The weakening of the union of marriage and so of the family is causing wide-spread concern. It is no use congratulating ourselves that things are not so bad here as in some other countries. For the deterioration is increasing gradually in our country. To check it we have to adopt higher standards of education and moral instruction, not merely for women but also for men. A successful marriage requires personal adjustments, which are not easy to make. They are possible only when we accept certain ethical and religious standards.

III

The spirit of Indian culture does not deny to individual women the opportunity for spiritual development or intellectual eminence. Those who are inclined towards saintliness or scholarship become Samnyāsinīs in spirit though not always in form. Undivided allegiance to their aims is demanded of them. Shri Sarada Devi is a noble example of this type. She impressed all those who had the privilege of meeting her as an embodiment of grace, purity and simplicity.

Sister Nivedita said of her:

To me it has always appeared that she (Shri Saradamani Devi, the Holy Mother) is Shri Ramakrishna’s final word as to the ideal of Indian womanhood. But is she the last of an old order or the beginning of a new? In her, one seer realized that wisdom and sweetness to which the simplest of women may attain. And yet to myself the stateliness of her courtesy and her great open mind are almost as wonderful as her sainthood. I have never known her hesitate, in giving utterance to large and generous judgment, however new or complex might be the question put before her. Her life is one long stillness of prayer. Her whole experience is of a theocratic civilization. Yet she rises to the height of every situation. Is she tortured by the perversity of any about her? The only sign is a strange quiet and intensity that comes upon her. Does one carry to her some perplexity or mortification born of social developments beyond her ken? With unerring intuition she goes straight to the heart of the matter, and sets the questioner in the true attitude to the difficulty. Or is there need for severity? No foolish sentimentality causes her to waver. The novice whom she may condemn for so many years to beg his bread, will leave the place within the hour. He who has transgressed her code of delicacy and honour, will never enter her presence again. And yet is she, as one of her spiritual children said of her, speaking literally of her gift of song, ‘full of music’, all gentleness, all playfulness. And the room wherein she worships, withal, is filled with sweetness.

The large majority of women, as men, however, prefer marriage and motherhood to the life of saintliness, science, or scholarship.
They are the great conservators of our culture. Even in families where they have received modern education, they adhere to the household ritual, cradle song and popular poetry. A definite philosophy of life is bound up with these. By the very quality of their being, women are the missionaries of civilization. With their immense capacity for self-sacrifice they are the unquestioned leaders in *ahimsa*. They will yet teach the arts of peace to the warring world.

**IV**

This volume, which commemorates the Birth Centenary of a Great Woman of our time, is an attempt, the first of its kind, to survey the position and prospect of women in Indian society, during the last five thousand years, and to present a kaleidoscopic picture of their dreams and visions, hopes and aspirations through an illustrative study of the lives and achievements of the more outstanding among them. The position of women in any society is a true index of its cultural and spiritual level. Men, who are responsible for many of the views about women, have woven fantastic stories about the latter’s glamour and instability, and their inferiority to men as well as their mystery and sanctity. Quite a fascinating picture unfolds itself in the pages of this book. It is a long procession, through the ages, of Indian women who attained greatness in various spheres of life and culture—political and aesthetic, moral and spiritual. And this greatness they attained with the encouragement and good wishes of men in some cases and in spite of their discouragement and prejudices in others. Hence this book is a worthy memorial to Shri Sarada Devi, the Holy Mother, in whom Indian womanhood fulfils, nay transcends, its purely Indian character and assumes a world significance. And it is but fitting that this survey of the great women of India should close with a study of her life and work.

**SHANKAR’S WEEKLY—CHILDREN’S NUMBER**

As I write this on the last day of the Year 1953, the one thought in my mind is how best we can prevent the catastrophe of War and preserve Peace. In the present atomic context, wars are man-

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kind's greatest scourge, worse than any devastations of Nature, floods, droughts, epidemics and eruptions. Wars are man-made and so peace also can be made by man. This is possible only if we secure co-operation among the nations of the world, if we are able to replace the present neurotic atmosphere by understanding and friendship among nations.

Shankar tries to work for this objective of peace among nations by helping the children of our country to appreciate the habits and ideals, the gifts and tastes of other children. Children of other nations will also acquire some respect for those of our country.

In planning for peace different lines may be adopted. Shankar adopts the line of shaping the minds of the young in their most impressionable, plastic stages. Hatred and prejudice are not born in us but are built into us. They are mental attitudes cultivated and not instinctive. They are the results of training and instruction. If we can use huge engines of propaganda and spend long years to train the young to hate one another, can't we spend a little time to foster love and friendship?

This Number which brings together some of the best contributions of children of many countries, encourages in us the international way of thinking. It helps to remove prejudices and dissipate misunderstanding. It shows that children of all countries are more or less alike. They have the same hopes and aspirations, the same ideals and ambitions.

If we bring up a new generation of children into acceptance, not merely with their minds but with their whole being, of the central truth that we are members one of another, we will help to build a world community. In a small but vital way this Children's Annual is a contribution to the great ideal 'On earth one family'.

DEMOCRACY AND EDUCATION

The new India is born of a revolution, essentially peaceful and non-violent, and is pledged to democracy. Intellectual, political, economic and industrial movements which in Europe made

3 March, 1954

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their way in successive periods are in India in simultaneous ferment. The future progress of the country depends on accomplishing in a few decades the work of centuries. The essential means of bringing about a new society is education. Apart from the attempts of the Government to reorient education to new ideals, private agencies also are attempting to reconstruct education in a generous, humane and liberal spirit. One such private enterprise is the Birla Education Trust. The Chairman of the Trust is Shri G. D. Birla, well known as an enlightened businessman. Naturally he is interested in the development of technical education. The details of the different institutions maintained by the Trust are described in this book written by Mr Jossleyen Hennessy with the assistance of his wife.

About 6,200 boys and girls are being educated in schools and colleges maintained by the Trust and the education that is imparted to them aims at making them useful citizens of our new democracy. In a Welfare State, our aim should be not only to provide the elementary necessities of food, clothing and shelter to all our citizens but to make them live as brothers even though they may belong to different races, creeds and provinces. Education for democracy, for the creation of a unitary State to which local particularisms and centrifugal ambitions are subordinated, has been the aim of the different institutions.

The cause of democracy is the cause of the human individual, of the free spirit of man with its spontaneous inspiration and endeavour. Every man whose thoughts and feelings are not silted up has his own inner possession, which belongs to him alone, his holy shrine, which he has won for himself. When an individual is trained to appreciate his own holy being, he will develop a chastity of mind and spirit and approach with inner trembling another's sanctuary. Intolerance is basically unchastity. If we do not give this spiritual direction to our education, it fails of its purpose.

śākṣaro viparītāte rākṣaso bhavati dhruvam.

Those who are learned but do not possess love, they really become demoniac. They will be characterized by intellectual arrogance, spiritual crassness and coldness of heart. It is a great satisfaction to know that the educational institutions of the Birla Education Trust under the effective leadership of Shri G. D. Birla are working for the saving of the soul, the relief of man's state and for the glory of God.
MANJARI

The political emancipation of women is one of the most significant changes of our time. We recognize today that women are human beings, individuals and not mere adjuncts of men. They have a right to intellectual life and spiritual development. The Buddhist nun asks: 'How should the woman's nature hinder us?' Every woman must be free to be herself.

Though all women are not to be pressed into a single mould, the normal life for women is marriage and motherhood. The motive of marriage is not individual pleasure but co-operation in the fulfilment of duties. A wife is sahadarmacārīṇī.

Because Oriental women do not generally resort to self-assertive bluster, we need not argue that they are slaves. There is nothing more attractive than modesty, nothing more shining than shyness in a woman. The feminity of women is not a matter of race or nationality. It belongs to their inmost nature. It is my hope that our women, while participating in public work, will retain their essential qualities which have helped to civilize this race.

THE UPANISADS

Human progress is built on acts of faith. The acts of faith on which our civilization is based are to be found in the principal Upaniṣads. When we are now setting out on a new era in the life of our country, we must go to the Upaniṣads for inspiration. They contain the principles which have moulded our history from its earliest dawn. Where we have failed, our defeat is due to our infidelity to the teachings of the Upaniṣads. It is therefore essential for our generation to grasp the significance of the Upaniṣads and understand their relevance to our problems.

The texts of the Upaniṣads are not to be read simply. They are meant for meditation. Take, for example, the very first verse

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with which this book opens:

\[ \text{iśāvāsyam idam sarvaṁ} \\
\text{yut kiñ ca jagatyaṁ jagat} \\
\text{tena tyaktena bhuñjithā, ma grñdhā} \\
\text{kasyasvid dhanam.} \]

(Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.

It makes out that this world is a perpetual procession of events where everything supersedes another. But this passing show is not all. It is informed by the Supreme Spirit, enveloped by God. We should not look at the world merely from the outside as a succession of events but perceive beneath it the burning intensity of significance which penetrates the succession. Every occasion of the world is a means for transfiguring insight. By renouncing everything we become the lords of everything. When we feel that the whole universe is inhabited by God, we become one with the universe. In the words of Traherne, ‘the sea flows in our veins...and the stars are our jewels.’ When all things are perceived as sacred, there is no room for covetousness or self-assertion.

I am pleased to find that Professor Satyavrata who was for some years the Vice-Chancellor of the Gurukul University, Hardwar, and is well known as the author of many important works in Hindi on Ancient Indian Culture, Education, etc. has now written an exhaustive account in Hindi of the Upaniṣads. He gives the text and a commentary. I have no doubt that this book will be widely read by students of Hindi for their own profit and pleasure.

WOMEN OF INDIA

Many books are written at the present time by women, about women and for women. This book by Mrs Padmini Sen Gupta — The Portrait of an Indian Woman—though written by a woman, about a woman, is not written only for women. It is the outcome
of filial piety and is written with great discrimination and detachment. It gives us the picture not of an angel or a saint but a simple good woman, who treated domestic obligations as of higher importance than public service. If each woman strives to tame the savageness of the members of her own family, she will have helped to make gentle the life of this world. The refinement of man by woman is said to be the essence of civilization. By cultivating one's own garden, to use Voltaire's phrase, we will help to make the city healthy and beautiful.

In an Indian home the mother is not merely ancillary and decorative but central and vital. The way in which Mrs Kamala Sathianathan carried on her duties which devolved on her when eight years of married life ended, shows the strong hold which the ideal of Indian womanhood had on her.

It would be a mistake to think that her activities were limited to her own family. In a quiet way, by running an ideal home and editing a Ladies' Magazine, she prepared for the emancipation of women, which is the most significant feature of our time.

Though the aim of the author is to give us a picture of her mother, she incidentally tells us about the other members of the family and gives an insight into the character and influence of a leading Christian family of South India.

I had the pleasure of meeting Mrs Kamala Sathianathan once or twice when I visited the Andhra University before I became its Vice-Chancellor. But I did not have the pleasure of knowing her well. After Dr Samuel Sathianathan's death in 1906 an endowment was created by her in the Madras University in his name and the income from that was utilized for the award of a Gold Medal to the candidate who would obtain the highest number of marks in Ethics in the B.A. Degree Examination. I was the first recipient of that medal.

When I finished reading this interesting book written in a lucid and fluent style, I was tempted to quote what I said in 1952 in Calcutta: 'India in every generation has produced millions of women who have never found fame, but whose daily existence has helped to civilize the race, and whose warmth of heart, self-sacrificing zeal, unassuming loyalty and strength in suffering, when subjected to trials of extreme severity, are among the glories of this ancient race.'

1 Religion and Society; Second Edition, pp. 197-198
EDUCATION FOR WORLD UNDERSTANDING

To every lover of humanity the United Nations Organization represents a great hope and promise of lasting peace. It cannot become an effective instrument of peace merely by political arrangements or economic regulations. To create a world community, we must foster world understanding. Education for world understanding is our greatest need. In this book, Mr R. P. Masani provides the teachers with material which they can use for fostering world loyalties, a sense of moral values, the dignity and freedom of the human spirit.

If there are difficulties that seem to block the way to a better world, we have to recognize that for some problems there is no immediate solution. In an atomic age it is dangerous to be short of patience or lack a sense of proportion. We must not become crusaders for this or that way of life. Whatever may be the differences that divide us today, people of other and even hostile groups are very much like ourselves.

There are certain vital forces which have played a notable part in the history of mankind. Adventure in the world of spirit, the tradition of tolerance, the instinct of live and let live, these are deeply ingrained in us. Education for peace should encourage the exercise of these qualities. Men are born for love and friendship and not hatred and war. We have in us, not only the higher impulses but also the lower ones. We have the brute in us, we are moved by fear and greed. We should try to work for the unification of the world by an appeal to hope and reason and not fear and greed.

The principle of allegiance to the good of the world as a whole in preference to nationalism by which men think only of their own country is now accepted both in the Charter of the United Nations and sometimes in the practice of the more enlightened Governments. But this love of humanity as such has not become a habit of mind or a pattern of behaviour. Man’s evolution is not automatic. It is bound up with his conscious effort. It is the task of education to create in us a love for the new world of peace and fellowship.

Mr Masani, who has confidence in the future, has helped us, by this book, to bring the ideal of human unity a little

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nearer. Those who use it will catch a little of this deep faith and enthusiasm.

CHINA PHOENIX

It is said that the slowness of evolution is the cause of revolution. Any State must be flexible enough to adapt itself at any given moment to the ever-changing demands of the nation in its continual growth. Any State which stands for the status quo, which is the enemy of all progress, cannot survive in modern conditions. What happened in China in the post-War years is an illustration of this truth. When we find a corrupt and inefficient Government with vast economic distress and no hope of improvement, then upheaval becomes inevitable. This book traces the social, economic and political conditions of post-War China and the establishment of the People’s Republic. The author says: ‘Conditions in China were such that revolution was preferable to no revolution’.

China has been sustained through difficult times by the strength of her humanity, good sense, tolerance and respect for the individual. She will flourish in the future in proportion to her faith in these qualities. It is these intangibles that give a nation not only its essential character but its vitality as well. Under the pressure of modern life they may seem unimportant or even irrelevant; yet they are the things which endure and give the community its power to survive. China has survived in spite of all that the world did against her and she did against herself because she has preserved some of these qualities.

The leaders of the new China are known for their spirit of service and sacrifice. One of our political theorists Cāṇakya said that the root of government was the control of our desires.

rājyasya mūlam indriya-nigrahaḥ.

Governments must govern themselves before they attempt to govern others. Exercise of power is always a trust. If we care for long-term results, power should be used with justice and charity.

After much trial and error humanity has come to realize that

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the most civilized way of effecting changes of Government is by free elections. This method is superior to dynastic successions or violent upheavals and may be adopted in new China.

The author of this book, Mr Townsend, served with the Friends Ambulance Unit in China and stayed on to work with the Co-operatives. His experience extends over a period of years and his account is based on personal knowledge and reflection. This book, which is a vivid, able and sympathetic presentation of the problems and developments of modern China, will help to make us understand the recent struggles and achievements of a large section of the human race.

INDIAN NATIONHOOD AND NATIONAL CULTURE

In this book, Dr S. Abid Husain indicates the central characteristics of Indian culture as it has grown from its beginnings to its present position. His presentation of the subject is marked by ability, vision and purpose. He argues that there has been a common spiritual outlook on life, to which various races and religions have made contributions. "India's cultural history of several thousand years shows that the subtle but strong thread of unity which runs through the infinite multiplicity of her life, was not woven by stress or pressure of power groups but the vision of seers, the vigil of saints, the speculation of philosophers, and the imagination of poets and artists and that these are the only means which can be used to make this national unity wider, stronger and more lasting."

It may appear somewhat strange that our Government should be a secular one while our culture is rooted in spiritual values. Secularism here does not mean irreligion or atheism or even stress on material comforts. It proclaims that it lays stress on the universality of spiritual values which may be attained by a variety of ways.

Religion is a transforming experience. It is not a theory of God. It is spiritual consciousness. Belief and conduct, rites and
ceremonies, dogmas and authorities are subordinate to the art of self-discovery and contact with the Divine. When the individual withdraws his soul from all outward events, gathers himself together inwardly, strives with concentration, there breaks upon him an experience, sacred, strange, wondrous, which quickens within him, lays hold on him, becomes his very being. Even those who are the children of science and reason must submit to the fact of spiritual experience which is primary and positive. We may dispute theologies but we cannot deny facts. The fire of life in its visible burning compels assent, though not the fumbling speculations of smokers sitting around the fire. While realization is a fact, the theory of reality is an inference. There is a difference between contact with reality and opinion about it, between the mystery of godliness and belief in God. This is the meaning of a secular conception of the State though it is not generally understood.

