāga (renunciation ) are sublimated into a Divine Bhoga, moksa being made a positively enjoyable state of supra-mundane Existence, ( as is unfortunately not often properly understood.) The Upaniṣad describes the mukta as in a state of eternal Sāmagāna, (Cf., Ētat sāmāgāyannāste)<sup>24</sup> often. It would be relevant to examine the contents of his ' song ' in this context : he says to himself :— " Ahamannam ... Ahamannādo ... Ahamannamadantamadmi ... " The implications of this metaphorical Śruti are : (a) The mukta is the ' food ' of God who is ' hungry ' of such companionship of His devotee, as He Himself has often declared. <sup>25</sup> So first God satisfies His ' hunger '. (b) Then the mukta is the ' eater ' of God as he is ' hungry ' of Brahman. (c) Thus the mukta ' eats ' Him that ' eats ' him, and enjoys God who enjoys the entire creative process. <sup>26</sup>

It may be wondered pertinently here, whether there is any other known concept of Mokṣa and Mokṣa bhoga which is more grand, more comprehensive and more satisfying the human craving on the one hand and the intuitions preserved in Sruti on the other.

(7) In a brief contrast we see that the Sāṅkhyan and allied concepts of Kaivalya amount to no more than mere concepts of Isolationism. To realize in experience that the Self is other than the mere human body is no doubt an important state in the evolution of Brahmānubhūti; but is not enough. As Prof. Raghavachar puts it : " Self-realisation not subordinated to and not forming an integral part of the perception of the

Infinite is an untenable ideal " 27 The idea of Kai-  
valya ( isolation ) as the recovery of Self from the  
bondage in matter to the exclusion of the vision of  
God is wholly wrong " 28 In fact the exclusion of the  
vision of God is the original cause of bondage on the  
part of the Self. If therefore ' Self-realisation ' hypo-  
thetically takes place to the exclusion of the vision of  
God, it is not very much desirable, being not exactly  
the Summum Bonum, if on the other hand it does  
include it, it is more than 'self-realisation' as is usually  
understood, and requires a better description and a  
more satisfactory explanation and formulation, fully  
accountable to all aspects of Philosophy, than is the  
case at present. The Yogi. ( as a kind of mukta, )  
though dependable in the authenticity of an intuition,  
is often very undependable as a philosopher, unless he  
is also efficient in the science ( or art ) of expression,  
formulation, and systematisation.

Other concepts of moksa like Dulkanivṛtti, Pāṣāṇa  
sadṛṣṭa sthiti, or Śūnyāvastha are admittedly negative  
in nature and are, at the most, partially true, requiring  
completion. This means their stepping out of their ini-  
tial premisses. (cf. "It is for this reason that even those  
schools that did not rise to the proper conception of  
moksa, went so far as to acknowledge the devotion to  
God as an important factor making for self-realisa-  
tion." 29 ) Mokṣa as merely a crystallised state of  
'consciousness' minus the subject-object relation as in  
Vijnyānavāda Buddhism and in parallel schools of  
thought is again open to innumerable charges of  
extreme subjectivism, solipsism ( or self-annihilation),  
pessimism and world-weariness etc., and presents the



picture of Eternal Life as more impoverished than that here at present, rather than as its further enrichment, fulfilment and a maximisation of Activity, as there is no room for Feeling or Activity in it by assumption. The concepts of mokṣa as mere proximity to God (Sāmipyā), or mere attainment of the world of God (sālôkyā) or merely God-form (Sārūpyā) can also be shown, similarly, partially satisfactory concepts and capable of being absorbed into the grand concept of Kainkaryā. The concept of mere Dāsyā has already been shown to be less satisfactory than that of Śeṣattva. Only one other concept requires to be contrasted briefly - that of Jīvanmukti.

Some more details of the concept of Kainkaryā are necessary before we draw the contrast. Mukti, here, means the full achievement of personality of the Jivātman so that he is 'ready' (siddha) <sup>30</sup> for the Nitya Kainkaryā of the Bhagavān i.e. he has no more 'selfish' desires. (In Dr. Whitehead's language, he has no more 'final causation' and has only 'efficient causation' thereafter.) Such a state with its full implications, can only follow the dissolution of the physical body, although stages approximate to it can be had while in it also. After all what is central to the concept of Kainkaryā is God-Vision; and 'any world' in which this is possible perfectly is the most suitable for it.<sup>31</sup> what is meant is an extension of this world into that other 'world' of perfection. But God-Vision is not totally ruled out from this 'mundane' world also. It is perhaps not continuously possible here, while in a karma-caused body. Thus God-Vision is not exhausted by this brief life on this earth. It tran-

scends it. " The sublimation of the mundane cannot obliterate the Suprā Mundane " 32 Perfection as a process, no doubt, can originate here and now, but "grows and expands beyond all heres and nows. " 33 The vision of God being an endless End "has eternal novelty, moving on from joy to joy, from completion to completion, the realisation of every possibility engendering new possibilities and with them new vistas of realisation. " 34 It is identical with Whitehead's concept of Religion as " The vision of something which stands beyond, behind and within the passing flux of immediate things, something which is real, and yet waiting to be realised : something which is a remote possibility, and yet the greatest of the present facts. 35 " Thus the ' here ' and the ' beyond ' being continuous, a measure of true taste of Mukti-Bhoga, during moments of Kainkarya, however short-lived, is certainly possible, and this is a real inducement to the aspiration of Nitya Kainkarya. If this can be called Jīvanmukti, Viśiṣṭādvaita has certainly no objection. But this is not what is meant by that term in the context of the system of thought which has propounded it; and it is this latter description which is under contrast here. In the first place the ideal of Jīvanmukti is inconsistent with the premisses of Advaita; for " if liberating knowledge abolishes all bondage, what a Jīvanmukta attains is full mukti. " 36 If traces of Karma still remain then they are not subject to elimination by Vidyā. Any intermediate stage of Mukti is not consistent with Advaitic premisses, for Activity is a concept foreign to the Advaitic ideal of Mokṣa.

Secondly, as Prof. S. S. Ragavachar points out :

“ There is something peculiar in demanding not merely the possibility of immediate release but also the possibility of the continuance of the embodied state after that release. Rāmānuja and more emphatically Vedānta Deśika assert that immediate release is possible for one who can no longer stand the postponement of release (ārta prapanna. ) If that immediate release implies immediate death in the physical sense, why is that not a desirable ideal? How is Jivanmukti a superior ideal? Immediacy of release is the paramount necessity. Such an immediate release is admitted. Why refuse the other not very undesirable consequences of that release? This insistence on liberation-in-life and not mere instantaneous liberation implies a concealed bias, an over-valuation of the state of mundane life. It implies a conditional and not a total appreciation of the goal of life. Total appreciation would mean a readiness for it even if it meant the immediate dissolution of the body. ” <sup>37</sup>

Thirdly an unphilosophical view of Death is implied, here : that of Death as a ‘ loss ’ and not a ‘ gain ’. The view of Death consistent with any full-fledged spiritual philosophy is summed up in the following famous words of ( Itihāsa Samuccaya,7-38. )

प्रायेणाकृतकृत्यत्वात् मृत्योरुद्विजते जनः । कृतकृत्याः प्रतीक्षन्ते मृत्युं प्रियमिवातिथिं ॥

“ The common folk are afraid of Death, perhaps, because they have not yet discharged their full obligations in life. But those that have done their Duties, and surrendered to God, look forward to Death as their dear Guest of honour.” <sup>38</sup> Any other view is op-

posed to Time, by implication, as a continuous process.

The ' other world ' in Viśiṣṭādvaita is pictured as a ' Region ' in Space, in consistence with Vedic-Vedāntic descriptions, such as in Kauṣītakī Brāhman ōpaniṣat and Chāndōgya Upaniṣad <sup>39</sup>. If Salvation can take place in Time, there is nothing wrong if it implies Space also. Recent concepts in science counting Time and Space as but one category lend all their support to such a possibility. Thus, without prejudice to the central idea in the concept of Kainkarya as the Vision of God in Space and Time, and Service as activity actuated by it, it matters little 'where ' this really happens in perfection. Thus any desirable elements in a concept of Jīvanmukti are more consistent with Viśiṣṭādvaitic premisses, and are implied in Kainkarya.