This view is in consonance with the Indian tradition. The seer of the Rg Veda affirms that the Real is one while the learned speak of it variously. Aśoka in his Rock Edict XII proclaims: ‘One who reverences one’s own religion and disparages that of another from devotion to one’s own religion and to glorify it over all other religions does injure one’s own religion most certainly. It is verily concord of religions that is meritorious.’—samavāya eva sādhuḥ. Centuries later Akbar affirms: ‘The various religious communities are divine treasuries entrusted to us by God. We must love them as such. It should be our firm faith that every religion is blessed by Him. The Eternal King showers his favours on all men without distinction.’ This very principle is incorporated in our Constitution which gives full freedom to all to profess and practise their religious beliefs and rites so long as they are not repugnant to our ethical sense. We recognize the common ground on which different religious traditions rest. This common ground belongs of right to all of us as it has its source in the Eternal. The universality of fundamental ideas which historical studies and comparative religion demonstrate is the hope of the future. It makes for religious unity and understanding. It makes out that we are all members of the one Invisible Church of God though historically we may belong to this or that particular religious community.

Dr Abid Husain has made certain suggestions for strengthening national unity and whether we accept them or not, they deserve the serious consideration of all thoughtful Indians.
V. SUBRAHMANYA AIYAR

I knew the late Mr V. Subrahmanya Aiyar for over thirty years and counted him as one of my dear friends. Though I left the University of Mysore in 1920, Mr V. S. Aiyar had continued his interest in my writings till his death in December 1949.

His supreme interest was in philosophy, especially that of Advaita Vedānta, as taught to him by the then Head of the Śrīṅgeri Maṭh, Śrī Candraśekhara Bhārati. Mr Aiyar was a believer in reason. He had legitimate doubts about intuition. The latter gave rise to varieties of theological doctrine which divided men from one another. Reason unfettered by dogma reveals to us the nature of reality; this rational experience or anubhava brings people together. The nature of reality is one; doctrines about it are many. We cannot have tattva bheda, though we have mata bheda. If the world which is now passing through an age of science is to emerge as a unity, it is possible only on the basis of the one transcendent truth in the light of which the empirical variety of religious creeds falls into its place. Faith in reason and the nonduality of ultimate reality are for Mr Aiyar the great contributions of Advaita Vedānta as expounded by its masters, Gauḍapāda and Śaṅkara.

Science is not to be limited to the knowledge of the material world, for that would be natural science. Whatever yields knowledge as distinct from opinions, conjectures, guesses, is science. We can study scientifically, i.e. in a knowledge-yielding manner, subjects other than the material world, pure mathematics, mental states, para-normal phenomena and spiritual experiences. Beliefs that are based on factual evidence are true. Ultimate reality can be experienced. ātma-tattva is not a hypothesis but a datum, a fact.

After centuries of struggle we have not yet reached a stable harmony of the different elements of thought, emotion and action. Though the struggle to reach a harmony has not led to any definite results, the attempt has been of immense importance since it helped the upward soaring of the human spirit. Religion in a dogmatic form is something foreign to the spirit of reason, intellectual freedom and tolerance. Reason again leads us to barren inanities, if it overlooks the greatest of all facts, the reality of Ultimate Spirit.

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In this age of tremendous scientific development, it is not easy to accept religion, if it is set forth in a dogmatic form. We live in an age of intellectual confusion. In the past there were thinkers who repudiated religion but the difference is that today scepticism has penetrated the people. We find a general secularization of thought, a naturalist atmosphere, a concentration on a strictly intellectual explanation of experience, abandonment of traditional beliefs. In his different essays, in his correspondence with thinkers in India and abroad, Mr Subrahmanya AIyar has been insisting on the essential rationality of true religion. Science repudiates religion as magic and superstition but it confirms religion as apprehension of reality, brahmānubhava.

SAMJNA-VYAKARANAM

I am delighted to write these few words commending this Journal Samjñā-Vyākaraṇam, Studia Indologica Internationalia to the attention and support of all those who are interested in the study of Indian classics, literary, religious and philosophical. Dr Maryla Falk has been able to enlist the services of a large number of distinguished scholars in India, Europe and elsewhere.

When the inherited patterns of our thought go sterile, we look outward for inspiration. The two wars have brought the East and the West closer. The East is awake and is attempting to cut itself away from the past and acquire the secrets of Western technology to raise its material standards. The West, in spite of its intellectual brilliance, is suffering from a fear that it may destroy itself and so is willing to learn the spiritual techniques of the East. The opposites are passing into each other for the sake of completeness. Strictly speaking, however, there is neither East nor West. If it is said that the East is introverted and the West extroverted, that the East is religious and the West rational-minded, let us remember that these are not to be read disjunctively but as two sides of the same mould. Each one of us has the two tendencies, Eastern and Western—faith in the Unseen and longing for union with it; faith in reason and criticism of all beliefs we live by. The world is tending to become one society where reason and faith,

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science and religion will be reconciled and provide the members of society with poise and assurance. To further this purpose, the essential condition is an accurate knowledge of what has been achieved in the past. This Journal will serve as a forum for the investigations on Indian subjects by scholars who are known for their pure and passionless curiosity. One of the ways by which knowledge is attained is *samkhya*—investigation. *Amara Kośa* says: *carcā samkhya, vicāranā.*

Professor F. W. Thomas of Oxford, who is the doyen of Indologists, has suggested a motto for this Journal: *samjñā prajñām apekṣate*—the end of all learning and scholarship is *prajñā* or wisdom which results in virtue. May all connected with this Journal cherish the great ideal set forth in this verse:

*dānāya lakṣmī, sukṛtāya vidyā,*  
cintā *para-brahma-viniścayāya*  
paropakārāya vacāṁsi yasya,  
vandyāḥ trilokāṁlakaḥ sa eva.*

**RADHAKAMAL MUKERJEE**

I have known Shri Radhakamal Mukerjee, who is now the Vice-Chancellor of the University of Lucknow, for over thirty years, have read some of his works and have learnt to admire his prodigious learning, acute sociological thinking and deep devotion to the fundamentals of Indian culture. His poignant sympathy for the suffering humanity of India set the tone of his life work, which includes teaching in the night schools in the early years, study of economics, work for the co-operative movement, adult education.

I am not competent to speak of his vast work on sociology. What interests me is his attempt to base his sociological thinking on Indian mysticism, his perception that human life is a whole and cannot be studied in fragments. Sociology or the science of man in society cannot ignore the question of values. Social sciences give us knowledge and if this knowledge is to be employed for the good of man, we must develop a sense of values. Radhakamal Mukerjee is aware of this great truth.

22 September, 1955
Spiritual values and social behaviour are not antithetical. The individual expresses and develops his personality only through relations with others. Society is the network of relations among individuals. There is a fundamental harmony between our relations with the Unseen Reality which inspires nature and history, and our relations with our fellowmen. mānava sevā is mādhava sevā.¹ If we are to become more God-like, we have to undertake redemptive work for the world.

The basic element in religion is not the intellectual acceptance of dogmatic principles or historical events. These are but the preparation for the experience which affects our entire being, which ends our disquiet, our anguish, which removes the sense of the aimlessness of our fragile and fugitive existence and which confers dignity on our life, individual and social.

The true aim of man is to integrate his nature which results in an integration with society. Self-integration is possible only by self-control, which is the basic principle of morality. The Mahābhārata says that the rules of dharma prescribed by great seers, each depending on his wisdom, are many. The highest among them all is self-control.² Those who have disciplined their natures are the enfranchised souls who are responsible for the great discoveries of science and art.³

Mukerjee’s great ambition is to work for a better social order. The world has fought its way through centuries and by methods of violence and one civilization after another has been dashed to the ground. Thanks to the development of new and devastating atomic weapons, we have come to realize that war in the new context will not pay and may involve even the extinction of civilization. Compelled by necessity we are eager to get on with our neighbours and settle our problems by peaceful methods of negotiation, arbitration and agreement. There is nothing inevitable where human beings are concerned. We are not the unconscious tools of an unkind fate. We can, by a determined effort, change the course of history, stop the process of decay and lead our civilization to new greatness. God helps those who help themselves by using fully and freely the

¹ See also Mathew, XXII, 37-40
² dharmasya vidhayo naiko ye vai proktā maharṣibhiḥ svam svam vijiśānam āśristya damas teṣām parāyaṇam. —Bhiṣma, Śānti-parva, CLX, 6
³ See Sorokin’s paper on The Supraconscious in Man’s Mental Structure, pp. 381 ff.
minds and hearts He gave us. We all know that in future there can be only one civilization. The saints of the past who looked upon the whole world as their sacred place, vārāṇasi medini, are a pledge to the future of spiritual recovery and human solidarity.

An accomplished writer with wide intellectual interests, Radhakamal Mukerjee has devoted his life to reading and learning. He has written over thirty books and has plans for a few more. It is the earnest wish of his many friends and admirers here and abroad that he may continue to do the great work to which he has dedicated his life.

HINDUISM

Professor T. M. P. Mahadevan has written a very valuable introduction to the study of Hinduism in its religious, philosophical and ethical aspects. For the Hindu, the aim of religion is the integration of personality which reconciles the individual to his own nature, his fellowmen and the Supreme Spirit. To realize this goal there are no set paths. Each individual may adopt the method which most appeals to him and in the atmosphere of Hinduism, even inferior modes of approach get refined. A mediaeval Indian mystic wrote: ‘There may be different kinds of oil in different lamps, the wicks also may be of different kinds, but when they burn, we have the same flame and illumination.’

Those who are anchored in spirit suffer for mankind as a whole, regardless of the distinctions of caste, class, creed, or community. Whereas the truths of religion are eternal, the social forms and institutions are temporary. They have to be judged by each generation as to their capacity to implement the permanent values. Some of our institutions have become out of date and require to be modified if not scrapped. In the past religious emotion attached itself to ugly customs. It prompted and sanctioned animal sacrifices, obscure rites and oppressive caste regulations. Our sacred literature repudiates discriminations based on birth or jāti and emphasizes guṇa and karma. Look at the following verses:

\begin{verbatim}
nartako garbha sambhūto vasiṣṭho-nāma mahā-ṛṣih
tapasā brāhmaṇo jātaḥ, tasmāt jātir na kāraṇam.
\end{verbatim}

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canḍālo garbha sambhūtaḥ saktir-nāma mahā-muniḥ
tapasā brāhmaṇo jātah, tasmāt jātir na kāraṇam.
śvapāko garbha sambhūtaḥ parāśaro mahā-muniḥ
tapasā brāhmaṇo jātah, tasmāt jātir na kāraṇam.
matsya-gandhyā tu tanayo vidvān vyasō mahā-muniḥ
tapasā brāhmaṇo jātah, tasmāt jātir na kāraṇam.

Tirukkural says: 'All men are born equal. The differences among them are entirely due to occupations.' (1972)

We live in an age when creeds are shaken, dogmas are questioned and traditions are dissolving. The Hindu religion with its emphasis on the experience of Reality in diverse ways and the practice of love has an appeal to the modern mind. I hope that Professor Mahadevan's book will have a large number of readers both in India and outside.

**BHOODAN**

It is seven years since we won our political independence. It is a short span in a nation's life, but it is perhaps not less important than any other equal period. In the case of a human being, the period of the first seven years determines his character and so to a large extent his future. The same is perhaps true of a nation. There were many observers who forecast, at the time of the transfer of power, that the Indian State would not be able to survive the effects of partition, that the country would get disorganized, that the administration would break down, that there would be no rule of law and no security of life and property. Many people feared and quite a few hoped for a sudden collapse. But these friends and foes have been confounded by the results. The country is held together. Instead of disintegration there has been integration. There is no part of the country where the writ of the Government does not run. The administration is still intact. A foreigner can travel from one end of the country to the other without the least insecurity of life and property. Even in international affairs our stand may not be generally accepted, but it is widely respected. We have earned a reputation for honesty and independence. Our achievements in the economic and social spheres have not been spectacular, but they are not unsound.

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It is not, however, for running things in the old routine ways that we struggled for and achieved political independence. Our aim is to bring about as speedily as possible a social and economic revolution. We wish to build a society free from caste and class, from exploitation of every kind, social and economic, racial and religious. We must admit that our society still suffers from grave economic injustices, social oppressions, caste prejudices, communal jealousies, provincial antagonisms and linguistic animosities. These are a challenge to our competence, our courage, our wisdom. If we are to survive as a civilized society, we have to get rid of these abuses as soon as possible and by civilized methods.

In the progress of societies three stages are marked: the first where the law of the jungle prevails, where we have the operation of selfishness and violence; the second, where we have the rule of law, impartial justice with courts, police and prisons; the third, where we have non-violence and unselfishness, where love and law are one. The rule of the jungle, the rule of law, the rule of love—these mark the three stages of social progress. The last is the goal of civilized humanity, and it can be brought nearer by the increase in the numbers of men and women who have renounced selfish ambition, surrendered personal interest, who die daily that others may live in peace and comfort. The good people sustain the world by their austere life: \textit{santo bhūmim tapasā dhārayanti}. In Āchārya Vinoba Bhāve we have one such \textit{tapasvin} who is striving to introduce the law of love in our social and economic life.

It is because we cannot make all the people prophets that we have to depend on legislation to bring about changes in our social order. The Bhoodan movement acquires great significance in this context of urgent change. It underlines traditions that are implicit in the Indian way of life. It recaptures the idea of the social order as the family writ large. It appeals to our religious instinct that spiritual freedom can be attained only by those who are not attached to material possessions. The movement started by Āchārya Vinoba Bhāve is potentially revolutionary in character. The response to his appeal which has come from all levels of the social order shows that the moral reserves of our country are large. The movement is based on an act of faith. Even if it does not by itself bring about an agrarian revolution, it prepares for it by producing a climate of opinion in which courageous methods of land reform can be put through.
Shri Suresh Ramabhai has written a moving account of the way in which Āchārya Vinoba Bhāve was led to this movement and the progress it has made. It should be read by all who are interested in this unique campaign, its objects and its philosophy.

**SHRI RAMĀṆA MAHARSHI**

I am glad to write this short Foreword to Mr Osborne’s account of the life and teaching of Shri RamāṆa Maharshi. It has a special relevance to our age with its dominant mood of wistful, reluctant scepticism. We are given here a religion of the spirit which enables us to liberate ourselves from dogmas and superstitions, rituals and ceremonies and live as free spirits. The essence of all religion is an inner personal experience, an individual relationship with the Divine. It is not worship so much as a quest. It is a way of becoming, of liberation.

The well-known Greek aphorism ‘Know thyself’ is akin to the Upaniṣad precept ātmānam viddhi, know the self. By a process of abstraction we get behind the layers of body, mind and intellect and reach the Universal Self, ‘the true light which lighteth every man that cometh into the world’. ‘To attain the Good, we must ascend to the highest state and, fixing our gaze thereon, lay aside the garments we donned when descending here below; just as, in the Mysteries, those who are admitted to penetrate into the inner recesses of the sanctuary, after having purified themselves, lay aside every garment and advance stark naked.’

We sink into the measureless being that is without limitation or determination. It is pure being in which one thing is not opposed to another. There is no being to which the subject opposes himself. He identifies himself with all things and events as they happen. Reality fills the self as it is no longer barred by preferences or aversions, likes or dislikes. These can no more act as distorting media.

The child is much nearer the vision of the self. We must become as little children before we can enter into the realm of truth. This is why we are required to put aside the sophistication of the learned. The need for being born again is insisted on. It is said that the wisdom of babes is greater than that of scholars.

1 1955
1 Plotinus: *Enneads* I. VI. 6
Shri Ramaṇa Maharshi gives us the outlines of a religion based on the Indian Scriptures which is essentially spiritual, without ceasing to be rational and ethical.

BUDDHISM

In 1938, during the Sino-Japanese war, Gandhiji reminded a Japanese statesman that we should re-learn the message of the Buddha and deliver it to the world: 'Today it is being denied everywhere... I have no message to give you but this—that you must be true to your ancient heritage. The message is 2500 years old, but it has not yet been truly lived.' In this year when we are celebrating the 2500th anniversary of the Buddha's parinirvāṇa, it is good to have a simple, readable account of the story of the Buddha revealing the great heights to which human thought and feeling have risen in his life and work.