(8) One more consideration remains to be touched upon: The implication of Ethical Values and Morality in the concept of Kainkarya, and their status in the Ontology of Viśiṣṭādvaita.

The concept of Loka Samgraha as a Moral and Ethical Ideal is fully consistent with the Viśiṣṭādvaitic Sumum Bonum as an integral part of it. For as Śri Vedānta Deśika points out, Bhagavatkainkarya includes Bhāgavata-Kainkarya also. A whole chapter is devoted by him to explain this at Puruṣārtha Kāṣṭhā dhikāra No. XVI of Rahasyatrayasāra. ( Tato nah kainkaryam tadabhimataparyantam abhavat. ) After all a Śeṣa has been defined as one who is essentially meant to glorify the personality of the Śeṣi. This means hat an individual soul aiming at the ful-

filment of his own nature tries to earn the pleasure of God by serving Him ways which please Him. ( God is subject to such ' pleasure ' as well as displeasure. '- Refer MahaBhārat, Śānti, 199-25. ).<sup>40</sup> And this includes Service unto the Godly and Godlike Bhāgavatās. In a way this is even more important than Service to God Himself consistently with Divine Utterances such as " Jnyāni tu ātmaiva me matam " etc. <sup>41</sup> Sri Desika points out that Prapatti, being a kind of Pātivratya, admits and prescribes Patittānuvartanam. Thus one Kīmkara of God can become śeṣa of another and this admits of mutul śeṣitva in a way. This is not violative of God's Sarva śeṣitva, and is actually, on the contrary, Bhoga vardhaka for Him. After all such a harmonious relationship among his creatures is what God expects.

Thus Ethical, Moral and Social values preserve their ontological status fully in Viśiṣṭādvaita. There is no contempt of this world, and the society of human beings anywhere here. This is because Activity is central to this concept. In fact even the Nitya and Mukta Individuals are anxious about only one thing, namely, the possibility of Kainkarya hāni ( disruption of Service, ) having for their only desire Kainkarya Vṛddhi.<sup>42</sup> This visualises the other world as a Society of Individuals at complete harmony and peace among themselves, God being their only care, and pleasing Him their only preoccupation, and thus all being equally Godly. ( Something like the conception of Rām-Rājya. )

Some Important Objections and Answers.

(1) The ideal of Kainkarya as Summum Bonum envisages only another world where all the plurality and the consequent evils of life around us can be anticipated as there still remains a sense of final, irreducible Dualism in it.

Answer:- This is a misrepresentation of the case. God-vision, being central to this ideal, and that being a Unitive Experience rather than a discordant one, it is a homogeneous world without the least trace of Evil and inequality. In fact every Nitya and Mukta who has this Vision ( which is " a vision that excludes exclusions " <sup>43</sup> ) sees himself also as a part of that vision, and thus there is no possibility of loss of harmony.

(2) If there is no inequality among the Muktās and Nityās, how can they still have Individuality instrumental for Kainkarya?

Answer:- Differences do not mean inequality. Individuality can persist among ' similar ' things, which enjoy plurality of existence, like pearls or grains in a heap, or like pots of gold bearing similar shapes.' Thus, Variety is consistent with Equality. Sārūpya, thus, does not mean annihilation of Individuality.

(3) Service implies subordination and is contrary to the Scriptural ideal of Liberty as the Summum Bonum.

Answer :- Liberty is absurd if it means ' liberty from God ' and ' from Reality. ' All liberty is circumscribed by being bound to Reality, and hence Responsibility. Maximum responsibility is implied in any concept of Liberty. To call this subservience, except

metaphorically, is a misrepresentation of the case. 'Service to God' would be undesirable only if God is not God by any chance! It all involves a proper conception of God, and any opposition to our ideal is the consequence of misconception of the ontological position of God and of Values grounded in Him. Ant-imetaphysical bias is not a little responsible for this misunderstanding.

**Conclusion:** Any healthy concept of Puruṣārtha should be anxious to keep out only the evil-side of mundane life but equally anxious to preserve the good-side of this life in its maximality. Any concept of Puruṣārtha which tries to keep the whole of this present life out of its purview, defeats itself by meeting with only universal disapproval. Thus the concept of Summum Bonum implies by assumption a great respect for Values of Life, and their full ontological status.

Very few conceptions of Puruṣārtha satisfy this criterion as does that of Nitya Kainkarya to God. May we attain it.

### Notes.

1 The vedānta According to Śaṅkara and Rāmānuja, pp, 225-226

2 Kaṭha Upaniṣad ii-14 3 Bhgavad Gita, VI-21.

न हि अपरमार्थभूतैः क्रीडोपकरणैः अपरमार्थतया प्रतिभासमानैः  
निष्पन्नया अपरमार्थभूतया क्रीडया अपरमार्थभूतेन च तत्प्रतिभासेन च  
अनुन्मत्तानां क्रीडारसो निष्पद्यते" "Śri. Bhāṣyam, II-I-5.

5 Chāndôgya Upaniṣad, VIII-15.

6 The Philosophy of Madhvācārya, p 272

7 See also, III.- 5, 17, 18, 27, XIII 29, 31 etc.

8 Ibid, XVIII—16. 9 II-3-33, and 40.

10 Not all the ingenuity of Śaṅkara can twist 'Jnyah' (Knower) into 'Jnyaptimatra' – 'mere lump of Knowledge' against grammatical violations. See Thibaut's Introduction to his Tr. of Śaṅkara Bhāṣya, Sacred Books of The East, vol. XXXIV p. liv.

11 Contrast the Commentaries of Rāmānuja and Madhva on the following Gīta verses : IX-30 to 33, and also see on Brahma Sūtras, II-3-33,-40

12 vedārtha Saṅgraha, Tr. by J. A. B. van Buitenen, p. 246-247. See also Śribhāṣyam, II-2-3.

13 Refer, Tattvatrāya tr. into English by M. B. Narasimha Iyengar, p. 4.

14 Refer also Śri Deśika's Adhikarana Sārāvali, verses 233 to 243. 15 Brahma Sūtras, II-3-42.

16 See Vedārtha Saṅgraha, tr. by Buitenin, p. 235, ( para. 76. )

17 Ibid, p. 275, para. 121. compare also " शेषता – स्वोपकारप्राधान्यानादरेण परोपकारार्हता, " Vedānta Deśika in Stōtra Rathna Bhāṣyam, 40. Also " शेषः परार्थवान् ", Jaiminiya Karma Mīmāmsā Sūtras, III. 1-2

18 " प्रधानस्तु भृत्यपोषेऽपि स्वोद्देशेन प्रवर्तत इति चेन्न भृत्योऽपि प्रधानपोषे स्वोद्देशेनैव प्रवर्तते ।" श्रीभाष्यम् I - i - 1

19 There is a significant episode in The Rāmāyanam (Āranya, 15-6,7.) which embodies the Sāmpradāyic meaning. Śri Rāma asks Lakṣmaṇa to put up a cottage at a spot " where Vaidehi, yourself and myself can find happiness " etc. Lakṣmaṇa, with folded hands on his head, immediately appeals to The Lord in the presence of the Divine Mother : " I am but a dependent on you even for a hundred years.



Command me personally to put up one in a spot that pleases you ( and not me ). ” The anxiety of Lakṣmaṇa behind these words in terms of the philosophical concepts embodied here is well brought out by the commentaries of Sri Govinda Rāja, and Taniṣlôkī : “ इति लक्ष्मणे स्वातंत्र्यम् निक्षिप्य श्रीरामेणोक्ते ” मयि स्वातंत्र्यनिक्षेप-काल एव रामो मां त्यक्तवान्, एतावत्पर्यन्तम् ममाज्ञानेन स्वरूपहानिः कृता, इतः परम् मम स्वरूपम् नाम कश्चन पदार्थोऽस्तिकि ? ” इत्येवमवस्थान्तरं प्राप्तवान् । लक्ष्मणः पारतन्त्र्यैकलक्षणः” Taniṣlôkī.)