Religion, for the Indian mind, whether Hindu, Jain, or Buddhist, is an endeavour to raise oneself to a higher level of being by discipline, mental, moral and spiritual. Dr Gangulee who spent the last years of his life in the study and meditation on the problems of religious life, makes out how the Buddha was a man among men, a humanist interested in the perennial problem of how man can liberate himself from the shackles of mortality. We are caught in the wheel of time because we are not yet what we ought to become. If we are to be redeemed from time, we must practise self-discipline. By fasting and meditation, by silence and chastity, we dissociate the self from the automatism of habit. We break our bondage to the life of routine. To break bonds is to taste freedom. It is to put away from us what is not ours. It is to realize that there is something unborn, ajāta, unbecome, abhūta, unmade, akata, uncomposite, asamkhata, undying, amata, which is the opposite of the flux or becoming.

Change and decay in all around I see
O Thou who changest not.

The Buddha calls himself brahma-bhūta, one who has become Brahman. When we are anchored in this wisdom, pride, hatred and hypocrisy fall way. We are tolerant with the intolerant, gentle

The Buddha and His Message, edited by Dr N. Gangulee
with the violent, detached from things in the midst of those who
are attached to them.

Creeds and ceremonies, rites and rituals are there to help
us to discover the divine in us. They are means to the end of
spiritual life and quarrels about them are meaningless. The truly
religious man is a reconciling spirit, who has a realization of the
universality of the ultimate truths proclaimed by different faiths.
Each one can preserve his own form of faith and yet grow by
assimilating whatever is of value in other faiths so long as they
are not spiritually incompatible with one's own. This is the law
of spiritual growth.

The Buddha asks us to abandon the feeling of pride or supe-
riority in matters of faith. Non-egoism, an-āhamkāra is the need of
both individuals and nations. Humility is the one thing lacking in
the self-righteous crusading spirits of our time. Let us learn to
look upon the whole world as our own. No one is a stranger;
nothing human is alien. 'Do not deceive each other, do not des-
pise anybody anywhere, never in anger wish anyone to suffer
through your body, words or thoughts. Like a mother guarding
her only son with her own life, keep thy immeasurable loving
thought for all creatures. Above thee, below thee, on all sides
of thee, keep on all the world thy sympathy and immeasurable
loving thought, without any wish to injure, without enmity.'—Sutta
Nibāta

GENERAL PREFACE TO BUDDHIST TEXTS

The teaching of the prophets is generally distorted by beliefs
of the world and the interpretations of the priests. If we
wish to ascertain what the founders of great religions thought,
we have to get back to the original sources.

Buddhism in all its forms goes back to the life and teaching of
the Buddha. While the austerities practised by him till he attained
enlightenment appeal to the Hīnayāna, the Pāli, or the Southern
school, his life of service and compassion for forty-five years after
the attainment of enlightenment is the authority for the Mahāyāna,
the Sanskrit, or the Northern school.
The religious quest springs from the consciousness of the imperfection and suffering of the world. The questions which worried Tolstoy in the fiftieth year of his life disturb all thinking men. ‘What is life? Why should I live? Why should I do anything? Is there any meaning in life that can overcome inevitable death?’ Nijinsky summed up the whole problem in his *Diary* when he wrote: ‘The whole life of my wife and of all mankind is death.’ How can we be saved from the body of this death? This is the problem of religion.

The Buddha traces suffering to selfish desire. Suffering is the result of tension between a living creature’s essential impulse to try to make itself into the centre of the universe and its essential dependence on the rest of creation. Craving is that which binds the individual to the creative process. The individual with selfish desire becomes the slave of the universe. We can overcome suffering only if we get rid of *trṣṇā* or *tanhā*. To attempt to get rid of suffering through the various devices of self-deception is not to cease to suffer but to suffer in a different way.

The Buddha formulates the eight-fold path of morality which helps us to eliminate selfish desire and overcome suffering. When the Upaniṣads declare, ‘That thou art’, *tat tvam asi*, it is not a mere statement of fact. It is a call to action. Make thyself that which thou knowest thou canst be. Whereas the Hindu mind believes in a permanent element in the individual which can stand firm and unshaken in the midst of change, the Buddhist stresses the dynamic character of the self. No change is possible with an unchanging consciousness. We can achieve the possibilities in us by the exertion of the will rather than by the play of the intellect. Religion is not a creed but a vital process. It is no use railing against God or destiny when we are ourselves the authors of our disgrace. If few are chosen it is because few choose to be chosen. The Buddha laid stress on the creative freedom of man. The Buddha did not encourage dependence on the supernatural. He could not conceive of a being capable of creating a world for the express purpose of its creatures praising him. The ten *veramanis* or prohibitions or abstinences called *duṣṭaśila* or *duṣṭaśikṣāpada* which the novices in the path of Buddhism utter are given in these words: ‘I take upon myself the abstinence, (1) from destroying life, (2) from taking what is not given, (3) from leading an unchaste life, (4) from speaking
untruth, (5) from giving myself to intoxicating drugs, (6) from eating at irregular hours, (7) from seeing musical and dancing performances and other shows and pageants, (8) from wearing garlands, perfumes, unguents and other bodily decorations, (9) from using high couches and seats, (10) from accepting gifts of gold and silver.’ The first five are the Buddhist Pañchaśīla.

\[
\begin{align*}
pānātipatā veramaṇi śikkhā-padaṁ samādiyāmi \\
adinnādāna veramaṇi śikkhā-padaṁ samādiyāmi \\
kāmesu micchācārā veramaṇi śikkhā-padaṁ samādiyāmi \\
musāvādā veramaṇi śikkha-padaṁ samādiyāmi \\
surā-merayamajja-pamādaṭṭhānā veramaṇi śikkhā-padaṁ samādiyāmi
\end{align*}
\]

Conflicts in the world are conflicts in the human soul enlarged. If men were at peace within themselves, the outer conflicts between nations would inevitably cease. By practising the Buddha’s Pañchaśīla we will develop patience, courage, love and unselfishness. The Buddha teaches us that even in an age of anxiety and violence, it is possible to gain and maintain inner harmony, which is not at the mercy of outward circumstance.

Nirvāṇam paramaṁ sukham. Nirvāṇa is the highest bliss. It is not a negative state of annihilation but a positive state of joys; consciousness grows from an unhappy to a beatific one. The Buddha does not tell us that man is but a bubble on the turbulent surface of nature and that he has no destiny save to undergo dissolution. The Hindu affirms that man can realize his identity with Brahma, the ground of all being; the Buddhist says that man can live in a transfigured world where saṁsāra and nirvāṇa are one. In Mahāsaccaka Sutta the Buddha himself is reported to have described the supreme triumph of reaching the goal of his quest as follows:

When this knowledge, this insight had arisen within me, my heart was set free from intoxication of lusts, set free from the intoxication of becomings, set free from the intoxication of ignorance. In me thus emancipated there arose the certainty of that emancipation. And I came to know: ‘Rebirth is at an end. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there is no further for this or that.’ This last insight did I attain to in the last watch of the night. Ignorance was beaten down, insight arose, darkness was destroyed, the light came, inasmuch as I was there strenuous, earnest, master of myself. Thus ended the struggle of six long years.

The Buddha is said to be a physician. Even as the physician strives to restore to health a sick man, the Buddha tries to
restore us to our normal condition. If our leaders become normal, we may be able to replace the present social order in which division, falsehood and violence prevail, by a new one in which humanity, truth and brotherhood will reign.

On the occasion of the 2500th anniversary of the Buddha’s parinirvāṇa, the Government of India decided to publish standard versions in Devanāgarī script of the Pāli and the Sanskrit texts of the two schools, Southern and Northern, in the hope that some of the readers of these books may be impelled to love the good, to practise altruism and hold their spirit aloof from the desires and ambitions of the world.

NĀM GHŌṢA

The sixteenth century was a period of religious upheaval in India. In different parts of the country, religious reformers were anxious to simplify the faith, discourage caste distinctions and promote brotherhood. In Assam, Śaṅkara Deva was an apostle of Vaiṣṇavism who taught the worship of Śrī Kṛṣṇa, denounced idolatry, sacrificial piety and caste structure of society. His successor and disciple Mādhava Deva wrote Nām Ghōṣa and Ratnāvali which are held in great esteem by his followers. Nām Ghōṣa which consists of 1,001 verses was written in the first half of the sixteenth century. It summarizes the teachings of Śaṅkara Deva and is a popular manual of bhakti-mārga or the path of devotion. The duty of man is to effect a transformation in his own nature. It is to grow from unrest to serenity, from man-beast to god-man.

nahy atah paramo lābho dehinām bhrāmyatām iha
yato vindeta paramām śāntim naśyati saṁsṛtiḥ.¹

There are many ways by which this change can be brought about. The easiest for our times is said to be the path of devotion. Meditation was prescribed for the Satya Yuga; ceremonial piety for the Treta age; worship for the Dwāpara age. For our age nothing is more effective than bhakti which includes the chanting of God’s name.

dhyānam satya-yuge viṣṇoḥ tretāyām yajña-sādhanam
arcanam dvāpara-yuge harināma kalau mune. 416

¹ Bhāgavata, XI. 5.37
Chanting the name of the Lord is a well-known religious practice which has had a long history in India. Nam Ghoša makes it the central feature of its teaching. Śaṁkārā Deva emphasized four principles: (i) the knowledge of the Supreme Reality conceived as Nārāyaṇa, (ii) surrender to the Supreme in the form of Śrī Kṛṣṇa, (iii) company of good souls, satsaṅga and (iv) prayer and chanting of the name of the Supreme Being. Nam Ghoša which expounds these principles based on the Upaniṣads, the Bhagavadgītā and Bhāgavata Purāṇa in some verses exalts the name of Rāma. Rāma and Kṛṣṇa are also indentified.

Bhakti has been the popular religion of India. A verse is attributed to the great Advaitin Śaṁkara, which makes out that devotion to the Supreme is the greatest of the factors that contribute to spiritual freedom.

mokṣa-kāraṇa-sāmagryāṁ bhaktir eva gariyasī  
sva-svarūpānusandhānam bhaktir ity abhīdhiyate.

The Supreme is the sole refuge of the lowliest and the lost who are devoid of discipline and infected with sin.

sarva-sādhana-hīnasya parādhinaśya sarvathā  
pāpa piṇāsyā dīnasya kṛṣṇa eva gatir mama.

I commit thousands of sins day and night. Know me to be thy servant and forgive me, O great Lord.

aparādha sahasrāṇi kriyante’harniśam mayā  
dāsoyam iti mām matvā kṣāmasva parameśvara.

Whatever faults we may be guilty of, we are saved if we say ‘adoration to Hari’.

patitāḥ skhalitāḥ ārtaḥ kṣutvā vā vavaśo bruvan  
haraye nama ity uccair mucyate sarva-pātakāt.¹

There are no limitations of time or place or pollution for the practice of devotion.

na kāla-niyamah kaścin na deśa niyamas tathā  
nāśaucādau nivṛttiḥ syād harer nāmni lubdhakah.²

Among the devotees there are no distinctions of caste and colour. They form one family. Nārada says:

nāstī teṣu jāti-vidyā-rūpa-kula-dharma-kriyādi bhedaḥ.

It is this simple religion of devotion and casteless society that Nam Ghoša proclaims.

We are indebted to Shri Hara Mohan Das for this fine rendering

¹ Bhāgavata, X 11.12.46  
² Viṣṇu Rahasya, 33
which includes the Assamese original and English and Hindi translations. The editor has also given, where necessary, valuable references to the religious classics of India. I hope the book will be read widely and its lessons assimilated.

INDIAN PHILOSOPHY

I am delighted to know that there will be very soon a Russian translation of my two volumes on Indian Philosophy. Our philosophy has nearly three thousand years of recorded history and has stood for some central principles which have dominated this country for many centuries. The chief of them is that man's highest fulfilment consists in the integrated development of the different sides of his nature, body, mind and spirit. Mere physical growth or intellectual alertness is not enough. Spiritual realization should be the goal of man's effort. To get at it, there are no prescribed routes. That is why different religions peacefully co-existed in this country from the beginning of India's cultural history. The Aryans and the Dravidians, the Hindus and the Buddhists, the Jews and the Christians, the Zoroastrians and the Muslims were all received with open hospitality by the Indian people and their systems of thought and practice were enabled to develop according to their natural genius. In the international sphere today, we are pleading for the same policy of 'live and let live'. I hope Russian readers of these volumes will be persuaded of the efficacy of peaceful co-existence not only in the spiritual fields but in international politics also.

KĀLIDĀSA

Great classics of literature spring from profound depths in human experience. They come to us who live centuries later in vastly different conditions as the voice of our own experience. They

General Introduction to the special edition of Kālidāsa's works sponsored by the Sāhitya Akademi
release echoes within ourselves of what we never suspected was there. The deeper one goes into one's own experience, facing destiny, fighting fate, or enjoying love, the more does one's experience have in common with the experiences of others in other climes and ages. The most unique is the most universal. The Dialogues of the Buddha or of Plato, the dramas of Sophocles, the plays of Shakespeare are both national and universal. The more profoundly they are rooted in historical traditions, the more uniquely do they know themselves and elicit powerful responses from others. There is a timeless and spaceless quality about great classics.

Kālidāsa is the great representative of India's spirit, grace and genius. The Indian national consciousness is the base from which his works grow. Kālidāsa has absorbed India's cultural heritage, made it his own, enriched it, given it universal scope and significance. Its spiritual directions, its intellectual amplitude, its artistic expressions, its political forms and economic arrangements, all find utterance in fresh, vital, shining phrases. We find in his works at their best, simple dignity of language, precision of phrase, classical taste, cultivated judgement, intense poetic sensibility and fusion of thought and feeling. In his dramas we find pathos, power, beauty, and great skill in the construction of plot and delineation of character. He is at home in royal courts and on mountain tops, in happy homes and forest hermitages. He has a balanced outlook which enables him to deal sympathetically with men of high and low degree, fishermen, courtezans, servants. These great qualities make his works belong to the literature of the world. Humanity recognizes itself in them though they deal with Indian themes. In India Kālidāsa is recognized as the greatest poet and dramatist in Sanskrit literature. While once the poets were being counted, Kālidāsa as being the first occupied the last finger. But the ring-finger remained true to its name, anāmikā, nameless, since the second to Kālidāsa has not yet been found.¹

**DATE**

Tradition associates Kālidāsa with King Vikramāditya of

¹ purā kavināṁ gaṇāṁ prasaṅge
   kaniṣṭhādhiṣṭhita kālidāsaḥ
   adyāpi tat-tulya-kaver abhāvād
   anāmikā sārthavatt babhūva.
Ujjayini who founded the Vikrama era of 57 B.C.\textsuperscript{1} The change in the name of the hero of *Vikramorvaśīya* from Purūravas to Vikrama lends support to the view that Kālidāsa belonged to the court of King Vikramāditya of Ujjayini. Agnimitra who is the hero of the drama *Mālavikāgnimitra* was not a well-known monarch to deserve special notice by Kālidāsa. He belonged to the second century before Christ and his capital was Vidiśā. Kālidāsa's selection of this episode and his reference to Vidiśā as the famous capital of a king in *Meghadūta* suggest that Kālidāsa was a contemporary of Agnimitra. It is clear that Kālidāsa flourished after Agnimitra. (C. 150 B. C.) and before A. D. 634, the date of the famous Aihole inscription which refers to Kālidāsa as a great poet. If the suggestion that some verses of Mandasor inscription of A. D. 473 assume knowledge of Kālidāsa's writings is accepted, then his date cannot be later than the end of the fourth century A.D. There are similarities between Āśvaghoṣa's *Buddhacarita* and Kālidāsa's works. If Āśvaghoṣa is the debtor, then Kālidāsa was of an earlier date than the first century A.D.\textsuperscript{2} If Kālidāsa is the debtor then his date would be later than the first century.

It is suggested that Kālidāsa belongs to the Gupta period and lived in the reign of Chandragupta II, who had the title of

\textsuperscript{1} The Jain Kālakācārya Kathānaka records that the Śakas invaded Ujjayini and overthrew the dynasty of Gardhahilla who was styled Mahendrāditya. Some years afterwards his son Vikramāditya repelled the invaders and re-established the old dynasty. It is sometimes said that the play *Vikramorvaśīya* celebrates this re-conquest. Urvasī is the city of Ujjayini ruled by Mahendrāditya. She was conquered by Keśin, a demon, i.e., the chief of the bearded Śakas. The city became desolate and like Urvasī was transformed into a creeper. Prince Vikramāditya regained the capital with a valour capable of obliging even his father Mahendra.