20 Kaṭha Upaniṣad. I-9. 21 Chāndôgya. Up.

VIII -1-5. Freedom from Evil, Old age, Hunger, Death, Grief, and Thirst, and the attainment of qualities of Satyakāmatva and Satyasankalpatva. ( the ability to will and realise anything desired. )

22 “Discarding the four Puruṣārthas, if a living thing leads a life dedicated to Thy purposes, he obtains from Thee all fruits. Jatāyu is an instance in this matter. ” The reference is to Jatāyu’s self-sacrifice in the Service of Lord Śri Rāmacandra and Sitā Devi, amounting to death at the hands of Rāvaṇa. See Rāmāyaṇam, Āranya. 50, 51.

23 Śri Stôtra Rathnam of Śri Yāmunācārya, verse. 2, where he alludes to this.

24 Taittirīya Upaniṣad III-10)

25 ‘ Sa mahātmā sudurlabhah ’ (Gīta-VII-II.), ‘ Jnyāni tu ātmaiva mē matam ’ ( ibid, VII- 18 etc.

26 I am indebted to Mahamahimopadyāya Sri Prativādi Bhayankaram Annangarācārya Swāmi for this enjoyable interpretation.

27 Introduction to the Vedārtha Samgraha, by Prof. S. S. Raghavachar, p. 127.

28 Ibid, p. 130. 29 Ibid, p. 128.

30 ' Aneka janma samsiddhah tatô yāti parām gatim ' ( Gīta - VI-45. ) See also other references to ' Siddhī ' throughout The Gita.

31 " Lord of Karisaila ! Bhagavān ! If Thou art pleased to confer Thy favour on me; if I am ever near Thee; if I have faultless devotion to Thee; and if Thy true servants will keep me company, then this samsāra itself will be true Mōkṣa. "

" Lord of Vārana Śaila : Perennially enjoying Thy Beauty untouched by ( i. e., beyond ) thought, as I do, I have no desire even for life in Vaikunḥa, - I swear. " ( Varada Rāja Pancāśat by Śrī Vedānta Deśika, verses, 43, 49. Tr. by D. Ramaswamy Ayyangar. ) 32 Introduction to Ved. Samgraha, ( op. cit. ) p. 137. 33 Ibid, p. 137.

34 Ibid. p. 137. 35 Quoted, ibid, 137.

36 Intro. to Ved. Samgraha, ( op. cit. ) p. 134.

37 Ibid, p. 135.

38 Quoted by Sri. Vedānta Deśika at Rahasya Traya Sāra, XIV. An alternate reading of the first pāda quoted from the Mahā Bhāratha in the ĩdu Commentary on Tiruvāymoli at-I-2-9, reads as :

" Prāyasah pāpakarivāt mṛtyorudvijate janah ' "

39 Kauṣītaki-I-21 to 67; Chādogyā-viii-5

40 शुभेत्वसौ तुप्यति दुष्कृते तु न तुप्यतेऽसौ परमः शरीरी ॥ "

41 Gita VII-18. Also " मममद्भक्तभक्तेषु प्रीतिरभ्यधिका भवेत् । तस्मान्मद्भक्तभक्ताश्च पूजनीया विशेषतः ॥ " ( Ma. Bh. Aśwa. 116-23. )

42 Mumukṣupadi, ( in Tamil ) by Śrī Lokācārya, -38 )

43 Intr. to Ved. Samgraha, ( op. cit. ) p. 140

# SUMMUM BONUM OF LIFE

## Vedantic View

By

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Being mainly a student of Science, Law and Accounts, I can only give the lay-man's point of view on this subject of Summum Bonum of Life-vedantic view.

2. By the Latin phrase, " Summum Bonum of Life, " what is indicated is ' the total good ' or the ' chief value ' or the ' ultimate determining principle in an ethical system. ' In short, the aim or the final goal of existence is what is connoted by the subject of this Seminar. The Vedantic view regarding the Summum Bonum of Life is that the goal of human existence is Self-Realisation or " साक्षात्कार. " According to Sri Gurudev Ranade, " To realise God for oneself and others is and should be the end of human Life."- " The ancient Rishis have striven to realise the Truth of truths i. e., " सत्यस्य सत्यम् ". This is because while living in this relative world, man has to carry on his day-to-day activities according to " व्यावहारिक सत्य. " But the Eternal or Absolute Truth is " पारमार्थिक सत्य "; and it is to realise this Absolute value or" पारमार्थिक सत्य, " that the endeavours of our ancient seers have been

directed.

3 In our day-to-day life, all around us, we see many changing entities. Vedanta posits that there is, as a substratum, one changeless principle, which is Eternal and Absolute . That has been designated as " ब्रह्मम् " and it is the actual realisation of this universal changeless principle that is connoted by " साक्षात्कार. "

4 In this context, as a working principle, vedanta has evolved the concept of Purushartha ( पुरुषार्थ ). This doctrine sets forth four ideals of life viz., Dharma, Artha, Kama and Moksha. These four values of life present the ideological design of the Vedantic Civilization; but, since this concept of Purushartha signifies an integrated approach in a general manner to the problems of humanity as a whole, this concept of Purushartha continues to have relevance to the modern man also. Since his mind is a complex of body, mind and spirit, all these must be developed to function harmoniously to create a synthesised personality. In short, Purushartha doctrine forms the basis of a comprehensive philosophy of life and its ideal. It fully caters to the physical, emotional and spiritual aspects of man's needs and objectives.

5 Purushartha means " that which is desired or sought for by men " i. e., the purpose of human existence, or the end or goal, which men desire to achieve. Thus Purushartha has a positive role to play in its intimate connection with the conduct or practical life of human beings. Further, Purushartha doctrine refers not only to the fact of what is desired, but the value of what is desirable; or what ' ought ' to be desired

In this context, we can quote the following significant observations of Prof. M. Hirianna, ( contained in the Chapter ' The Indian Conception of values ', collected in his book ' The Quest after Perfection ' ):

“ It is this satisfaction of desire or attainment of ends as the results of knowing facts that is to be understood by ' value ' ”.

Again Karl Potter, in his ' Presuppositions of India's Philosophies,' has conceived Purushartha as 'an attitude ' or ' orientation ' ; and says further—

“ They are ' aims of life ' ... just in the sense that they represent capacities for taking things in a certain way ”.

But a detailed consideration of the concept of Purushartha will show that Purushartha is not merely a value or an attitude, but a continuous ideal to be pursued throughout our life.

6 of the four Purusharthas, Artha and Kama are considered to be secular values, whereas the other two, Dharma and Moksha are considered to be spiritual values. Prof. Hirianna makes a further distinction by stating that Artha and Dharma are instrumental values, while the corresponding intrinsic values are Kama and Moksha. In any case, there is a certain degree of inter-relationship between the four Purusharthas, Dharma, Artha, Kama and Moksha. Again, Artha and Kama stand for what is called the ' Preyomarga ' or " प्रवृत्ति, " while Dharm and Moksha relate to the ' Shreyomarga ' or ' निवृत्ति '. According to Mahabharatha ( धर्मात् अर्थश्च कामश्च. ) i. e., Artha and Kama should be governed by Dharma or should result from Dharmik

activity only. As long as अर्थ and काम are pursued, striven for and attained only for their own sake, as ends in themselves in the प्रवृत्ति Marg, the play is not yet over for such children of God, who, therefore, allow<sup>s</sup> them to go on undisturbed with their games till they are struck a hard blow, designated as 'evil', and then they begin to get disillusioned, to repent and to retrace their paths.

7 Originally the first three Purusharthas or "Thrivarga" were made special mention of, but Moksha was added on subsequently. Moksha is equated to Amrutha or Immortality ( मृत्योर्मा अमृतं गमयः Br. Up. ) Again, it is conceived of as of the nature of Ananda in Taithriopanishath—( आनंदं ब्रह्मेति व्यजानात् ).

8 Dharma is given the first place amongst the four Purusharthas. It is like the Bhoomika or the very foundation of the universe ( धर्मो विश्वस्य जगतः प्रतिष्ठा ). It is Dharma which is traceable to the principle of Ritha in the Rigveda, governing the entire universal order and cosmic harmony, which makes the sun, the moon, the air etc., carry out their duties in regular rhythm in the universe. It is Dharma which upholds, sustains and supports the entire universal order in all its myriad forms, regulating life and conduct in creation. Dharma, conceived as the highest ethical principle, lays down man's code of honour; and in society and law, lead to philanthropy and justice respectively. It is Dharma which provides the moral and spiritual perspective to guide men in their actions, relations and objectives. It ensures stability and unbroken continuity of culture. At the same time, there is the great statement in the Ramayana, ( धर्मो रक्षति रक्षितः )

i. e Dharma can function and become fruitful, only when it is itself protected. That is why, Taithriya stresses righteous conduct by the injunction " Dharmam chara " ( धर्मं चर ). But there is a degree of relativity involved; and this is stressed through the idea of 'Swadharma' as is contained in the stanza of Bhagavadgeetha " स्वधर्मो निधनं श्रेयः । परधर्मो भयावहः ॥

9 Artha and Kama, ( which have been considered generally secular objectives ), appear to suggest that economic prosperity and satisfaction of normal desires, ( such as hunger and sex ), are also part and parcel of the motivating forces of human activity. According to Kalidasa 'Shariramadyam Khalu Dharma sadhanam 'शरीरमाद्यं खलु धर्मसाधनम्, i.e., the protection of the body has to be first attended to, for any spiritual sadhana based on Dharma. Hence, acquisition of wealth by honest means to keep body and soul together, is a *sine qua non* for any highest purposeful living. The primary needs of food, shelter and clothing cannot be overlooked; and for having these, wealth is a necessity. It has therefore been said "उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः " i. e., special and concerted efforts are required to attain wealth or economic prosperity. Thus, Artha becomes an essential purushartha.

10 Kama is the utilisation of the wealth acquired for fulfilling the basic human desires. Labha and Vyaya go together. The wealth which has been acquired i. e. , Artha, finds its outlet in Kama i. e. , in the fulfilment of desires. But Kama should not be opposed to Dharma; that is why, it is stated in the Bhagavadgeetha 'Dharma Viruddho Bhuteshu Kamosmi' ( धर्मा-

विरुद्धो भूतेषु कामोऽस्मि ). In this connection, it must be noted that Kama is the basis of all love, affection, friendship, loyalty, devotion, beauty, etc., which make life really creative and worth living. Thus, Kama is the main spring of all the joys of life, since it rouses men to act and to create. This is valuably illustrated by the great teaching of Yajnavalkya in Brahadaranyakopani-  
shath- to Maithreyi—That “ a wife, a husband, a son or the world is dear, not being a wife, a husband, a son or the world, - but because of the presence of Athman in each.” This manner of viewing Kama as nothing but the manifestation of the Athmic force of love, sublimates the Purushartha of Kama to a glorious pinnacle. Further, Kama refers to Ananda or happiness; and since the ultimate ideal is maximum happiness for every human being, the concept of Kama as indicating the ideal of Ananda is also significant. In this connection, the Anandavalli of Thai-  
thropanishath comes to my mind.

11. Moksha is undoubtedly the highest and most cherished amongst the four Purusharthas. In fact, one would call it the ‘ Parama Purushartha ’. It is even stated that the first three Purusharthas are just preparatory sub-ideals for the ultimate or supreme ideal of Moksha. Moksha or Mukthi is described in the Upanishaths, either as Amrutha or Ananda or Abhaya. Moksha means freedom from the feeling of I and Mine or the liberation from the Janana-Marana Chakra, or the Cycle of Samsara. In its highest conception, Moksha means the merger of the Jeevathma with the Paramathma; or the individual self with the Universal Self. It means that the truly religious man sheds his ego



and merges his finite life with the cosmic existence. The concepts of 'Jeevan Mukthi' and 'Videha Mukthi' are considered as two stages of Moksha or ultimate salvation. But these two are for the very lucky few. For the overwhelming majority what is possible is "Krama Mukthi" or "gradual or progressive realisation" through several births. Moksha is a release from whatever you have to get released from—in fact, a release from even the previous three Purusharthas. In this sense, the first three Purusharthas only subserve the last one, viz., Moksha.

12. Moksha is a state of perfect bliss free from all pain and suffering, where man realises his true nature. Moksha has two aspects, the positive and the negative, though generally the negative aspect is somehow more frequently stressed. The Sakshatkara and Moksha are merely the obverse and reverse of the same coin with a reciprocal connection between them. They eventually culminate in the philosophic state of absorption, which can be termed simultaneously as liberation and God-realisation. Sri Gurudev Ranade in his book "A constructive Survey of Upanishadic Philosophy" at page 224 quotes, the Chandogyopani-  
shat ; and states :

“ The ethical Summum Bonum consists in the mystical realisation of the triune unity as the goal of the aspirant's one-pointed endeavour. ”

The triune unity referred to is the Infinite, the 'I' and the Athma, experienced in the truth of the sentence " सोऽहमात्मा ”.

13. Moksha is not something external to us. It is

merely realisation of the intrinsic Atmatatwa in us, by raising our level of consciousness beyond the Panchakoshas, envisaged in the Taitriyopanishat. Since the pursuit of happiness is the normal and general impelling force of all human endeavour, our scriptures enjoin that such Sukha of the highest order is attained only through Shanti. In this context the Gita Vakya " अशांतस्य कुतस्सुखम्, " can be remembered. Lack of peace of mind is due to continuous discontent through unsatisfied desires. To raise beyond all desires, ( in fact, beyond the concepts of good and evil transcending both ), is what is connoted by such phrases in our scriptures, as Nirdwandwa, Trigunateeta etc. Keeping in mind the fact that Vedanta has two important inter - related doctrines of Rebirth and Karma, it can be easily realised that to get over the Samskaras and Vasanas, a desireless state is essential for attaining Moksha. In fact, once you say, "I want Moksha, " all that you should strive for, is to give up the "I" and the " Want " parts of this statement, i. e. the ego and the desire, and " Moksha " follows, as day follows night.

14. The earlier three Purusharthas, Dharma, Artha and Kama, are many a time, thought of as merely stages in attaining the final summit of Moksha. In this context, the parable of Sri Ramakrishna Paramahansa, about using one thorn to remove another thorn stuck in the foot, comes to mind. Artha, Kama and Dharma can be contemplated as the iron, silver and golden thorns respectively, in the scale of values; but those have to be used to remove the more stupendous and troublesome thorn of Samskara, perpetuated through poorva samskaras. Finally all

these thorns have to be thrown away i. e. , we have to raise above the Purusharthas, – when the means and ends merge and the cycle of births and deaths comes to an end. In Kathopanishat, the rejection by Nachiketa of the offers by Yama to confer material prosperity may be borne in mind. Nachiketa opts only for knowing the highest truth viz., the truth of death. Similarly, in the scale of values in Purushartha, Moksha has the highest value; and has to be opted for.

15 The Summum Bonum, according to Vedanta, is not all for the individual only. In fact, when the Individual progresses in his Sadhana to merge the individual 'Self' with the Cosmic 'Self', he will have to develop a new vision, which we may call as the Samadarshana; or seeing unity in diversity i. e. the same Chaitanya activating everything in the Universe. This is what is contemplated in the Bhagavad-Gita Shloka:-

विद्याविनय संपन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पंडिताःसमदर्शिनः॥

Once this broad-based vision has been attained, the Summum Bonum concept enlarges itself into the idea of "collective good," so that the progress of not only the individual himself, but of the entire society becomes the ideal of life of such a noble person. Hence the Prayer:

“ सर्वेऽत्र सुखिनस्संतु । सर्वे संतु निरामयाः ॥  
सर्वे भद्राणि पश्यंतु । मा कश्चित् दुःखमाप्नुयात् ॥”

16. In the Bhagavatha, while advising Dhruva, Narada says-

धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेयसात्मनः । एकमेव हरेस्तत्र कारणं पादसेवनम्. ॥”

i. e. " He who wants to attain the blessings of the ideals of Dharma, Artha, Kaama and Moksha should worship the Lord. It is the sole means of attaining them. " Thus, devotion to God is conceived of as automatically conferring the full benefits of all the four Purusharthas. In fact, in Narada Bhakthi Suthras (4 to 6), while describing the nature of supreme love and the fruits of immortal bliss of such divine love, it is stated that gaining that Parabhakthi, man realises his perfection and divinity and becomes thoroughly contented. He has no more desire in anything and is free from grief and hatred. He does not rejoice over anything; he does not exert himself in the furtherance of self-interest; he becomes intoxicated and fascinated, because he is completely immersed in the enjoyment of the bliss of the ' Athman '. " यल्लब्ध्वा पुमान् सिद्धो भवति, अमृतो भवति, तृप्तो भवति । यत्प्राप्य न किञ्चिद्वाञ्छति, न शोचति, न द्वेषति न रभते, नोत्साही भवति । यत् ज्ञात्वा मत्तो भवति, स्तब्धो भवति, आत्मारामो भवति । " Thus conceived, the highest goal is ' Swanubhoothi ' i. e., self-experience, of that supreme love of God. Such a living realisation of the ' Sachidananda Tathwa ' makes man divine, ' Manava ' becomes ' Madhava '. In short, ' Brahmavith Brahmaiva Bhavathi ' ( ब्रह्मवित् ब्रह्मैव भवति ). Having attained that supreme state, there is nothing more left for man to realise.