*mahendrapakāra paryāptena vikrama-mahimnā vardhate bhavān.*

Mahendra conferred the throne on the prince and himself retired to the forest. To commemorate the great victory, Vikrama founded an era which was later called by his name.

\textsuperscript{2} The following verse may be an implied criticism of Kālidāsa's view:

\textit{śailendra-putrim prati yena viddho devo'pi śambhuś calito babhuva na cintayaty eśa tam eva bāṇam kim syād acitto na śaraḥ sa eṣaḥ.}

Again, compare Kālidāsa's line in *Raghuvaṁśa*, II. 42:

\textit{jāḍikṛtas tryambaka vikṣaṇena vajram mumukṣann iva vajrapāṇiḥ with Buddhacarita line:

tastambha bāhuḥ sagadas tato'sya purandarasyeva purā savajraḥ.}
Vikramāditya. He came to power about A.D. 345 and ruled till about 414. Whichever date we adopt we are in the region of reasonable conjecture and nothing more.

**WORKS**

Kālidāsa speaks very little of himself and we cannot therefore be sure of his authorship of many works attributed to him. There is, however, general agreement about Kālidāsa's authorship of the following works:

1. *Abhijñāna-Śakuntalā*, a drama in seven acts dealing with the love and marriage of Duṣyanta and Śakuntalā; (Abbr. Ś.)

2. *Vikramorvaśīya*, a drama in five acts dealing with the love and marriage of Purūravas and Īrvaśī; (Abbr. V.)

3. *Mālavikāgnimitra*, a drama in five acts dealing with the love of Mālavikā and Agnimitra; (Abbr. M.)

4. *Raghuvaṁśa*, an epic poem of nineteen cantos describing the lives of the Kings of the solar race; (Abbr. R.)

5. *Kumārasambhava*, also an epic poem, of seventeen cantos, dealing with the marriage of Śiva and Pārvatī and the birth of Kumāra, the lord of war; (Abbr. K.)

6. *Meghadūta*, a poem of 111 stanzas describing the message of a Yakṣa to his wife, to be conveyed through a cloud;


Kālidāsa takes up his themes from the traditional lore of the country and transforms them to achieve his object. For example,

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1 Professor A. Berriedale Keith writes:

'Kālidāsa was later than Aśvaghoṣa and than the dramatist Bhāsa: he knew Greek terms as his use of Jāmitra proves; the Prakrit of his dramas is decidedly later than Aśvaghoṣa's and Bhāsa's and he cannot be put before the Gupta age .... We must remember that Chandragupta II had the style of Vikramāditya with whose name tradition consistently connects Kālidāsa. Nor is it absurd to see in the title Kumārasambhava a hint at the young Kumāra-gupta or even in Vikramorvaśīya an allusion to the title Vikramāditya.'—*A History of Sanskrit Literature* (1920), p. 80

Sir William Jones places Kālidāsa in the first century B.C. Dr Peterson says:

'Kālidāsa stands near the beginning of the Christian era if indeed he does not overtop it.'

R. T. H. Griffith remarks: 'About the time when Horace and Virgil were shedding an undying lustre upon the reign of Augustus our poet Kālidāsa lived, loved and sang, giving and taking honour at the polished court of the no less munificent patrons of Sanskrit literature at the period of its highest perfection.'—Preface to *The Birth of The War-God* (1918)

* Some MSS have a few additional verses.
in the epic story Śakuntalā was a calculating, worldly young woman and Duṣyanta a selfish lover. The poet wishes to exhibit the sentiment of love from its first awakening in a hermitage girl to its fullest perfection through the stages of separation, frustration, etc. In his own words, a play must present the diversity of life, and communicate charm and sweetness to men of varied tastes.

traigunyodbhavam atra loka-caritam nāna-rasam dṛṣyate
nātyam bhinna-rucer janasya bahudhāpy ekam samārādhanam.

Some of his themes seem to be unrealistic, such as the carrying of a message by a cloud. The poet anticipates the objection and answers it.

dhūmajyotih salila marutām sannipātah kva meghaḥ
sandēśārthāh kva paṭukaraṇaḥ prānibhiḥ prāpaniyāh
ity ausukyād aparigāṇayān guhyakas tam yayāce
kāmārtha hi prakṛti-kṛpanāḥ cetanācetanēsu.

'Where is a cloud, which is a composite of smoke, light, water and air, and where are the messages that can be conveyed by living beings endowed with strong limbs? Without considering this, the Yakṣa in his eagerness begged the cloud to carry his message. Those that are love-stricken are by nature undiscriminating between conscious and unconscious beings.' Rāma’s longing for his lost wife may have suggested to Kālidāsa Yakṣa’s sorrow for the wife from whom he is separated.

We do not know any details about Kālidāsa’s life. Numerous legends have gathered round his name which have no historical value. From his writings it is clear that he lived in an age of polished elegance and leisure, was greatly attached to the arts of song and dance, drawing and painting, was acquainted with the sciences of the day, versed in law and learned in the philosophical systems and ritual practices. He travelled widely in India and seems to have been familiar with the geography of the country from the Himālayas to Kanyā Kumārī. His graphic descriptions of the Himālayan scenes, of the saffron flower the plant of which grows in Kashmir, look like those of one who has personal acquaintance

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1 The cloud as a messenger is an old, pre-Christian, literary motif in China. We find it in Ku yuan (or Chu yuan), the Chinese poet who died about 274 B. C. Cf. this echo of Meghadūta in Hsukan:

O floating clouds that swim in the heaven above
Bear on your wings these words to him I love.

—H. A. Giles: A History of Chinese Literature, p. 119

* 1.5
with them. He was sensitive to beauty in nature and human life. Kālidāsa had self-confidence. In one place he says: ‘If you have hearts which can melt in pity, do not set aside this canto of mine.’

\[
tad eṣa sargaḥ karunādracittiṣair
na me bhavadbhiḥ pratiṣedhanīyāḥ.\]

This sense of assurance is not inconsistent with humility. He opens his Raghuvamśa with a confession of his rashness in undertaking the work.

\[
kva sūrya-prabhavo varaṁśah kva cālpaviśayā matiḥ
tiṁśur dustaram mohād uḍupenāsmi sāgaram.\]

‘Where is the race originating from the Sun and where is my talent limited in scope? Through infatuation, I am desirous of crossing with a raft the ocean that is difficult to cross.’

\[
mandaḥ kavi-yaśaḥ-prārthi gamiṣyāmy upahāṣyatāṁ
prāṁśulabhye phale lobhād udbāhur iva vāmanaḥ.\]

‘Foolish and yet longing for a poet’s renown, I shall become an object of ridicule like a dwarf with his hands raised through greed towards a fruit accessible (only) to the tall.’ If he still prefers to speak of the kings of the Raghu race, it is because he can count on ancient poets who have already opened the way and their virtues are so compelling in their character.

Vāmana in his Kāvyālaṁkāra defines rīti as viśiṣṭā padaracanā, a particular style of expression and vaidarbhī rīti of which Kālidāsa is the master, as consisting of the following features:

\[
śleṣaḥ prasādaḥ samatā mādhuryaṁ sukumāratā
artha-vyaktir udāratvam ojaḥ kānti samādhayah.\]

‘Suggestiveness, serenity, balance, sweetness, delicacy, clarity of sense, breadth of expression, vigour of thought, brilliance of diction and harmony of sentiments.’

The master artist suggests by a few touches what others fail to express even by elaborate discourses. Kālidāsa is famous for his economy of words and naturalness of speech in which sound and sense match. His pen-pictures are graceful and perfect, the royal chariot in full speed, the running deer, Úrvaśī’s

---

1 R. XIV. 42. Sarga may mean resolve. See R. III. 51.
2 I. 2
3 I. 3
4 I. 3 & 4
5 V. I. 4
6 Ś. I. 7
bursting into tears.\(^1\) Nārada’s appearance in the sky like a moving kalpa-vṛkṣa.\(^2\) He is master in the use of simile and analogy.

\[
\begin{align*}
\text{sarasijam anuviddham \textit{śaivalenāpi ramyam}} \\
\text{malinam api \textit{himāmśor lakṣma lakṣmīṁ tanoti}} \\
\text{iyam adhika-manojñā valkalenāpi tanvi} \\
\text{kim iva hi madhurāṇam maṇḍanaṁ nākṛtīnām.}
\end{align*}
\]

‘A lotus, though intertwined with moss, is charming. The speck, though dark, heightens the beauty of the moon. This slim one, even with the bark dress, is more lovely. For what is not an embellishment of lovely forms?’\(^3\)

Again:

\[
\begin{align*}
\text{eko hi doṣo guṇa-sannipāte} \\
\text{nirajjatīndoh \textit{kiraneśvivāṅkaḥ}.}
\end{align*}
\]

‘Even as the single stain of the moon is not noticed by one who gazes at the beams that flow endlessly, even so no one dares to blame a shade of weakness in a hero’s fame.’ Practically on every page we have illustrations of Kālidāsa’s mastery over the use of figures of speech.

Kālidāsa’s writings instruct not by direct teaching but by gentle persuasion as by a loving wife. Mammaṭa says: \textit{kāntā-sammitatayopadeśayuje; rāmādivat vartitavyam, na rāvaṇādivat.}

By an aesthetic presentation of great ideals, the artist leads us to an acceptance of the same. We live vicariously the life of every character that is set before us and out of it all comes a large measure of understanding of mankind in general. Kālidāsa projects his rich and glowing personality on a great cultural tradition and gives utterance to its ideals of salvation, order, love. He expresses the desires, the urges, the hopes, the dreams, the successes and the failures of man in his struggle to make himself at home in the world. India has stood for a whole, integrated life and resisted any fragmentation of it. The poet describes the psychological conflicts that divide the soul and helps us to pull the whole pattern together.

Kālidāsa’s works preserve for us moments of beauty, incidents of courage, acts of sacrifice and fleeting moods of the human heart. His works will continue to be read for that indefinable illumination about the human predicament which is the work of a great poet. Many of his lines have become almost like proverbs in Sanskrit.

\(^1\) V. V. 15
\(^2\) V. V. 19
\(^3\) Ś. I. 17
RELIGION

Kumārasambhava opens with a verse in which the poet speaks as if the Himālayas were the measuring rod spanning the wide land from the east to the western sea.

vesterīm diśi devatātmā
imālayo nāma nagādhirājaḥ
purvāparau toya-nidhi vagāhya
sthitaḥ prthivyā iva mānadhanaḥ.

He suggests that the culture developed in the Himālayan regions may be the ‘measuring rod’ of the cultures of the world. This culture is essentially spiritual in quality. We are ordinarily imprisoned in the wheel of time, in historicity and so are restricted to the narrow limits of existence. Our aim should be to lift ourselves out of our entanglement to an awareness of the real which is behind and beyond all time and history, that which does not become, that which is, absolute, non-historical being itself. We cannot think it, enclose it within categories, images and verbal structures. We know more than we can think and express in historical forms. The end of man is to become aware by experience of this absolute reality. Compare the words of Raghuvamśa: brahma-bhūyām gatim ājagāma. The man of enlightenment reaches the supreme timeless life. The performer of good deeds has heaven for his share. We know the real by the deepest part of our being: ātmānam ātmanā vēti. The Real is the knower and the known: vedyān ca veditā cāsi. Again: yam āksaraṁ veda-vido vidus tam ātmānam ātmany avalokayantam. The Supreme leads a life of contemplation. Though he grants the fruits of others' austerities, he himself performs austerities: svayam vidhātā tapasah phalanām kenāpi kāmena tapaś cacāra.

The Absolute which is the Real beyond all darkness is superior to the division of spirit and matter. It is omniscient, omnipresent and almighty. It manifests itself in the three forms (trī-mūrti), Brahmā, Viśṇu and Śiva, the maker, the preserver and the destroyer. These gods are of equal rank and a believer may select any form

1 Cf. Manu:

etad deśa-prasūtasya sakāśad agra-janmanah
svam svam caritaṁ śikṣeran prthivyāṁ sarva-mānavaṁ

3 K. II. 10 ; see Bhagavadgītā, X. 15.

4 K. II. 15 ; see Bhagavadgītā, XI. 17.

5 K. III. 50

6 K. I. 57
which appeals to him for worship. In daily life, Kālidāsa was a follower of the Śaiva system. The opening invocations of the three dramas show that Kālidāsa was a devotee of Śiva.

yā srṣṭih sṛṣṭur ādyā vahati vidhi-hutaṁ yā havir yā ca hotṛī
ye dve kālāṁ vidhataḥ śruti-viśaya-guṇā yā sthitā vyāpya viśvam
yām āhūḥ sarva-bija-prakṛtir iti yaya prāṇiṁ āḥ prāṇavantaḥ
pratyajñābhiḥ prapannas tanubhir avatu vas tābhir aṣṭābhir iṣṭāḥ.

—Śakuntalā

‘May the Supreme Lord endowed with eight forms, (water) the first creation of the Creator, (fire) which carries the oblation offered according to rule, (the priest) who is the offerer of the oblation, (those) two (visible forms, the sun and the moon) which regulate time, (that ākāśa) which perpetually pervades the universe, having the quality (sound) perceptible by the ear, (the earth) which they call the source of all created things, (air) by which living creations (become) possessed of life, (may he) preserve you.’

vedānteṣu yam āhur eka-puruṣam vyāpya sthitāṁ rodasi
yasminn iṣvara ity ananya-viśayaḥ śabdo yathārthākṣaṁraḥ
antar yaś ca mumukṣubhir niyamita-prāṇādibhir mrgyate
sa sthāṇuḥ sthira-bhakti-yoga-sulabho niḥśreyasāyaṁ āstu vah.

—Vikramorvaśiṣya

‘May he, who is hailed by the Vedāntas as the Supreme Spirit, who still remains (transcendent) after pervading (both heaven and earth), to whom alone the specific designation Iṣvara (supreme ruler) applies true to a syllable and he who is sought inwardly by restraining prāṇa and the other vital airs, by those who desire to attain (complete) emancipation, (may he) the eternal, who is easily attainable by the path of steadfast devotion, bestow on you supreme bliss.’

The three methods of jñāna, yoga and bhakti are mentioned and the last is said to be the easiest path.

ekaiśvārye sthito’pi prāṇata-bahu-phale yaḥ svayaṁ kṛttivāsāḥ
kāntā-sammiśra-deho’py avīśaya-manasaṁ yaḥ parastād yatīnām
aṣṭābhir yasa kṛtsnaḥ jagad api tanubhir bibhrato nābhimāṇaḥ
sanmārgālokanāya vyapanayatu sa vas tāmasim vṛttim iṣṭāḥ.

—Mālavikāgnimitra

‘He who, while possessing supreme powers that bear manifold fruits for his humble devotees is himself clad in elephant hide, who, though having his body united with that of his beloved, is yet the foremost of ascetics whose minds are clear of sense-objects, and
who, though sustaining the entire universe with (his) eight forms, is yet utterly free from a sense of egoity, may that Lord (Śiva) dispel your tendency dominated by tamas, that you may behold the path of righteousness.’

The opening verse of Rāghuvamśa reads:

\[ \text{vāgārthāv iva sampṛktau vāgartha-pratipattaye} \\
\text{jagataḥ pitarau vande pārvati-paramēśvarau.} \]

While in Mālavikāgnimitra, the Lord should set us on the right path, sanmārga, in Vikramorvaśīya, he is said to be easily attainable by devotion, bhakti-yoga-sulabha, in Śākuntala, the Lord in his eight-fold forms is seen. Immediate insight into the Divine reality is the aim of religion.