17. According to the Vedantic Scriptures, the goal of human existence, which will pave the way for eternal happiness is realisation of oneness with the Universal Self. In fact, in Vishnu Sahasranama, Yudhishtira asks Bhishma Pithamaha, which is the highest

principle or Dharma. “ को धर्मःसर्वधर्माणां भवतः परमो मतः। ”

Bhishma's reply is :-

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः । यद्भक्त्या पुंडरीकाक्षं स्तवैरर्चेत्रः सदा ॥.

i, e Bhishma, in reply, categorically asserts that worshipping and praising the Lord is the highest form of Dharma. Thus, we find frequently the scriptures enjoining the worship of the Lord as the greatest and most desirable activity of mankind.

18 In conclusion, I would like to say that our Vedantic Scriptures offer the highest form of idealism for achieving the maximum individual and collective good. Without a proper ideal, no real progress in life is possible. – In this context, the following words of Pandit Jawaharlal Nehru, in the course of his reply in November, 1950, to the birthday greetings sent by Sardar Vallabhbhai Patel, can be quoted:- ... “ If the ideals fade, then that energy and enthusiasm also fade.” Hence the importance of a really valuable ideal in life. What greater ideal can we have, therefore, than what is contained in the prayer-

“ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय । ”

i. e., “ Lead me from unreality to Reality.

“ Lead me from darkness to Light ”

Lead me from death to Immortality.

Om Shanthih Shanthih Shanthih

# SUMMUM BONUM OF LIFE

## Gita View

By

( *Sri. M. S. Deshpande* M. A. )

### Introduction

The problem that is being discussed during this Symposium is Summum Bonum of Life, from different angles of Vision. I wish to place before you the point of view of Sri Gita in this respect. I would, therefore, try to deal with the nature of man, the nature of world and worldly life, together with the scales of values, leading to and culminating in the Summum Bonum, mainly in the light of what Sri Krishna has advocated in His " Song Celestial. "

But before I begin to discuss this problem, I should like to point out the inspiring, cardinal Message of Sri Krishna to all of us. This is, in effect, His clarion call given in the Gita : "Well, friends ! Mind you ! You are the Masters of your own destiny. Your rise and fall mainly, if not entirely, rests with yourself. If you make the right choice of your ideal-your Summum Bonum-and put forth the right type of effort for its attainment, you would rise. Otherwise, you would

fall. Hence, Awake! make the proper choice and sincerely try your level best to attain it. Raise yourself-Uddharet ātmnā ātmānam ! Don't degrade yourself-Nātmānam avasādayet! Be your best friends and not your worst foes. Arise! Remember Me and fight. And be victorious ! This is My assurance to you.

### **Nature of Man :**

Man has been rightly regarded as the Crown of Creation. Well-deserved is the praise showered upon him by the world-renowned poet - Shakespeare : "What a piece of work is man," says he, "How infinite in faculty ! In form and moving, how express and admirable ! In action, how like an angel ! In approach, how like a God ! " Likewise, the Bhāgavata tells us : " The Lord created ... various bodies for realising His nature. ...He was not satisfied with them... Then He made the human body and endowed it with desire and power of realising Him. And He was satisfied." " Man is great because he can know, reason and distinguish right from wrong and because he hopes and loves and worships ... Thus he stands on the summit of creation. His greatness is spiritual because he is a spirit and not merely a body. "

Now what is the nature of man, according to the Gita ? The Gita maintains that man is a complex of body ( Śarīra ) and soul ( Ātman )- a soul encased in a body. In between them there is the Prāna-Manas continuum. Prāna is the vital principle and Manas is the principle of consciousness. They are the two aspec-

ts—the obverse and reverse of the same energy ( Caitanya ). The body is made up of the five elements and is endowed with five organs of sense and five organs of action. It passes through five stages of birth, childhood, youth, oldage and death. Prāna is a motive power. It endows the body with life-vitality. It enlivens and moves all the internal and external organs of the body—its muscles, tissues, nerves and glands etc. and arranges for its automatic metabolism and rejuvenation, from time to time.

The mind brings about the union of the body and soul, by creating in it, attachment for the body, which assumes the form of ego or self-sense (Ahankār). The mind performs several other functions for which it receives different names such as memory ( smṛti ), faith (Śradhā), imagination (Kalpanā), feeling (bhāvanā), will ( dhṛti ), reason ( buddhi ) and intuition ( prajñā ). ( XIII-5-6. ).

The soul is a portion of the Divine ( mamev-aṅṣah )- a spark of the Divine Fire. We don't know—neither can we ever know-when and how the soul detached itself from its Divine Source and attached itself to the body and began to whirl in the wheel of life and death ( saṁsāra ). This much is certain that since man stood on the threshold of the world, he is seen in this complex form, endowed with a distinct personality all his own. All human bodies have been supplied with a variety of physical and mental equipment. They display their own peculiar powers, impulses, desires, and aspirations, in their worldly life. Hence we find a basic diversity among them.



## Nature of the World

What is the nature of the world in which man has been required to lead his life? The world has been regarded as a circling wheel ( bhava chakra ) by our Seers and Sages. It is a part of the wonderful Spiritual Cosmic Wheel ( Viśvāchakra ) of the Lord which includes the Wheel of Time-(Kāla-Chakra ) made up of several Eons ( Kalpas ) each comprising thousands of Ages ( yugas ). The Cosmic Wheel is regarded as without beginning ( anādi) and without end (ananta) or with an unknown beginning ( ajnāta ādi ) and an unknown end ( ajnāta aṅta ). No one knows, nor can one ever know when the Lord projected or created it and set it in motion as well as when He will dissolve it or stop its motion. Hence it is practically eternal.

This Divine Spiritual Wheel which serves as a fly-wheel of this wonderful machine of the Universe, lends a circling motion to all the objects both animate and inanimate—both great and small. From the largest galaxy to the tiniest electron—all the objects, not only rotate round themselves, but also revolve round their relatively greater nuclei, like the planets round the Sun. What a wonderful panorama of infinite whirling wheels will the discerning eye perceive in this Universe of the Lord! Even its conception will keep one spellbound, what of actual perception !

This world with its rich variety of souls and life is really a Mirror of Beauty. How can it be otherwise? Is it not a veritable play-field of the Lord? But it is a mysterious Mirror as it happens to be a fusion of

His Maya and Leela. Science with all its unprecedented progress, has not yet succeeded in resolving its mystery and realising its inherent Beauty. Even its most powerful telescopes and microscopes have not been able to fathom the great depth and subtlety of the Universe and ascertain its real nature-not to speak of realising its Original Source.