Though Kālidāsa worshipped the Divine as Śiva, his attitude was not in any way exclusive or narrow-minded. He had the catholic attitude of traditional Hinduism.¹ He treated with great respect the views of others. In Rāghuvamśa, the gods approach Viṣṇu and praise him:

O thou who didst create this All
Who dost preserve it, lest it fall,
Who wilt destroy it and its ways—
To thee O triune Lord be praise.
As into heaven’s water run
The tastes of earth—yet it is one.
So thou art all the things that range
The Universe, yet dost not change.
Far, far removed, yet ever near;
Untouched by passion, yet austere;
Sinless, yet pitiful of heart;
Ancient, yet free from age—Thou art.
Though uncreate, thou seekest birth;
Dreaming, thou watchest heaven and earth;
Passionless, smitest low thy foes;
Who knows thy nature, Lord? Who knows?
Though many different paths, O Lord,
May lead us to some great reward,
They gather and are merged in thee
Like floods of Ganges in the sea.
The saints who give Thee every thought,
Whose every act for thee is wrought,
Yearn for thine everlasting peace,
For bliss with thee, that cannot cease.

¹ Yuan Chwang tells us that at the great festival of Prayāga, King Harṣa dedicated a statue to the Buddha on the first day; to the Sun, the favourite deity of his father, on the second; and to Śiva on the third.
Like pearls that grow in ocean’s night,
Like sunbeams radiantly bright,
Thy strange and wonder-working ways
Defeat extravagance of praise.
If songs that to thy glory tend
Should weary grow or take an end,
Our impotence must bear the blame,
And not thine unexhausted name.¹

In *Kumārasambhava*,² Brahmā is praised as the highest God; the beginning, the middle and the end of the world.

\[
\text{atha sarvasya dhātāram te sarve sarvato-mukham}
\]

\[
vāgiśam vāgbhārathyābhīḥ prānipatyopatashire.
\]

\[
namas tri-mūrtaye tubhyam prāksṛṣṭeḥ kevalātmane
\]

\[
guṇa-traya-vibhāgāya paścad bhedam upeyuṣe
\]

\[
jagad-yonir ayonis tvam jagad-anto nirantakah
\]

\[
jagad-ādir anādis tvam jagad-īśo nīriśvaraḥ.
\]

\[
ātmānam ātmanā vetsi srjasy ātmānam ātmanā
\]

\[
ātmanā kṛtinā ca tvam ātmanyeva pralīyase.
\]

Kālidāsa has sympathy with all forms of religion and is free from prejudice and fanaticism. Each person can tread the path which appeals to him,³ for the different forms of Godhead are the manifestations of the One Supreme who is the formless behind all forms.

\[
tvam eva havyam hota ca bhoyaṁ bhokta ca śāśvataḥ
\]

\[
vedyaṁ ca veditā cāsi dhyātaṁ dhyeyam ca yat param.⁴
\]

Again : ekaiva mūrtir bidhide tridhā.⁵

The objective of religion is freedom from subjection to time, from rebirth, which Duśyanta desires for himself in the last verse.

\[
mamāpi ca kṣapayatu nila-lohitāḥ pravhavam parigata-
\]

\[
saktir ātmabhūḥ.
\]

Raghu, after installing Aja on the throne, retires to the forest, takes to a life of meditation and attains that which is beyond darkness.

\[
tamasah paramāpada vavyayam puruṣam yoga-samādhinā raghuḥ.⁶
\]

Until the end of religion, the realization of the Supreme, the ascent from the vanity of time is attained, we will have opportunities for making progress towards the goal. In this journey towards

¹ E. T. by Arthur W. Ryder : *Kālidāsa's Works : Everyman's Library*
² K. X. 26. "K. II. 4, 15"
³ K. VII. 44
⁴ K. IX. 10
⁵ K. X. 26. "K. II. 4, 15"
⁶ K. X. 26. "K. II. 4, 15"
the end we will be governed by the law of karma. Kālidāsa accepts the theory of rebirth.

ramyāṇi vikṣya madhurāṁś ca niśamya śabdān
paryutsukī bhavati yat sukhitop'ī jantuḥ
tac cetasā smarati nūnam abodhapūrvam
bhāvasthirāṇī jananāntara sauhṛdāṇi.

Sītā, when banished by Rāma, says:
When he is born, I'll scorn my queenly station
Gaze on the sun, and live a hell on earth,
That I may know no pain of separation
From you, my husband, in another birth.¹

This life is one stage in the path to perfection. Even as the present life is the result of our past deeds, we can shape our future by our efforts in this life. The world is under a moral government. The good will ultimately triumph. If we have no tragedies in Kālidāsa, it is because he affirms the ultimate reality of concord and decency. Subject to this conviction, he induces our sympathy for the hard lot of the majority of men and women.

Dharma

Kālidāsa's writings dispose of the misconception that the Hindu mind was attentive to transcendental matters, and neglectful of mundane affairs. Kālidāsa's range of experience was wide. He enjoyed life, people, pictures and flowers. He does not separate men from the cosmos and from the forces of religion. He knows the full range of human sorrow and desire, meagre joy and endless hope. He points to a harmony of four main interests of human life, dharma, artha, kāma and mokṣa, the ethical, the economic, the artistic and the spiritual. The economic including the political and the artistic should be controlled by ethical norms. Ends and means are bound together. Life becomes livable only through valid ties. To cleanse and illuminate those ties was the poet's task.

Describing the first king in Rāghuvarnāśa, Kālidāsa says that Dilipa's artha and kāma were centred in dharma.

apy artha-kāmau tasyāstām dharma eva maniśināḥ.²

Kālidāsa did not feel called upon to choose between religion and morality on the one side and progress and security on the other. These are not hostile to each other.

¹ R. XIV. Ryder's E.T. 'He' refers to the child in her womb.
² I.25
History is not a natural but a moral phenomenon. It is not a mere temporal succession. Its essence lies in the spiritual which informs the succession. The historian should penetrate and comprehend that inward moral dynamism. History is the work of man’s ethical will of which liberty and creativity are the expressions.

The kings of the Raghu race were pure from birth, ruled over extensive domains stretching from earth to the ocean. āsamudra kṣitiśānām. They amassed riches for charity, spoke measured words for the sake of truth, were eager for victory for the sake of glory and were householders for the sake of offspring. They gained knowledge in childhood, enjoyed the pleasures of life in youth, adopted the ascetic life in old age and in the end cast away their bodies by yoga or meditation.

tyāgāya samhṛtārthānām satyāya mita-bhāśīnār
yasāse vijīgīśūnām prajāyai grha-medhinām
śaiśave bhyaśta vidyānām, yauvane viśayaisīnām
vārdhake muni-vṛttinām, yogenānte tanu-tyajām.

There is time for study under a teacher, a period for married life and towards the end of life’s journey we have to set our hearts on things eternal. In Vikramorvaśīya the king tells his son that it is time he entered the second stage of the householder, after having completed the stage of studentship.

ayi vatsa uṣitam tvayā pūrvasminn āśrame dvitiyam adhyāsītum tava samayah.

The kings collected revenues for the prosperity of their subjects, prajānām eva bhūtyartham, even as the sun takes up water to give it back a thousandfold. The rulers must stand up for dharma, justice. The king is the real father of the people, he educates them, protects them and provides for their livelihood, while the actual parents are only the causes of their physical birth.

prajānām vinayādhānād rakṣaṇād bharanaṇād api
sa pītā pitaras tāsām kevalam janma-hetavāḥ.

Every one in Aja’s kingdom thought that he was a personal friend of the king.

aham eva mato mahi-pater iti sarvāḥ prakṛtiśvacintayat.

1 I. 5
2 I. 7-8
3 V
4 R. I. 18
5 R. I. 24
6 VIII. 8
The ascetic tells the king in Śākuntala: ‘Your weapon is for the protection of the afflicted and not for striking at the innocent.’ ārta-trāṇāya vai śastram na prahartum anāgasi. Bharata, the son of Duṣyanta and Śakuntalā, from whom this country takes its name, is called sarvadamana—not merely one who conquered every ferocious beast of the forest but has achieved self-control also. Self-control is essential for rulership.

In Rāghuvamśa, Agnivarṇa gives himself to dissipation. He has so many mistresses that he cannot always call them by their right names. He develops a wasting disease and as, even in that condition he is unable to resist the pleasures of the senses, he dies.

Kālidāsa gives us pictures of the saint and the sage, the hero and the heroine with their nobility. They are the directing minds within a civilization. Nobility and self-control are their distinctive characteristics. Discipline is essential for a decent human life. Kālidāsa says: ‘Even though produced in a mine, a gem is not worthy of being set in gold, O noble lady, so long as it is uncut.’

apy ākara samutpannā maṇi-jātir asamśkrīta
jāta-rūpeṇa kalyāṇi na hi samyogam arhati.

In the spirit of the country, Kālidāsa exalts the quality of asceticism.

śama-pradhāneṣu tapo-dhaneṣu gūḍhaṁ hi dāhātmakam asti
tejah.

In hermits with tranquillity as the chief characteristic, whose wealth is penance there is, verily, concealed, consuming fiery energy. Though Kālidāsa’s works exalt austerity and adore saints and sages, he does not worship the begging bowl.

The laws of dharma are not static and unchanging. The tradition of the past has to be interpreted by one’s own insight and awareness. Tradition and individual experience interpenetrate. We are the inheritors of the past but are also trustees of the future. In the last analysis, each one must find the guide for one’s conduct in the innermost centre of himself. When Arjuna in the opening chapter of the Bhagavadgītā declines to conform to the demands

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1 I. 10
2 Kauṭīlya remarks: bharata iti lokasya bharaṇāt. He is called Bharata because he supports the world. VII 33.
3 XIX
4 M. V. 18.
5 Ś. II. 7
of society which impose on him as a kṣatriya the obligation to fight, when Socrates says, ‘Men of Athens, I will obey God rather than you’, they are taking their stand on inward integrity rather than on outward conformity.

Kālidāsa tells us that in matters of doubt about one’s duty, the authority is the voice of conscience, the wisdom of the heart. 

\[\text{satāṁ hi sandeha-padeṣu vastuṣu}\\ \text{pramāṇam antaḥ-karana-pravṛttayah.}^{1}\]

LOVE OF NATURE

In early Vedic literature the unity of all life, animate and inanimate, is indicated and many of the Vedic deities are personifications of striking aspects of nature. The idea of retreat into nature, a mountain top or a forest hermitage, in search of the revelation of the spirit of the universe has been with us from early times. As human beings we have our roots in nature and participate in its life in many ways. The rhythm of night and day, changes of seasons suggest man’s changing moods, variety and capriciousness. Nature had not become mechanical and impersonal for Kālidāsa. It had still its enchantment. His characters have a sensitive appreciation of plants and trees, of hills and rivers and a feeling of brotherhood for animals. We see in his writings flowers which bloom, birds which soar and animals which spring. We find a striking description of the love of the cow in Rāghuvamśa.\(^2\) The Rhūṣuṇhāra gives a moving account of the six seasons. It reveals not only Kālidāsa’s vision of nature’s beauty but also an understanding of human moods and desires.

In Śākuntala when the curtain rises, Śakuntalā and her two friends are seen watering the plants, creepers and trees of Kaṇva’s hermitage where the stars and colours in the sky, the pretty flowers and the lively animals are vital parts of human experience. Śakuntalā does not look upon nurturing the plants as a drudgery but finds joy in it.

\[\text{na kevalam tāta-niyogaḥ asti mamāpi sodara-sneha eteṣu.}\\ \text{‘—not merely because my father has ordered it, I also have fraternal affection for them.’}\]

\(^1\) Ś. I. 19. Cf. Manu : 
\[\text{śrutīḥ smṛtīḥ sadācāraḥ svasya ca priyam ātmanaḥ}.,.,.,.,.
\text{samyak saṁkalpaḥ kāmo dharma-mūlam idam satāṁ.}\\ \text{Kumārila quotes Kālidāsa in his Tantravārttika.}\]

\(^2\) II
For Kālidāsa rivers, mountains, forests, trees possess a conscious individuality as animals, men and gods.

Śakuntalā is a child of nature. When she was abandoned by her amānushi mother Menakā, the birds of the sky pick her up and rear her until the sage Kaṇva takes her under his fostering care. Śakuntalā tended the plants, watched them grow and bloom and the occasions when they burst into blossoms and bore flowers and fruits were celebrated as festive days. Like a loving mother Śakuntalā reared up her pet animals and plants. No wonder they responded. On the occasion of Śakuntalā’s wedding, trees sent their gifts, forest deities showered their blessings and cuckoos cooed aloud their joy. The hermitage was filled with grief at the prospect of Śakuntalā’s departure. The deer drop their mouthfuls, the peacocks stop their dancing and the creepers shed their leafy tears. Kaṇva says of her:

\begin{quote}
\textit{pātuṁ na prathamaṁ vyavasyati jalaṁ yuṣmāsy apīteṣu vā nādatte priyamaṇḍanāpi bhavatām snehena vā pallavam ādye vah kuṣuma-prasūti-samaye yasyā bhavaty utsavah seyam yāti śakuntalā patīgrhaṁ sarvair anujñayatām.}
\end{quote}

‘She who never tries to drink water first when you have not drunk, who, though fond of decoration, does not out of affection for you pluck a blossom, whose great joy is at the period of the first appearance of blossom, even that Śakuntalā now departs to the house of her husband, let her be permitted by you all.’

When Sītā is cast away, the peacocks abruptly stop their dance, the trees shed off flowers, and the female deer throw away the half-chewed darbha grass from their mouths —

\begin{quote}
nṛtyam mayūrāḥ kusumāni
vrksāḥ darbhanupāttān vijahur harinyāḥ
tasyāḥ prapanne sama-duḥkha-bhāvam
atyanam āsīd rudītam vane’pi.²
\end{quote}

Kālidāsa takes up an object and creates it to the eye. He had a strong visualizing power. Look at the vivid description of the flight of the antelope which Duṣyanta pursues to the hermitage—

\begin{quote}
grīvābhaṅgābhīrāmam muhur
anupatati syandane baddha-drṣṭiḥ
paścārdhena praviṣṭaḥ śara-patana-bhayād
bhūyasā pūrva-kāyam
\end{quote}

¹ V
² R. XIV
darbhair ardhaivalighaiḥ śramavivrta
mukhabhrarśibhiḥ kṛṇa-vartmā
paśyodagraplutatvād viyati bahu-taraṁ
stokam urvyām prayāti.

‘His glance fixed on the chariot, ever and anon he leaps up
gracefully bending his neck; through fear of the arrow’s fall he
draws ever his hinder part into the front of his body; he strews
his path with the grass, half-chewed, which drops from his mouth
opened in weariness; so much aloft he bounds that he runs rather
in the air than on earth.’

Kālidāsa’s knowledge of nature was not only accurate but
sympathetic. His observation was wedded to imagination. His
descriptions of the snows of the Himālayas, of the music of the
mighty current of the Ganges, of the different animals illustrate
his human heart and appreciation of natural beauty.

No man can reach his full stature until he realizes the dignity
and worth of life that is not human. We must develop sympathy
with all forms of life. The world is not made only for man.

**Love of Marriage**

The love of man and woman attracted Kālidāsa and he lavished
all his rich imagination in the description of the different kinds of
love. He does not suffer from any inhibitions.¹ His women have
a greater appeal than his men; for they reveal a timeless universal
quality, whereas the men are dull and variable. They live on the
surface while the women suffer from the depths. The competi-
tiveness and self-assertion of the men may be useful in the office,
factory, or battlefield, but do not make for refinement, charm
and serenity. The women keep the tradition alive with their love
for order and harmony.

When Kālidāsa describes feminine beauty, he adopts the con-
ventional account and falls into the danger of sensuous engross-
ment and sometimes over-elaboration. In Meghadūta the Yakṣa
gives a description of his wife to the cloud:

> tanvī śyāmā śikhari-daśanā pakva-bimbādharoṣṭhī,
> madhye kṣāmā, cakita-hariṇī-prekṣanā, nimna-nābhiḥ

¹ See M. II. 61; IV. 15. A. W. Ryder observes: ‘He moved among
men and women with a serene and godlike tread, neither self-indulgent nor
ascetic, with mind and senses ever alert to every form of beauty.’—E. T.
p. xiii
śīronī-bhārād alasa-gamanā, stoka-namrā stanaḥbhyaṁ,
yā tatra syād yuvati-viśaye srṣṭir ādyevā dhātuḥ.¹

‘There she lives who is, as it were, the first creation of Brahmā amongst women, slim, youthful (or fair in complexion) with pointed teeth, a lower lip red like a ripe bimba fruit, thin at the waist, with her eyes like those of a frightened female deer, with a deep navel, slow in gait on account of heavy hips and bending a little low by the weight of her breasts.’

See also the King’s description of Mālavikā in II:

dirghākṣam śarad-īndu-kānti-vadānam bāhū natāvarṁsayoḥ
sarṇkṣiptaṁ nibidonnata-stanam uraḥ pārvī pramaṇṣte iva
madhyāḥ, pāṇimitomitaṁ ca jaghanam pādāvarālaṅguli
chando nartayitur yathaiva manasi śliṣṭam tathāsyā vapaḥ.

‘Her face has long eyes and the lustre of the autumnal moon, the arms slope down by the shoulders. Her chest is compact with thick and swelling breasts; her sides are (smooth) as though planed off. Her waist is measurable by the palm of the hand and her hips are broad and the feet have curved toes and her body is fashioned to suit exactly the fancy of the mind of a dancing master.’

He gives us here a pen picture of a typical dancing girl which may well make a painter envy.²

In the gallery of women Kālidāsa presents, we have many interesting types. For many of them the conventional pretences and defences of society did not work. Their sensitive natures were not adjusted to social expectations. Their conflicts and tensions called for integration. The men felt certain and were secure. They accepted polygamy as the normal rule. But Kālidāsa’s women had imagination and understanding and so were victims

¹ In Śṛṅgāra-tilaka, sometimes attributed to Kālidāsa, we find the following:

indīvareṇa nayanam, mukham ambujena,
kundena dantam, adharam nava-pallavena,
aṅgāni-campaka-dalaiḥ sa vidhāya vedhāḥ,
kānte kathāṁ ghaṭitavāṁ upalena cetaḥ.

‘Your eyes are like blue lotuses, your face like a lotus, your teeth are like jasmine, your lower lip is like a tender shoot; your limbs are like the leaves of the champaka; tell me then, beloved, how the Creator formed your heart of stone.’

² See also M. III. 7, the description of Pārvatī in Kumārasambhava and of Urvaśī in Vikramorvasīya.
of doubt and indecision. As a rule they were not fickle but trustful, sincere and loving.

In Raghuvamśa King Dilipa lives the highest ideal of family life with his queen Sudakṣinā. Agnivarna, the last King in the Raghuvamśa, is a prey to lust and degradation. In between are Raghu, Aja and Indumati, Daśaratha with his three queens, Rāma and Sītā and many others. Indumati married Aja in a svayamvara, choosing him from among a number of suitors.

Love is deepened by hardships and sufferings borne for the sake of love. It grows a hundred-fold in its intensity by obstacles to its realization even as the current of a river blocked on its way by uneven rocks (flows with greater force).

nadyā iva pravāhaḥ viṣama-śilā-saṅkaṭa-skhalita vegah
vighnita-samāgama-sukho manasi-sayah śata-guno bhavati.¹

Even in the absence of fulfilment, the yearning gives all the joy that love means.

akṛtārthe'pi manasīje ratim ubhaya prārthanā kurute.²

The pathos of separation finds poignant expression in Meghadūta, in Rati-vilāpa³ and in Aja-vilāpa.⁴

Love happy in union is found in Vikramorvaśīya.⁵

In Mālavikāgnimitra the queen is called Dhrāṇī because she bears everything. She has dignity and forbearance. When Mālavikā attracts the notice of the King in a dance scene which the clown has contrived, she rebukes the King in words of harsh satire that such efficiency would be of advantage if shown in affairs of the state: yadi rājakāryesan api īḍśi upāya-nipunatārya-
putrasya tataḥ śobhamam bhavet.⁶ When her husband’s affection shifted to Irāvati and then to Mālavikā, her devotion to him persists. The parivrājikā Kauśikī observes: ‘These noble women attached to their lords serve them even though it be against their own desires.’

pratikūlenāpi patim sevante bhartrvatsalāḥ sādhvyah.

By a series of misfortunes, Kauśikī is led to the religious life. She comforts and distracts the mind of Dhrāṇī. Though a nun, she is an authority on the dance and the cure for snake bite.

¹ V. III. 8
² S. II. 1
³ K. IV. See also Meghadūta, 55; V. III. 21
⁴ R. VIII
⁵ III. 19-20
⁶ I. 19-20
Irāvatī is passionate, impetuous, suspicious, demanding and dictatorial. When she was abandoned in favour of Mālavikā by the King, she bitterly complains and rebukes the King in harsh words. ‘How immodest of feeling is my lord.’ aho avinīta-hṛdayo’
yam āryaputraḥ. ‘You wicked one, you are absolutely untrustworthy.’ saṭha avisvasaniya hṛdayo’si. ‘Oh! These men are untrustworthy by nature. We, like innocent deer snared by the music of the hunter, fall victims to their deceitful words and do not understand.’

ahor avisvasaniyāh puruṣāh ātmano vañcanāvacanam
pramāṇikṛty āksiptayā vyādhajana-gīta-grhīta-cittayā
harināy īva etam na vijnātam mayā.1

Agnimitra’s love for Mālavikā is of the sensual type. The King is fascinated by the beauty and grace of the maid.

In Vikramorvaśīya we have a blend of the human and the super-human. The Queen Kāśirājaputri is first restless and petulant. When she finds that Īrvasī is a heavenly apsarā, she acquiesces in her lot. The Queen Auśināri is portrayed as the ideal Hindu wife who gives up her own happiness for that of her husband. The clown remarks whether she was not making a virtue of necessity, spitting out sour grapes on the principle abhāve viraktih. She rebukes the clown: ‘Fool, my lord is so dear to me that even at the risk of putting an end to my pleasure, I wish him all happiness’.2

aham khalv ātmanah sukhāvasānenāryaputram nirvṛtasarīram kartum icchāmi. She lived on friendly terms with Īrvasī and the Queen’s attitude had its reward and Īrvasī pays her respect and precedence. Īrvasī asks her son to bow to the elder mother before entering on the second stage of the householder—ehi vatsa, jyeṣṭha-mātaram abhivandasva. Īrvasī’s character is somewhat removed from normal life. She has power to watch her lover unseen and overhear his conversations. She is lacking in maternal affection, for she abandons her child rather than lose her husband. Her love is selfish and her transformation is the direct outcome of a fit of insane jealousy.

Purūravas sings in rapturous terms of love and says that the sovereignty of the world is not as sweet, as blissful, as the lover’s

1 III. 19-20
2 III. The Bengali heroine Mālañcamālā whose husband had married a second time and left her unloved and forgotten says: ‘Though I die now and become a bird or a lesser creature or whatever befall me, I care not, for I have seen my darling happy.’
labour at the feet of the beloved.\textsuperscript{1} The world is dark and desolate to whom love is denied but it is bright and blissful to love triumphant.

Goethe's lines about Šākuntala are well-known:

Wouldst thou the young year's blossoms
and the fruits of its decline,
And all by which the soul is charmed, enraptured,
feasted, fed
Wouldst thou the earth and heaven itself in
one sole name combine?

I name thee, O Šākuntala, and all at once is said.

In this play we have the development of blossom into fruit, of earth into heaven, of passion based on physical attraction into love based on moral beauty and spiritual understanding. Šakuntalā inherits from her mother Menakā, beauty and lightheartedness, and from her father Viśvāmitra, the famous ascetic, patient and forgiving love. Freedom of sense and austerity of life brought her into being. In her own life the two, freedom and restraint, earth and heaven combine.

In the first Act we find all the impulsiveness of youth. The daughter of the hermitage in the first outburst of passion gave herself away in simple innocence and complete trust to the King. She followed the unsuspecting path of nature as she had not learned to control her feelings and regulate her life by norms.

Many daughters of royal sages are heard to have been married by the gāndharva form of marriage and they have received the approval of their fathers.\textsuperscript{2} Kaṇva when he hears of the marriage blesses it. Kālidāśa in verses of tender sorrow describes her departure from the hermitage to her husband's place. The very trees bid farewell to Šākuntalā in loving kindness. Kaṇva is filled with sorrow.

\textit{yāsyaty adya śakuntaleti hrdayam saṁsprṛṣtamutkaṇṭhayā\newline kaṇṭhaḥ stambhita-bāspa-vṛtti-kalusaś cintā-jādam darśanam\newline vaiklavayam mama tāvad idṛśam idam snehād aranyaukāsah\newline pīdyante grhiṇaḥ katham nu tanaya-viślesa-duḥkhair navaiḥ.}

'At the thought that Šākuntalā will leave this very day my heart is smitten with grief, my voice is choked with suppressed tears,

\[\text{III. 19}\]

\[\text{III. 22. See Manu, III. 32. It is a marriage arising from love, kāmasambhava, or mutual inclination, anyonyecchā, of a youth and maid. It is concluded without any rites and without the knowledge of the elders.}\]
my sight is dulled by anxious thought. If so great is the affliction through affection of even me a forest-dweller, how much more are householders tormented by fresh grieves at separation from their daughters!"

Kaṇva gives her advice:

\[\text{ṣuṣrūṣasva gurūn kuru priya-sakhī-vṛttim sapatiṇī-jane} \]
\[\text{bhurtur viprakṛtāpi roṣanatayā mā ma prátipamgamaḥ} \]
\[\text{bhūyīṣṭham bhava dākṣinā pariṣaye bhāgyeṣv anutsekini} \]
\[\text{yānty evam grhini-padam yuvatayo vāmāḥ kulasyādhayaḥ.}\]

'Serve your elders, take to the behaviour of a dear friend to your co-wives. Even though wronged by your husband, do not, out of anger, be of refractory spirit; be ever courteous to your attendants, do not become arrogant in prosperity. Thus do young women attain the status of housewife; those of an opposite character are banes of the family.'

Duṣyanta through forgetfulness, for which the poet does not make him responsible, does not recognize her. He says that he should not look at another's wife. \textit{anirvarṇaniyam parakalatram.} Śakuntalā suffered the worst that could happen to a devoted wife: she is disowned by her husband and disgraced. Her mind becomes vacant and she stands there lonely, filled with terror, anguish and despair. The poet narrates her endurance of desertion, her fortitude in suffering, her later disciplined life till she is restored to her husband. Love is not a mere affair of the senses; it is a kinship of spirit. Both Duṣyanta and Śakuntalā suffered, were disciplined by sorrow, and obtained the reward of a spiritual harmony. The youthful flush subsides; the gust of passion dies out. Love is won at a higher level and the brief glow of pleasure is turned into a steady life of bliss. Passion is linked with the sanctities of life. Nature and grace blend in harmony.

Kālidāsa does not judge the first union of lovers as a moral lapse. They are not sinners but they have to grow through suffering.

When Pārvaṭī approached Śiva performing \textit{tapas} with the object of marrying him and started to serve him in different ways, Śiva was unmoved.

\[\text{pratyarthi-bhūtām api tām samādeḥ śuṣruṣamāṇām girīśo} \]
\[\text{numene} \]
\[\text{vikāra-hetau sati vikriyante yeṣāṁ na cetāṁsi ta eva dhīrāḥ.}\]
The marriage of the two was essential for the birth of Kumāra who would save the world from the terror and destruction which the demon Tāraka was forcing on it. So Indra sent the god of love Kāma to disturb the concentration of Śiva. When Kāma approached Śiva, the latter was sitting with closed eyes, his senses withdrawn in samādhi, still like a rainless cloud, like a waveless ocean, like an unflickering flame.

avṛṣṭi-samānrbham ivāmbuvāham apām ivādārmanun-
taraṅgam
antaś carāṇāṁ marutāṁ nirodhānnvāta niṣkampam
iva pradīpam.¹

When Śiva was disturbed somewhat, he opened his eyes and fire flashed from his third eye and reduced Kāma to ashes. In the meantime Pārvatī felt that her beauty was of little use.

vyartharin samarthya-lalitarin vapur ātmanāṁ ca.²

She decided to win Śiva through the penance of the type in which Śiva himself was engaged.

īyeṣa sā kartum avandhya-rūpatāṁ samādhim āsthāya
tapobhir ātmanah.³

She wished to win Śiva not through the attraction of her body but by the surrender of the heart. She lost her faith in artha and kāma but believed only in dharma.

anena dharmah saviśeṣam adya me trivargasāraḥ.⁴

When she was told about the oddities of Śiva, she rebukes the Brahmin interlocutor with the words that the peculiar conduct of great souls and its causes are inscrutable and the fools unable to understand them laugh at them.

aloja-sāmānyam acintya-hetukam dviṣanti mandāḥ caritam
mahātmanāṁ.⁵

The ridiculing Brahmin turned out to be Śiva himself.

He said to Umā:
‘From this moment, O shy maiden, I am your slave, bought

¹ III. 48
² III. 75
³ V. 2
⁴ V. 38. Cf. ‘To me there is no joy in that union where the two are not equally ardent for each other.’
⁵ anāturotkauṭhitaṁ prasiddhyatā samāgamenāpi ratir na mām prati
paraspara-prāpti-nirāśayor varam śatra-nāso’pi samānurāgayo k.—M. III. 15
⁶ V. 75
by your penance.' So spake he whose crest is the moon and straightway all the fatigue of her self-torture vanished. So here is it that fruitful toil feels as if it never had been.'

adya prabhṛty avanatāṅgi tavāsmi dāsah
kritas tapobhir iti vādini candra-maulau
ahnāya sā niyamajaran klaman utsasarja
kleśāh phalena hi punar navatāṁ vidhatte.

The truth illustrated here is that love born of sense attraction should be transformed into love based on austerity and control. While striving to reach heaven, both Pārvatī and Śakuntalā had to skirt the edge of the abyss.

Sex life is not inconsistent with spiritual attainment. Wild life or unrestrained passion is inconsistent with it. Sex life under law and restraint is spiritual in character. One can lead the life of a householder and yet be a hermit in temper. The Upaniṣad says: Enjoy by renunciation, tyaktena bhuṇjītha.

The goal of life is joy, serenity, and not pleasure or happiness. Joy is the fulfilment of one's nature as a human being. We must affirm our being against the whole world, if need be. When Socrates was condemned to death or when Jesus was crucified, they did not take death as defeat but as fulfilment of their ideals. The aim of love is a happy harmony of man and woman. The concept of ardhanārīśvara brings it out.¹ The wife does not belong to the husband but makes a whole with him.

The wife is the root of all social welfare.

kriyānām khalu dharmyānām satpatnyo mūlakāraṇam.

The wife is the saha-dharma-cārīṇī.

iyaṇ corvaśī yāvad āyus tava saha-dharma-cārīṇi bhavatu.²

She is with him in the performance of all his duties. Indumātī was to Aja a housewife, a wise counsellor, a good friend, a confidante and a beloved pupil in learning the fine arts.

grīnī sacivāḥ sakhi mithāḥ priya-śisyā lalite kalā-vidhau.

Kālidāsa believes that marriage is fulfilled in parenthood. The physical attraction is sublimated through suffering caused by misunderstanding, separation, desertion, cruelty, etc. and attains its fulfilment in the child. The marriage of Śiva and Pārvatī was brought about for the birth of Kumāra. This country is

¹ See R. I. 56, svāhayeva havir bhujam; K. I. 50, premṇā śātrārdhaharāṁ harasya

² V. v.
named after Bharata, the son of Duṣyanta and Śakuntalā. In Raghuvamśa, it is said that the love of Dilīpa and Sudakṣiṇā attained increase when it was shared by the son also.

rathaṅganāmnor iva bhāva-bandhanam babhūva yat prema
parasparāśrayam

vibhaktam apy eka-sutena tat tayoḥ parasparasyopari
paryačīyata.¹

In Raghuvamśa III. 23, Kālidāsa says that Dilīpa and Sudakṣiṇā rejoiced in the birth of their son even as Umā and Śiva were gratified by the birth of Kārṭtikeya, as Śaci and Indra by the birth of Jayanta.² The marriage of Duṣyanta and Śakuntalā found its fulfilment in the birth of their son Bharata. The birth of Kumāra was the main aim of the marriage of Śiva and Pārvatī. Kālidāsa loves children, as is evident from his descriptions of Bharata, Āyus, Raghu, Kumāra.

For Kālidāsa the path of wisdom lies in the harmonious pursuit of the different aims of life and the development of an integral personality. He impresses on our mind these ideals, by the magic of his poetry, the richness of his imagination, his profound knowledge of human nature and his delicate descriptions of its most tender emotions. We can apply to him the words of Miranda in The Tempest.

O Wonder,
How many goodly creatures are there here!
How beauteous mankind is! O brave new world,
That has such people in't.