The Power of the Lord that has projected or created this world, is called Prakṛti and the Lord Himself is called - Puruṣa by the Gita. Both of them are regarded as anādi ( without beginning ). The world is created by Prakṛti under the supervision ( adhyakṣa ) of the Lord. This Prakṛti is primarily two-fold-namely lower ( aparā ) and higher ( parā ). The lower Prakṛti consists of eight elements - earth, water, fire, air, ether, mind, intellect and ego, while the higher Prakṛti consists of Jiva or Life - principle. All the beings in the world are the products of Prakṛti while the Lord is responsible for the creation and dissolution of the world. Seated in the heart of all beings, the Lord whirls them all as if mounted on a machine. ( 18-61 )

### **Worldly Life :**

Let us now glance at the nature of worldly life of human beings. Says the Gita: All the souls have been deluded by the three Gunās of Nature ( Prakṛti ) Viz. Sattva, Rajas and Tamas and have attached and identified themselves with their respective bodies. They have been, thus, living and moving in the world by considering the world and worldly enjoyment to

be all in all. They have lost all consciousness of their original Divine Source—the Lord who transcends everything in the world. The three Gunas mentioned above possess the following qualities : Sattva is characterised by Purity and Equanimity; Rajas by Passion and Activity and Tamas, by Perversion and Inertia. These Guṇas are not found in their pure form. They are always mixed together in different proportions in different individuals and in the same individual at different times. When Sattva predominates, the person rises up i. e. aspires and tries for the life divine; when Rajas predominates, he remains in the middle i. e. he is satisfied by leading a worldly life; and when Tamas predominates he sinks down i. e. takes delight in emulating a demon. [ I4-I8 ] Such are the persons whom we generally come across in the world.

Secondly, the Bhagavān tells us that the worldly life is non-eternal ( anitya ) and non-happy ( asukha )—evanescent and sorrowful. All the beings have an unknown beginning, known middle and an unknown end ( avyaktādini bhutāni vyakta madhyāni, avyaktanidhanāni ). They emerge from the unknown, live in the known and merge again in the unknown. Our bodies as well, are ever-changing. As we have seen already, they assume child-hood, youth, and old-age and embrace death, only to be born again as a child. Moreover, as long as a person lives in this world he is feverishly engaged in seeking and enjoying sense-pleasure, knowing full well that it is transient. Not only that, the Lord has warned us that the joy arising from sense-contact is the source of sorrow

only. Hence a wise man does not and should not indulge in it ( 5-22 ). Pure bliss is only possible through devotion to the Lord.

### **Scales of Values :**

Now let us try to ascertain the Scales of Values mentioned in the Gita. The Gita speaks about six scales with respect to six main items of life. They are: i) Scale of Senses-Indriyās, ii) Scale of Influences-Guṇās, iii) Scale of Actions-Karmās, iv) Scale of Spiritual Disciplines-Yogas, v) Scale of Happiness-Sukha, and vi) Scale of Seekers-Bhaktās.

i) **Scale of Senses** : About the Scale of Senses the Gita says :

Indriyāṇi parāṇyāhuh, indriyebhyah paraṁ manah.  
Manasastu parā buddhih, yo buddheh paratastu sah.

“ Senses are superior to objects; mind is superior to senses ; intellect is superior to mind; and Ātman is superior to intellect. ”

It is this very scale that has been endorsed by the Katha Upanishad wherein we are told : “ Ātman is the master of the chariot namely the body. Intellect is the charioteer. Mind is the rein; senses are the horses and objects are the paths. ... A person with intellect as the charioteer and mind as rein, will reach the end of the Path which is the Supreme Abode of the Lord. ” ( III-3-4-9 ).

Thus it will be seen from this continued metaphor that it maintains the same scale enunciated by the

Gita. Likewise the Gita also asks us to control the senses with the mind and intellect and realise the Ātman who transcends the intellect. The Gita further tells us that control of the senses ensures discrimination ( buddhi), which leads to firm conviction ( bhāvanā). This conviction lends peace of mind ( śānti) resulting ultimately in eternal happiness ( sukham ) ( 2-66 ).

ii) **Scale of Influences** : This is the second scale. As stated already, these Guṇas are three in all : Sattva, Rajas and Tamas. We don't know what they are. We don't know whether they are substantives or adjectives. We simply realise their presence by the effects they produce upon different objects. Hence we have called them ' Influences '. They are, in a way, all-pervading. They are described, by the Gita, as mysterious forces of the Lord. ( guṇamayī mama māyā). They affect not only persons, but also senses, actions, qualities and states.

About their relative value the Bhāgavata states :  
Sattvena anyatamau hanyāt, sattvam sattvena  
caiva hi.

“ We should eliminate Rajas and Tamas by developing Sattva, and finally should eliminate Sattva also by ( realising ) Sattva i. e. the Ultimate Reality. Here the second Sattva appears to have been used in the sense mentioned by us. The Gita also wants us to transcend all the three Guṇas by abiding eternally in Sattva-Ultimate Reality ( Nitya - sattvastha ).“ It is only one-pointed devotion to God, that will enable one to go beyond the Guṇās ” ( I4-26). Thus we find that Sattva is superior to both Rajas and Tamas, and

that we are asked to transcend even the Sattva with the help of supreme devotion to the Lord.

**iii) Scale of Action :** The next scale is the scale of Action. There are six types of action mentioned in the Gita : Vikarma-wicked action, Akarma-inaction, Karma-ordinary action, Swadharma-Niyata Karma-action prescribed by Nature, Pāvana Karma-holy action and Nişkāma Karma-disinterested action. We are also told that, in this series, the latter is superior to the former. The Lord condemns wicked action outright, as it leads a person to hell. So far as other types of action are concerned, we are told that action is superior to inaction ( karma jyāyo hyakarmaṇah ) as inaction will not enable a person even to maintain himself ( Śarīra yātrapī na prasiddhyet akarmaṇah ). Out of these ordinary actions, those that are prescribed by one's nature ( swadharma ) are superior to others. Then again, there are actions that are regarded as holy actions ( pāvana karmāni ) : They are Penance, ( tapas ), Charity ( dāna ) and Sacrifice ( yajña ). Penance brings about self-elevation; Charity contributes to social welfare; and Sacrifice results in Cosmic harmony. Thus these holy actions stand on a higher level than others. When all these actions are to be performed with an unattached attitude ( anāsakti ) they would assume a supreme position in the hierarchy of actions as they would in course of time, enable a seeker to attain the highest ideal. The Lord tells us :

Asakto hyācaran karma paramāpnoti pūruṣah.

“ If a person performs action unattached, he will

the Supreme Reality. Such is the Scale of Actions presented in the Gita.

### **Scale of Spiritual Discipline :**

Let us now consider the scale of spiritual discipline mentioned in the Gita. The Gita speaks of the following four Yogas: i) Karma Yoga—Yoga of Action, ii) Jnana Yoga—Yoga of Knowledge, iii) Dhyāna—Yoga—Yoga of Meditation. iv) Bhakti Yoga—Yoga of Devotion. There are two types of scales in these Yogas: a) the scale of priority and b) the scale of value.

a) The Scale of Priority depends upon the temperamental differences of the seekers. Each individual possesses these four faculties : Will, Intellect, Imagination and Emotion. The development of all these four faculties is essential for the attainment of God-realisation. But these are developed in each individual in different degrees. This has been responsible for the existence of temperamental differences among them. Hence a seeker with an active temperament begins his Sādhana with Karma Yoga, tries to develop his other faculties in due course and finally realises the Lord through intense, one-pointed devotion and absolute self-surrender to Him. The same is the process followed by seekers of other temperaments. The seeker with an intellectual temperament begins with Jnana—Yoga, the seeker with an imaginative temperament begins with Dhyna—Yoga, while a seeker with emotional temperament begins with Bhakti—Yoga. All of them, in course of their Sādhana, develop other facul-

ties as well and finally, through their intense, one-pointed devotion and complete self-surrender, succeed in realising the Lord. Such is the scale of priority in these Yogas.

b) There is also a Scale of Values showing the superiority of one Yoga over the other. The Gita has pointed out in different places that Jñāna is superior to Karma, Dhyāna is superior to Jñāna, and Bhakti is superior to Dhyāna. Says the Gita : All actions culminate in knowledge – Sarvaṁ karma ... jnane parisamāpyate. (4 – 33 ). Meditation is superior to knowledge – Jñānāt dhyānām viśiṣyate. (12 – 12). Then again, Yogi is regarded as superior to a man of knowledge – Jñānibhyo api mato adhikah ( yogi ) (6-46) Moreover, Śri Bhagavān tells us :

Yogināmapi sarvesāṁ madgatenāntarātmna  
Śraddhāvān bhajate yo mām sa me yuktatamo  
matah. ( 6-47 )

“ Of all Yogis, he who worships Me with faith - his inmost self merged in Me - him I hold to be the most devout. ” Thus Bhakti is held superior to Meditation. Finally the Lord definitely asserts:

Bhaktyā tvananyayā Śakya ahamevaṁ vidhorjuna,  
Jñātum draṣṭum ca tattvena praveṣṭum ca parantapa.  
( 11-54 )

“ Through single – minded devotion can I be known, in reality, seen and even entered into, O valiant Arjuna! ” And again,

Bhaktyā māmabhijānāti yāvān yaścāsmittattvatah



Tato mām tattvate jñātva viṣate tadanantaram.  
( I8-55 )

“ Through devotion he comes to know Me in reality-  
what and who I am - and then knowing Me in real-  
ity, he enters into Me. ”

In this way We find that there is a graded scale of  
values in these Yogas as well—Karma, Jñāna, Dhyāna  
and Bhakti rising one above the other and bring-  
ing about complete unison of the seeker with the  
Lord through supreme devotion. ( Parābhakti ).

v) **Scale of Happiness** : We shall now consider  
the nature of the scale of happiness. There are five  
categories of happiness mentioned in the Gita. They  
are : i) Viṣaya sukha—Sense pleasure, ii) Prasāda sukha  
—Placid cheerfulness iii) Akṣayā sukha—eternal delight,  
iv) Nirvānā sukha—Absolute bliss, and v) Parama śānti  
—Supreme Peace.

i) Sense—pleasure is of two types—Rājasic and  
Tāmasic. The Rājasic pleasure is born out of contact  
of the senses with the objects. It is like nectar at the  
start and like poison at the end. The Tamasic pleasure  
is the product of sleep, sloth and carelessness which  
deludes the soul throughout the life ( I8-38-39 ).

ii) Placid cheerfulness belongs to the second  
category. It is also called Sāttvic Happiness. It is pro-  
duced through the intellectual apprehension of the  
Atman ( Atmabuddhi—prasādajam ), when the seeker  
indulges in spiritual practice ( abhyāsāt ramate )  
( I8-37 ) and when he allows his controlled senses

( Atmavasyaih ) free from likes and dislikes ( Rāga-dveṣa viyuktaih ) to move among the objects. ( 2-64 ). This is also called Niṣṭhā śānti-serenity arising from firm faith in the Lord ( 5-12 ). It is also termed Samatva-equanimity or balance which is not affected either by pleasure or by pain ( 2-48 ) and by success or failure.

iii) Eternal delight is the next category. It is described as supersensuous ( Atīndriya ) as it can be experienced only through intuition ( Buddhigrāhyaṁ ) and is also termed Superb- ( Ātyantikam ) ( 6-24 ). Here the Gita uses the word Buddhi in the sense of intuition or Agrābuddhi of the Kathopanishad, and not in the sense of intellect. When the seeker enjoys this superb delight he regards nothing else superior to it, and he is never disturbed even by the greatest misery ( 6-22 ).

iv) Then follows the Absolute Bliss. This happens to be the acme of delight. A seeker who experiences inner light ( of the Atman ) and enjoys inner delight, thereby, becomes the Absolute and attains the Bliss of Brahman. ( 5 - 24 ).

v) Supreme Peace : Finally the seeker attains " Supreme Peace, " arising out of this Bliss - Śāntiṁ nirvānaparamam- ( 6 - 15 ). About the relation between Bliss and Peace, Sri Gurudeva Ranade states : " We are told in the Bhagavadgita that God-vision is accompanied with two seemingly incompatible emotions - Joy and Peace. ... Joy lifts us upwards and Peace keeps us on a level... Peace does not lead to joy but joy leads to peace and hence it is that peace

might be regarded as the apex of joy"(B. P. G. P. 265).

vi) **Scale of Seekers** : Finally we shall try to deal with the last scale –the scale of seekers. The Gita mentions four categories of seekers : i) The seeker of relief from distress ( ārta ), ii) The seeker of objects of enjoyment - ( arthārthi ) iii) The seeker of knowledge - ( jijnāsu ) and iv) The knower or realiser ( jnani ). All these seekers are called noble–Udarah –by the Gita because they all approach the Lord for the fulfilment of their desires. But the Jnani or Realiser is considered as His very soul–as identical with the Lord Himself. In a way the seeker belonging to the last two categories is superior to the seeker belonging to the first two. And the seeker of the last category evidently tops them all. Such is the rising scale of values in this sphere.

### **Summum Bonum :**

We have noticed so far, the nature of man, world and worldly life as well as the scales of value as depicted in the Gita. This will clearly show that the real-fulfilment of human life consists in the attainment of the goal of God-realisation and enjoyment of His Supreme Bliss and Peace. Such a God–realiser alone can take genuine interest in the welfare of the world and sincerely – whole heartedly endeavour for its attainment. This is, therefore, the Summum Bonum of life that the Lord advocates in the Gita, and advises us all to try our level best to adore, adopt and achieve in our life.

# PRESIDENTIAL REMARKS

*By*

*Dr. T. G. Kalghatgi M. A. Ph. D.*

“ If mortal life can offer anything better than justice and truth ”, said Marcus Aurelius, self-control and courage – that is peace of mind in the evident conformity of your actions to the laws of reason, and peace of mind under the visitations of a destiny you cannot control—if, I say, you can discern any higher ideal why, turn to it with your soul, and rejoice in the prize you have found. ” \* <sup>1</sup> Pursuit of the highest ideal has been a perennial problem of man, and the concept of the highest end-Summum Bonum, has been the cardinal principle of philosophy.

II. History of philosophy has been intimately linked with the understanding of the concept of the Summum Bonum. Socrates turned from Nature to man and found solace in the efforts to make man a good citizen and to define terms. Truth, Beauty and Goodness were the ends of life. They were considered the highest values, with varying emphasis. Beauty

was the highest Hellenic end. For Plato realisation of the Highest Good was the end of life. Aristotle made a distinction between the practical and the intellectual virtues. He said that philosophic contemplation was the highest end. The Hedonist talks of the pursuit of pleasure as the Summum Bonum of life. For the rationalist virtue was the end to be pursued, and the perfectionist ideal was the realisation of the self, in which the total self is to be realised.

In India, philosophy was intimately connected with life. The realisation of the self in the spiritual sense was the highest ideal. The central philosophy of the Upaniṣads was the search for the self. Yājñavalkya explains that the worldly objects have not so much of value except for the self. \*<sup>2</sup> When a man touches the instrument, he at the same time elicits notes, so when a man knows the Ātman, he comprehends the whole universe. \*<sup>3</sup>.

Similarly other ends have been mentioned in the Upaniṣads. Kaṭha Upaniṣad describes the different paths for the attainment of highest end of life - the path of pleasure and path of the good. Naciketa was offered many things of life in order to divert him from the enquiry of the highest, but he refused to yield. The cārvāka ideal was the pursuit of pleasure. But later they realised that it is not possible to pursue pleasure pure and simple. The ideal was modified to the pursuit of happiness, and the criterion of quality of pleasure was introduced. Similar development could be seen in the Altruistic Hedonism of Bentham

and Mill.

III. We have, so far, heard the discourses of eminent scholars on the concept of the Summum Bonum.

Dr. B. S. Kulkarni has given an able presentation of the Jaina ethical and spiritual ideal. The Highest ideal for a Jaina is Mokṣa, perfection. It is to be attained through the triple path of Samyag-darṣana ( Right understanding ), samyag-jñāna (right knowledge ) and samyag-cāritra ( right conduct ). These are the three jewels-tri-ratna. The synthesis of the three paths, and not one of them alone, will lead us to the perfection. The Jainas have, however, given the levels of the practice of the paths for the persons in different walks of life. They have made a distinction between the Muni-dharma, individual ethics or the ethics for the ascetics and Srāvaka-dharma. the ethics for the lay citizens, which is less rigorous keeping in view their social and occupational responsibilities. This does not mean that the nature and the content of the highest ideal has been diluted to suit the requirements of the men in society. It only means that the highest end has to be achieved gradually and steadily. The path is difficult and long. We have to train ourselves gradually for the attainment of the ideal. Again, we should realise that the attainment of the ideal is to be done by man alone without the help of any higher deity or God. Man is the master of his own destiny, of his own actions. Dr. Kulkarni rightly says, " The salvation is not the monopoly of a privileged few, but it is the right of each and every

being on earth. Though it is the right of all beings to achieve salvation, to achieve this goal, each individual will have to try himself to be free from the bondage of karma. Even the Atmas who have become "Paramatmas" cannot liberate the "jīvatmas" from the bondage of karma and help them to achieve salvation. " \*4.