CONTEMPORARY INDIAN LITERATURE

I am glad to know that the Sāhitya Akademi is bringing out this small volume on Contemporary Indian Literature. The writers give the background of each Indian language, a short account of the growth of its literature and a survey of the present trends. There is a unity of outlook as the writers in different languages derive their inspiration from a common source and face more or less the same kind of experience, emotional and intellectual. Our

¹ R. III. 24
² umā Vraṣāṅkau śara janmanā yathā, yatha jayantena sact-purandarau
   tathā nṛpaḥ sā ca sutena māgadhī nanandatus tat sadṛśena tat sāmāv.
country has never been insensitive to ideas which come from abroad but gives to all of them its own peculiar turn and imprint.

Literature is a sacred instrument and through the proper use of it we can combat the forces of ignorance and prejudice and foster national unity and world communion. Literature must voice the past, reflect the present and mould the future. Inspired language, tejomayī vāk, will help readers to develop a humane and liberal outlook on life, to understand the world in which they live, to understand themselves and plan sensibly for their future.

I hope this small book will give to its readers an account of our travail of mind and heart, our hopes and aspirations.

DATTĀTREYA

In this book, Dattātreya, the author who is the Maharaja of Mysore and at present Governor of the Mysore State, gives us English translations of Jīvanmukta Gītā and Avadhūta Gītā with his own commentary. These treatises expound the Advaita Vedānta philosophy, which offers the basis for a sympathetic understanding among different religions. The representation of Dattātreya as a being with three faces indicates the fundamental oneness of the three gods Brahmā, Viśṇu and Śiva. eka eva tridhā smṛtah, one only but conceived as three-fold. The works here brought together speak of the spirit behind all religions, independent of the restrictions of dogma. Since this experience of reality cannot be adequately described, we must be gentle with the different versions of the experience. Spiritual humility should be our attitude and not dogmatic pride or intolerance. The forms we worship are the splintered images of the Divine Reality. This synthetic vision which is the characteristic of Hindu thought from its beginning in the Veda has in it the healing of the divisions among religions today.

The Advaita system which this book develops believes in the realization of the Eternal as the goal of religion. The Upaniṣad says: ‘I have known the supreme person, the radiant one, beyond the dark clouds.’ vedāham etam puruṣam mahāntam, ādityavārṇam tamasah parastāt. Religions spring from the encounters of human beings with the Absolute Reality that is in and at the same tim
beyond all the phenomena of existence, life and history. The individual soul may commune with God at any time, in any place and in any historical circumstances. The individual can by austerity and discipline discover the divine in him and establish the superiority of the inner man over the environmental conditions. The experience is communicated and conveyed to mankind as the inspiration for a new way of life. When once we discover the divine in us, we become freed from egotism.¹

\[
\begin{align*}
\text{rāga-dveṣa-vinirmuktaḥ} \\
\text{sarva-bhūta-hite-rataḥ} \\
\text{dṛḍha-bodhaś ca dhīraś ca} \\
\text{gacchet paramam pudam.}
\end{align*}
\]

He who is free from attachment and aversion, who is intent on doing good to all creatures, whose knowledge is stable and who is courageous attains to the highest truth.² All religions express the eternal voice of hope calling upon us to renounce hatred and greed. There is no chance of transforming the world into a juster, kinder, and gentler place except by the practice of unselfishness in individual and social matters.

The writer’s translations and notes reveal his vast learning and deep devotion. The writer is not merely a theoretical student but a practising disciple, a sādhaka. He not only points out how the two works are rooted in the classical scriptures of Hinduism but are endorsed by his own personal experience. His comments on the different metaphysical questions, the concept of Dattātreya, the nature of Absolute Reality, the status of the world, the practice of meditation, the individual self and the meaning of liberation or spiritual freedom are always interesting and often illuminating. Those who read this book will have a rewarding experience.

**ĀDI GRANTH**

The sudden widening of the spatial horizon has widened at the same time as the horizons of the mind. There is an eagerness to know the ideas and beliefs by which other people live. This translation of a few selections from the Ādi Granth is a small attempt

² *Avadhūta Gītā*: II. 24
towards the better understanding of other peoples' ideas and convictions.

I

The Ādi Granth, which is regarded as the greatest work of Panjabi literature, is largely the work of Guru Arjun, the fifth of the ten Sikh Gurus.\(^1\) He brought together the writings of the first four gurus and those of the Hindu and Muslim saints from different parts of India. Guru Arjun's successors made a few additions and the tenth guru, Govind Singh, said that there would be no more gurus and the Granth should be regarded as the living voice of all the prophets, guru-vāni. William Penn says: 'There is something nearer to us than scriptures, to wit, the word in the heart from which all scriptures come.' Japji says: guramukhi nādam guranukhi vedam. The word of the guru is the music which the seers hear in their moments of ecstasy: the word of the guru is the highest scripture. By communion with the Word we attain the vision unattainable. Guru Arjun says that the book is the abode of God; pothi parameswar ka thām. The hymns are set to music.\(^2\) We find in the Ādi Granth a wide range of mystical emotion, intimate expressions of the personal realization of God and rapturous hymns of divine love. The Sikh creed includes belief in the ten gurus and the Ādi Granth.

A remarkable feature of the Ādi Granth is that it contains the writings of the religious teachers of Hinduism, Islam, etc. This is in consistency with the tradition of India which respects all religions and believes in the freedom of the human spirit. Indian

\(^1\) Guru Nānak 1469–1539  
\(^2\) Guru Angad 1504–1552  
\(^3\) Guru Amar Dās 1479–1574  
\(^4\) Guru Ram Dās 1534–1581  
\(^5\) Guru Arjun 1563–1606  
\(^6\) Guru Har Govind 1595–1644  
\(^7\) Guru Har Rai 1630–1661  
\(^8\) Guru Har Kishen 1656–1664  
\(^9\) Guru Tej Bahadur 1621–1675  
\(^10\) Guru Govind Singh 1666–1708

The Ādi Granth includes hymns by Farīd (twelfth century), Beni (twelfth century), Jayadeva (twelfth century), Sadhna (thirteenth century), Trilocana (b. 1267), Nāmdev (thirteenth century), Rāmānanda (1360–1450), Sain (1390–1440), Pipa (b. 1425), Kabir (1440–1518), Rāmdās (fifteenth century), Dhanna (early sixteenth century), Bhikkan (d. 1573), Sūrdās (b. 1528), Paramānanda, a disciple of Rāmānanda.
spiritual tradition is not content with mere toleration. There can be no goodwill or fellowship when we only tolerate each other. Lessing in his *Nathan the Wise* rebuked the habit of condescending toleration. We must appreciate other faiths, recognize that they offer rich spiritual experiences and encourage sacrificial living and inspire their followers to a noble way of life. The Sikh gurus who compiled the *Ādi Granth* had this noble quality of appreciation of whatever was valuable in other religious traditions. The saints belong to the whole world. They are universal men, who free our minds from bigotry and superstition, dogma and ritual and emphasize the central simplicities of religion. The great seers of the world are the guardians of the inner values who correct the fanaticism of their superstitious followers.

II

The Hindu leaders neglected to teach the spiritual realities to the people at large who were sunk in superstition and materialism. Religion became confused with caste distinctions and taboos about eating and drinking. The Muslims were also victims of superstition and some of their leaders were afflicted with the disease of intolerance.\(^1\) Saints arose in different parts of the country, intent on correcting the injustices and cruelties of society and redeeming it: Jñāneśvar, Nāmdev, and Eknāth in Mahārāṣṭra, Narsingh Mehta in Gujerat, Caitanya in Bengal, Kabīr in Uttar Pradesh, Vallabhācārya in Andhra and others. All these stirred the people with a new feeling of devotion, love and humanity. They stressed that one’s religion was tested not by one’s beliefs but by one’s conduct. No heart which shuts out truth and love can be the abode of God.

At a time when men were conscious of failure, Nānak appeared to renovate the spirit of religion and humanity. He did not found a new faith or organize a new community. That was done by his successors, notably the fifth guru. Nānak tried to build a nation of self-respecting men and women, devoted to God and their leaders, filled with a sense of equality and brotherhood for all.

\(^1\) Nānak wrote: ‘The age is a knife. Kings are butchers. They dispense justice when their palms are filled... Decency and laws have vanished; falsehood stalks abroad. Then came Babar to Hindustan. Death disguised as a Moghul made war on us. There was slaughter and lamentation. Did not thou, O Lord, feel the pain?’
III

The gurus are the light-bearers to mankind. They are the messengers of the timeless. They do not claim to teach a new doctrine but only to renew the eternal wisdom. Nānak elaborated the views of the Vaiṣṇava saints. His best known work is Jap Sahib or Japji, the morning prayer. Guru Arjuna’s popular composition is Sukhmani.

The Sikh gurus transcend the opposition between the personal and the impersonal, between the transcendent and the immanent. God is not an abstraction but an actuality. He is Truth, formless, nirguna, absolute, eternal, infinite, beyond human comprehension. He is yet revealed through creation and through grace to anyone who seeks him through devotion. He is given to us as a Presence in worship. The ideas we form of him are intellectualizations of that presence. A great Muslim saint observed: ‘Who beholds me formulates it not and who formulates me beholds me not. A man who beholds and then formulates is veiled from me by the formulation.’ It is the vice of theology to define rather than to express, to formulate rather than to image or symbolize the indefinable. Silence is the only adequate expression of that which envelops and embraces us. No word however noble, no symbol however significant can communicate the ineffable experience of being absorbed in the dazzling light of the Divine. Light is the primal symbol we use, of a consciousness ineffably beyond the power of the human mind to define or limit. The unveiled radiance of the sun would be darkness to the eye that strives to look into it. We can know it only by reflection, for we are ourselves a part of its infinite awareness.

Muhammad adopted the rigid monotheism from Judaism. ‘Thou shalt not make unto thee a graven image nor any manner of likeness of anything that is in the heaven above or that is in the earth beneath, or that is in the water under the earth.’ Rāmānanda was hostile to the worship of images. ‘If God is a stone, I will worship a mountain.’

Kabir says:

The images are all lifeless, they cannot speak:
I know, for I have cried aloud to them.
The Purana and the Qurān are mere words:
Lifting up the curtain, I have seen.

1 Exodus, XX. 3-4
2 Rabindranath Tagore’s E. T.
Nānak was greatly impressed by the monotheism of Islam and denounced image worship. One God who is just, loving, righteous, who is formless and yet the creator of the universe, who desires to be worshipped through love and righteousness—that is the belief that has dominated Sikhism. When at the temple of Jagannāth Nānak saw the worship in which lights were waved before the image and flowers and incense were presented on gold salvers studded with pearls, he burst into song:

The sun and moon, O Lord, are thy lamps;
the firmament
thy salver and the oils of the stars the pearls set therein.
The perfume of the sandal tree is thy incense;
the wind
is thy fan; all the forests are thy flowers, O Lord of light.

God is not limited to any one incarnation but sends his messengers from time to time, to lead struggling humanity towards Him. It is the law of the spiritual world that whenever evil and ignorance darken human affairs, morality and wisdom will come to our rescue.'

The guru is the indwelling Divine who teaches all through the gentle voice of conscience. He appears outside in human form to those who crave for a visible guide. The enlightener is the inner self. Nānak is, for the Sikhs, the voice of God arousing the soul to spiritual effort. Faith in the guru is adopted by both the Hindus and the Muslim süfis. The latter emphasize the need of a religious teacher, pir, to guide the initiate in prayer and meditation. The gurus are human and not divine. They are not to be worshipped. Guru Govind Singh says: ‘Whosoever regards me as Lord shall be damned and destroyed......I am but the servant of God.’

God alone is real. The world is real because God animates it and is found through it. The created world is not in an absolute sense. It arises from God and dissolves into Him. How came the Changeless to create a world of change? How did the one go forth into the many? If the One is compelled to create, it suffers from imperfection and insufficiency. But total perfection cannot have this insufficiency. The question assumes that the Eternal at one moment of time began the task of creation. But Eternity has no beginning and no end. If its nature is to create, it eternally creates. The idea of a God absorbed in self-contemplation and then for some unknown

1 See Bhagavadgītā, IV. 7-8
reason rousing Himself to create a universe is but a reflection of our human state. We alternate between activity and rest, between inertia and excitement. Divine beatitude consists in a simultaneous union of contemplation and of act, of self-awareness and of self-giving. A static perfection is another name for death. Nānak looks upon the creative power of the Supreme as māyā. It is integral to the Supreme Being.

IV

The way to the knowledge of God is through self-surrender. It is not ceremonial piety; it is something inward in the soul. Those who in the humility of a perfect self-surrender have ceased to cling to their own petty egos are taken over by the super-human Reality, in the wonder of an indescribable love. The soul rapt in the vision and possession of a great loveliness grows to its likeness. Surrender to God becomes easy in the company of a saintly teacher, a guru.

Man is a child of God. He is mortal when he identifies himself with the perishable world and body. He can become immortal through union with God; until then he wanders in the darkness of the world. He is like a spark from the fire or a wave of the ocean. The individual comes forth from God, is always in him as a partial expression of His will and at last, when he becomes perfect, manifests God's will perfectly.

We have to tread the path which saints have trodden to direct union with the Divine. We have to tread the interior way, to pass through crises, through dark nights and ordeals of patience. Nānak says: 'Yoga is not the smearing of ashes, is not the ear-rings and shaven beard, not the blowing of conches but it is remaining unspotted amidst impurity; thus is the contact with Yoga gained.'

Nānak was critical of the formalism of both the Hindus and the Muslims. He went to bathe in the Ganges as is usual with devout Hindus. When the Hindus threw water towards the rising sun as an offering to their dead ancestors, Nānak threw water in the opposite direction. When questioned, he said: 'I am watering my fields in the Panjab. If you can throw water to the dead in heaven, it should be easier to send it to a place on earth.' On another occasion, he fell asleep with his feet towards Mecca. An outraged Mulla drew his attention to it. Nānak answered: 'If you think I show disrespect by having my feet towards the house of God, turn them in some other direction where God does not dwell.' Nānak says: 'To worship an
image, to make a pilgrimage to a shrine, to remain in a desert, and yet have the mind impure is all in vain; to be saved, worship only the Truth.’ Nānak tells us: ‘Keep no feeling of enmity for anyone. God is contained in every bosom.’ Forgiveness is love at its highest power. Nānak says: ‘Where there is forgiveness there is God Himself.’

When Ajita Randhava asked Guru Nānak about ahīṁsā, Nānak replied:

1. Do not wish evil for anyone. This is ahīṁsā of thought.
2. Do not speak harshly of anyone. This is ahīṁsā of speech.
3. Do not obstruct anyone’s work. This is ahīṁsā of action.
4. If a man speaks ill of you, forgive him.
5. Practise physical, mental and spiritual endurance.
6. Help the suffering even at the cost of your life.

Belief in a separate self and its sufficiency is the original sin. Self-nourthing is the teaching of the seers of all religions. Jesus says: ‘If any man would follow me, let him deny himself.’ Meister Eckhart declared that ‘the Kingdom of God is for none but the thoroughly dead’. We should aim to escape from the prison of our selfhood and not to escape from body which is the temple of God. Until we reach the end we will have other lives to pass through. No failure is final. An eventual awakening for all is certain.

Nānak and his followers believe in the doctrine of karma and rebirth. We are born with different temperaments. Some are greedy and possessive, others fretful and passionate. We come into the world bearing the impress of our past karma. Circumstances may stimulate these qualities. We may by our effort weaken the evil dispositions and strengthen the good ones. True happiness cannot be found in perishable things. It is found only in union with the Supreme. We are caught in the world of saṁsāra or change, in the wheel of births and deaths because we identify ourselves with the physical organism and the environment. We can be freed from the rotating wheel of saṁsāra by a union with God attained through devotion. We must accept God as the guiding principle of our life. It is not necessary to renounce the world and become an ascetic. God is everywhere, in the field and the factory as in the cell and the monastery.

The Sikhs, like some other Vaiṣṇava devotees who preceded them, denounce caste distinctions. Rāmānanda said:

\[ jāti panthi pūchhai nahi koi \\
\quad hari ko bhaje so hari kā hoi. \]
‘Let no one ask of caste or sect; if anyone worships God, then he is God’s.’ As God dwells in all creatures none is to be despised. When we become one with God through whole-hearted surrender we live our lives on earth as instruments of the Divine.