b. Lt. Col. Harbhajan Singh, a soldier-philosopher I should say, has given an admirable description of the Sikh view of the Summum Bonum of life. Guru Nanak had a catholic view of life. He made no distinction between the high and the low and between caste and caste. All men are equal. " All men have the same eyes, the same ears ... Allah and Abhekh are the same; the Purans and the Quran are the same; they are all alike; it is the one God who created all." \*5. Col. Harbhajan Singh says that Guru Nanak thought that by attuning to the will of God which is inscribed in the Soul, one shall acquire the life of truth - and that is the Summum Bonum of life. According to Guru Nanak, when man takes birth it is inscribed in his soul, to voluntarily submit to the will of God, but man on seeing the visible material world, takes it as reality and deviates from the directed path inscribed in his soul. The law of Karma works un-interrupted and there is no escape from the chain of cause and effect. In this, Col. Harbhajan Singh has very well drawn a parallel from the Buddhist theory of Pratityasamutpada. The way to salvation then is through the Nām, the remembrance of the Divine name. And by blessing from the Guru, it is possible to break the wall of falsehood, and it is by His grace only that the light can be obtained. The key is, there-

fore, in the hands of the Guru. Col. Harbhajan Singh says that by living the life of house-holder, we can break the wall of falsehood through the method of Nam jap, Kirtkarna and Wand chakna. By these one realises the unity of purpose and unity of personality. \*6

c. In presenting the picture of the Summum Bonum of life in Christianity, Father Lederle states that man has a unique position; still he is called upon to submit to God. In this he finds fulfilment. In the Old Testament the conception of salvation included the conception of social, and divine justice. Salvation meant the elimination of injustice and the establishment of that security that comes from a Government administered in righteousness and justice. \*7 The salvation has special reference to the favours of God to the poor and it also implies that salvation is of the whole man. The Christian understanding of salvation, according to Father Lederle, and liberation is evolved fully in the teaching of Christ. It is reconciliation of man with God, the expiration of what is against God, sin. \*7 The Summum Bonum of man is seen with reference to God, the giver of all goodness. In this paper, the Summum Bonum is also considered with reference to social and empirical aspects of our times. The social reform movement and the Utilitarian concept of the greatest happiness of the greatest number have great impact on society with reference to the concept of Summum Bonum, similarly to the concept of the equality of all men.

d. Prof. Nagaraj has given an admirable discussion of the psycho-metaphysical problems of the



evolution of life both from the psychological and spiritual points of view according to theosophists. Most philosophies and religions have ignored the aspect of involution. Man is a unit of Universal consciousness. He is not only a mental working through the instrument of physical body, but has a spiritual core of unlimited potentialities in which he can realise himself as one with the Reality which underlies the Universe and is generally referred to as God. \*8. It is difficult to give a resume of Prof. Nagaraj's paper. But, as he says, there is no end to one's spiritual progress, and in the widening of one's consciousness. We must turn inwards to realise more and more of life, first with the temporal, then the spiritual and, above the spiritual, the Divine.\*9. Hence the legitimate enquiry regarding the nature of Summum Bonum.

e. Prof. Narayanachar has analysed the Viśiṣṭādvaita view of the Summum Bonum, the concept of Parama-Puruṣārtha. Having described the concept of mokṣa according to Viśiṣṭādvaita, he goes to say "It may be wondered pertinently here, whether there is any other known concept of Mokṣa and Mokṣa bhoga which is more grand, more comprehensive and more satisfying the human craving on the one hand and the intuitions preserved in Śruti on the other". \*10. While giving a comparative picture of other philosophies, he has stated that the Absolutist thought claiming to be pure philosophy, has explained away the phenomenal world and is compelled in the very next breath to account for the stubborn facts of religious experience, and the irresistible thirst for it. "On the other hand, in systems of thought that claim to be

exclusively Ethical, such as Buddhism and Jainism; there is the well-known aversion and even opposition to metaphysical considerations. One becomes a 'mumuksu' here (whatever the sense of it may be) without ever becoming a 'jijñāsu' in the fullest sense of the term, with the necessary consequence that an antimetaphysical bias is an unavoidable foundation of many such systems, whether concealed or open" \*11 It is not possible nor desirable to make elaborate comments on this paper. Suffice it to say that he has been very enthusiastic in expounding the Viṣiṣṭādvaita concept of the Summum Bonum. In his zeal for the presentation of Viṣiṣṭādvaita system, he has either presented a partial picture of other systems and metaphysical foundations or ignored them.

f) Shri. M. S. Deshpande has given the Gītā view of the Summum Bonum of life. He has presented a scholarly account of the nature of man, nature of the world and worldly life and the scales of values as presented in the Bhagavad-gītā. He says that the real fulfilment of human life consists in the attainment of the goal of God-realisation and enjoyment of His Supreme Bliss and Peace. "Such a God-realiser alone can take genuine interest in the welfare of the world and make sincere, whole-hearted endeavour for its attainment." \*12. This is the Summum Bonum of life that the Lord advocated in the Bhagavad-gītā.

IV. The concept of Puruṣārtha is very much important for understanding the problem of the Summum Bonum of life. It has relevance for social, moral and spiritual fields. In fact it embraces the whole of life and presents a comprehensive picture

of the nature of man and his ultimate end of life. The facts of this life cannot be separated from the spiritual aspirations of man, for man is both a body and spirit. The claims of Caesar and the claims of God have to be recognised and synthesised. It is the harmony that leads to the ultimate goal of self-realisation in which the highest self has to be realised without sacrificing the lower selves but by transforming and sublimating them. In this sense, the puruṣārthas give a fuller and a nobler picture of the integrated ideal of life. The Summum Bonum suggests the total good. Shri Chakravathy has given an enlightening account of the concept of Puruṣārthas in his Vedantic View of the Summum Bonum of life. According to Gurudeva Ranade 'to realise God for oneself and others should be the end of human life,' because we have to live in this world and work with others. Self-realisation would be possible in society and through social co-operation in the sense, that even in the realisation of the highest end of life, society has to be kept in view. The prophets, like the Buddha and the tīrthankaras had to preach to the people righteousness in order to lift them from the mire of misery.

Puruṣārtha is value; it is the satisfaction of a desire as Prof. Hirianna says, or attainment of ends as the results of knowing facts. Shri Chakravathy points out that the Puruṣārtha is not merely a value or an attitude, as Karl Potter would say, but a continuous ideal to be pursued throughout our life. \*13. In the beginning there were three puruṣārthas mentioned. Later mokṣa was added. Artha and Kāma are secular values. They need to be satisfied for the development

of personality in the social life; and the satisfaction of the two values would be preparation for the promotion of higher values. As Kalidasa said, the care of the body is the first necessity for the realisation of the spiritual values. The desires constitute the motivations of human action and they cannot easily be neglected, if we are to care for the hunger and thirst for righteousness. The ancient Indian weltanschauung did not believe that there is a conflict between the natural desires, social aims and the spiritual aspirations. " All worldly relations have their ends, but they cannot be ignored. To behave as if they do not exist simply because they do not persist is to court disaster. The eternal is manifested in the temporal and the latter is the pathway to the former \*14.

Artha and Kāma have to be pursued through Dharma. In this sense dharma is the intrinsic value to the extent to which the pursuit of all empirical and even spiritual ends is through Dharma—" Dharmāt arthaṣca kāmasca ". Dharma is also to be considered as an instrumental value in so far as it leads to the attainment of the highest end of spiritual perfection in mokṣa. The Upaniṣad says : " In darkness are those who worship only the world, but in greater darkness are they who worship the infinite alone ". \*15 Mokṣa is spiritual realisation. It is self-emancipation, the fulfilment of the spirit in us in the heart of the eternal. This is what gives the ultimate satisfaction, and all other activities are directed to the realisation of this end. \*16 The Indian Weltanschauung in the true sense of the word is melioristic.

V. I am grateful to the authorities of the Academy

of Comparative Philosophy and Religion, Belgaum, for giving me this opportunity to participate in the Seminar on the Summum Bonum of Life and to preside over the deliberations.

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