The aim of liberation is not to escape from the world of space and time but to be enlightened, wherever we may be. It is to live in this world knowing that it is divinely informed. To experience a timeless reality we need not run away from the world. For those who are no longer bound to the wheel of samsāra, life on earth is centred in the bliss of eternity. Their life is joy and where joy is, there is creation. They have no other country here below except the world itself. They owe their loyalty and love to the whole of humanity. God is universal. He is not the God of this race or that nation. He is the God of all human beings. They are all equal in His sight and can approach Him directly. We must, therefore, have regard for other peoples and other religions.

Nānak strove to bring Hindus and Muslims together. His life and teaching were a symbol of the harmony between the two communities. A popular verse describes him as a guru for the Hindus and a pīr for the Muslims.

_Guru Nānak Shah fakir_
_Hindu kā guru, mussulman kā pīr._

V

The transformation of the peaceful followers of Nānak into a militant sect was the work of the sixth guru, Har Govind and of Guru Govind Singh, the tenth and last guru. The tenth guru converted the young community of disciples (sikhs, ūṣyās) into a semi-military brotherhood with special symbols and sacraments for protecting them. When his father Guru Tej Bahadur was summoned by Emperor Aurangzeb who faced him with the alternative of conversion to Islam or death, he preferred death and left a message: ‘I gave my head but not my faith.’

_sir ḍiyā purr sirrār na ḍiyā._

His four sons also gave their lives in defence of their faith.

On the new year day in 1669, Guru Govind initiated five of his followers known as _Panj Piyaras_ (five beloved ones) into a new fraternity called the _Khalsa_ or the Pure. Of these five one was a Brahmin, one a Kṣatriya and the others belonged to the lower
castes. He thus stressed social equality. They all drank out of the same bowl and were given new names with the suffix Singh (lion) attached to them. They resolved to observe the five K’s, to wear their hair and beard unshorn (Keş), to carry a comb in the hair (Kangha), to wear a steel bangle on the right wrist (Kara), to wear a pair of shorts (Kaccha) and to carry a sword (Kirpan). They were also enjoined to observe four rules of conduct (rahat), not to cut their hair, to abstain from smoking tobacco and avoid intoxicants, not to eat kosher meat, and to refrain from sex adultery (a precaution to protect Muslim women from Sikh soldiers). A new script, a new scripture, new centres of worship, new symbols and ceremonies made Sikhism into a new sect, if not a new religion. What started as a movement of Hindu dissenters has now become a new creed.

It is, however, unfortunate that the barriers which the Sikh gurus laboured to cast down are again being re-created. Many pernicious practices against which they revolted are creeping into Sikh society. Worldly considerations are corrupting the great ideals. Religion which lives in the outer threshold of consciousness without conviction in the mind or love in the heart is utterly inadequate. It must enter into the structure of our life, become a part of our being. The Upaniṣad says: ‘He alone knows the truth who knows all living creatures as himself.’ The barriers of seas and mountains will give way before the call of eternal truth which is set forth with freshness of feeling and fervour of devotion in the Ādi Granth.

DR HEKMAT’S TRANSLATION OF ŚĀKUNTALA

There have been close cultural relations between India and Iran from before the Christian era. The Rg Veda and the Zend Avesta have much in common in language and thought. Even when Iran adopted Islam, it gave to it its own special character. The great Iranian poets Sadi and Hafiz, who are well known for their inventiveness of imagery and fertility of allusion, remind us often

1 Some Hindu ascetics do not cut their hair and beards.

27 May, 1957
of Indian mysticism. Fārid al-dīn Attar said:

_Pilgrim, Pilgrimage and Road_

_Was but myself toward myself and your_

_Arrival but myself at my own door_1

The great Iranian thinkers have had a great influence on Indian thought and culture. For some centuries Persian was the court language in India but recently these cultural exchanges stopped. They are now being resumed and among those who are contributing to it the Iranian Ambassador to India, H. E. Dr A. A. Hekmat is the most notable. He is not only a distinguished scholar but one pledged to the development of Indo-Iranian cultural solidarity. He is attempting to render in Persian verse a great literary classic of India. Literature, though it uses the forms of its age, handles the material of its time, is yet eternally valid, universally significant. It endures, being exempt from limitation of space and time. Though its outward form may belong to its particular epoch it has enough of universality to attract far distant ages and give them freedom, inspiration and serenity.

Dr Hekmat has now placed us under a deep debt of gratitude by his Persian verse translation of Kālidāsa’s Šākuntala. Of all his works, Šākuntala is the most famous. Goethe said: ‘I found the reading of Šākuntala one of the greatest experiences of my life.’ Kālidāsa had a moving sense of that timeless India which he expressed in imperishable language. He describes in it the forest life with its beauty, power and truth. He describes royalty and its functions in a way that reminds us of Pascal’s saying that ‘Justice without power is impotent; power without justice is tyranny’. As in his _Kumārasambhava_, in Šākuntala also he illustrates that love should be based on more than sense attraction. It is something spiritual also and has its consummation in the development of family.

In all Kālidāsa’s writings the one lesson taught is that the only source of moral power is moral rightness. At a time like this when civilization is threatened with extinction by a thermo-nuclear war, it is good to remind ourselves that the way to enlightenment is through sorrow and suffering, patience and charity.

I have no doubt that the readers of this Persian translation of Šākuntala will be impressed by the community of ideals of the two peoples of Iran and India.

1 Fitzgerald’s E. T.
ZARATHUSTRA

In a short compass Sri Minocher Hormasji Toot gives us a sympathetic study of the cosmological speculations and ethical teachings of Zarathustra.

The Rg Veda and the Avesta have a common background. They developed distinctively when Indians and Iranians settled down in India and Iran. The reform effected in the Vedic religion by the Upaniṣads may be compared to what Zarathustra achieved in the Avestan religion which he freed from narrowness and ritualism. Parts of India were under the influence of Iran during the empire of Darius. The contacts between our two countries were interrupted for some centuries until ‘the Parsees came and settled amongst their kith and kin in India, for the sole purpose of preserving their old Aryan religion’.

Zoroastrianism influenced considerably the early development of Christianity. Belief in resurrection may have come to Judæa from Iran though it has a different form. Mithraism played a dominant part in the early Roman Empire. Manichaeism popularized the dualistic doctrine in Europe.

All great prophets base their teachings on their personal experience. Zarathustra practised meditation and often attained the state of samādhi. The author writes: ‘By repeated occurrences of this high spiritual state, He completely lost his gross physical consciousness, and attained the super-conscious state of attunement with the all-pervading Infinite Reality.’ In these moments of awareness, we are caught up, sustained and inspired by a Spiritual Presence that fills us with peace and joy, that frees us from fear and illwill. The experience deepens our insight and stimulates our sympathy. Though it may not last long it makes a permanent change in our nature. As a result of this personal insight into Reality, Zarathustra proclaimed the doctrine of monotheism and gave a moral character to his religion.

The Fire is the symbol of the All-pervading Light, jyotiṣām jyotiḥ. We have two principles, independent and hostile to each other. The dualism cannot be ultimate as it is subordinate to the monothemism on which Zarathustra insists. The Supreme Ahura Mazda cannot be infinite if his existence is limited by that of Ahriman.

26 June, 1957

1 p. 8

2 p. 10
Ahura Mazda who sees all is omniscient, omnipotent, supreme, sovereign, good, beneficent and merciful. The special character of God as the leader and champion of the hosts of the good in the age-long war between Good and Evil is emphasized by Zarathustra. There are twin spirits, those of Good and Evil. The wise, the followers of Āsa choose the Good, righteousness, truth, morality. They reach a supreme happy existence while the most terrible punishments await the followers of the wrong, the Drug. We can make or mar our future.

Good thoughts, good words and good deeds constitute the essence of sanctity. We must think rightly and act for the wellbeing of society.

The religion of Zarathustra teaches faith in the Transcendent. Reality, the capacity of the human individual to intuit it, and ethical life. The emphasis on right action of the great religions is of special importance at a time when there is a steady decline in values, decencies and proprieties of life and increase in fear and fury, hatred and illwill.

The Kürma-Purāṇa tells us that this country is called Bharat because the descendants of Bharata live here. Among these, women and men follow different professions and are known by different names. They are given to the worship of different gods and are engaged in different pursuits.¹ This country with its liberal tradition welcomed followers of all religions and strove to build up a multi-racial, multi-religious society. The Parsees have been greatly influenced by the spiritual climate of India and regarded themselves as sons of the soil and made impressive contributions to the material and spiritual welfare of this country of which we are all proud.

Peaceful co-operation among the followers of the different religions has been our motto. With the march of time we are sure the world has to become an interdependent society and accept his principle of peaceful co-operation.

¹ tam varṣam bhāratam nāma bhāratt yatra santatiḥ
bhārateśu striyāḥ puniso nānā varnāḥ prakṛtitaḥ
nānā devārcane yuktā nānā karmāṇi kurvate.
20 July, 1957
of his visits in this interesting book. All these countries are making progress in their planned economic development. The book is a descriptive account of the social, political and economic institutions of these countries. Emancipation of women and educational advancement are marked features of all the three countries. Their leaders attempt to accomplish what Lenin hoped for the workers. ‘We will make the condition of labour more hygienic, will relieve millions of workers of smoke, dust and dirt, accelerate the transformation of dirty, repulsive workshops into clean and well-lit laboratories worthy of human beings.’

In these three countries attempts are being made in different ways to build up a socialist society. The governments are centralized and have effective control over their people. If they also become popular, if they satisfy the deep urges of the human spirit for individual freedom and social justice, the whole pattern of communism may change. Man is an end in himself. He cannot be subordinated to anything else, clan or class, nation or government. If he submits to controls it should be for his larger good and with his consent. This view of democracy is slowly spreading even in communist countries, and a process of liberalization is at work. Class conflict, armed rebellion, conspiratorial methods need not be regarded as the central features of the Communist creed.

The U.S.S.R., Yugoslavia and China may have some lessons for us and if we in this country are able to establish a Welfare State through democratic processes, we will have made a small contribution to the political future of the world which is always being made and never made.

JAPJI

All great religious classics receive endorsement of their teachings by the personal experience of devout people who study them. Sardar Harnam Singh gives in his edition of Japji the text, translation and notes which embody his reflections. The name Japji is derived from japa or the repetition of God’s name, and ji means venerable or holy. It is the basic religious text for the Sikhs.

1 November, 1957
Guru Nānak is in the line of the great Indian saints who emphasize personal experience of the Divine and a life of service to humanity as the essential elements of true religion. He repudiated the caste divisions and the ceremonial aspects which became mixed up with religion in India.

The Prologue and Stanza 5 indicate the transcendental aspects of the Supreme Reality. God, the cause of all existence, stands in a realm beyond both existence and non-existence. Nānak says God is great, 'but how great He alone knows. If there be any man so impious as to say he knows, he should be put down as the most foolish of men.' The Sikh religion prohibits idolatry and repudiates caste.

I hope the readers of this book will realize the spirit of true religion and distinguish it from the form, ritual and social organization to which the spirit gives rise. While the former is of permanent value, the latter are subject to change.

ETHICS OF THE GĪTĀ

Professor G. W. Kaveeshwar of Holkar College, Indore, has written an important book on *The Ethics of the Gītā*. He has wide learning and he has used it to demonstrate his thesis that Arjuna was not inclined to take to samnyāsa but was tempted to abandon his duty. In the first chapter of the Gītā Arjuna says: 'I do not long for victory, O Kṛṣṇa, nor kingdom for us O Kṛṣṇa, or enjoyment or even life.' Madhusudan Saraswati commenting on this verse indicates Arjuna's desire to renounce the world, *samnyāsa sādhana-sūchanam*. It may not mean actually a desire to become a samnyāsin, but only a disregard for worldly possessions, *aihikaphala-virāga*. There is no doubt that the Gītā teaches the performance of one's duty in the world. It also enjoins that this duty should be done in a spirit of detachment and dispassion. *Karma samnyāsa* is not so much the abandonment of action, but it is the performance of action in the spirit of *samnyāsa* or renunciation. *Samnyāsa* is a quality of mind. It is freedom from hatred and desire. It is the spirit of *vairāgya*.

6 November, 1957
SOME FUNDAMENTAL QUESTIONS IN EASTERN AND WESTERN PHILOSOPHIES OF EDUCATION

Mrs Ratna Navaratnam has written an important work on 'Some Fundamental Questions in Eastern and Western Philosophies of Education'. Education is not limited to the imparting of information or the training in skills. It has to give the educated a proper sense of values. Scientists and technologists are also citizens and so have a social responsibility to the community in which they live.

The crisis today is not so much intellectual as spiritual. Many of us are rootless, restless, lonely people who are not in intimate terms with either nature or our fellowmen or with the Supreme

22 December, 1957
FOREWORD TO BUDDHIST TEXTS

In his first sermon the Buddha proclaimed the four Aryan truths, ārya-satyas, of suffering, the cause of suffering, the end of suffering and the way to the cessation of suffering. These four truths do not provide a philosophical doctrine. Patanjali in his Yoga Sūtra speaks of the science of medicine as consisting of four parts, disease, cause of disease, the absence of disease and the treatment leading to health.¹

The cause of suffering is explained by the doctrine of pratītya-samutpāda or dependent origination. By the removal of the causes and conditions of suffering we remove the effect of suffering. Deliverance from the wheel of time, the cycle of saṁsāra is possible by the extinction of selfish craving, trṣṇā.

While the Hinayāna exposes the unsubsstantiability of all composite (saṁskṛta) things by tracing them to their preceding causes and conditions, the Mahāyāna shows that all things are only relatively existent and not metaphysically real. One who sees the dependent origination of things sees truth and one who sees truth sees the Buddha. yah pratītya samutpādam paśyati sa dharmam

¹ yathā cikitsā-śāstram caturvyūham, rogo rogahetur ārogym bhaiṣajyam iti

19 January, 1958
paśyati, yo dharmam paśyati sa buddham paśyati.\textsuperscript{1} Nāgārjuna identifies dependent origination with śūnyatā. yah pratitya samutpādam śūnyatām tām pracaṅkṣate.

In the absence of these four truths, there can be no Buddha or dharma or sangha.\textsuperscript{2} The realization of the relative character of the world leads to true knowledge according to the principal varieties of the Mahāyāna system, Vijñāna-vāda and Śūnyā-vāda.

According to Yogācāra idealism the substratum vijñāna is real; but the form of its appearance, the duality of subject and object is unreal. The Mādhyamika system avoids the two extremes of dogmatic realism which believes in the reality of objects and dogmatic nihilism which declares that both consciousness and objects are unreal. The Buddha’s silence on Ultimate Reality, his refusal to speculate on its nature and predicate empirical categories of the Absolute Reality remind us of the Advaita Vedānta. There can be no deliverance from samsāra, if we do not accept Ultimate Reality.\textsuperscript{3} While for Māhāyana Buddhism the Supreme is of a transcendent character it also believes in a personal God. The Buddha ceases to be a human teacher, a historical person. He is the essence of all being (dharma-kāya), has a divine form (sambhogā-kāya) and assumes at will various manifestations to deliver beings from delusion and propagate the truth (nirmāṇa kāya). It gives us a devotional religion which believes in the universal salvation of all creatures. Salvation for Mahāyāna is not annihilation but eternal life; not the arhat but the bodhisattva because the ideal integral insight, prajña, and universal love-karunā, are the inward and outward aspects of Mahāyāna religion. Śūnyatākaraṇāgarbhaṁ bodhicittam.\textsuperscript{4}

The Mahāyāna systems had considerable influence on the development of thought, Hindu and Buddhist. On the occasion of the 2500th anniversary of the Buddha’s parinirvāṇa we decided to publish the texts, Pāli and Sanskrit, of the Hinayāna and Mahāyāna schools. I have no doubt that these volumes edited by the well-known scholar P. L. Vaidya will be widely read by students of philosophy and religion.

\textsuperscript{1} Śālistamba Sūtra. See also Mādhyamika-Vṛtti.

\textsuperscript{2} abhāvaćc ārya-sātyanāṁ suddharmo na bhaviṣyati
dharma cāsati saṅhe ca katham buddho bhaviṣyat.

\textsuperscript{3} paramārtham anāgamyā nirvāṇam nādhigamyate.—Mādhyamika Kārikā, XXIV. 10.

\textsuperscript{4} Haribhadra’s Abhisamayālankārāloka, p. 29
THE SPIRITUAL HERITAGE OF TYĀGA-RĀJA

The Spiritual Heritage of Tyāga-rāja was prepared jointly by the late C. Ramanujachariar and Professor V. Raghavan of the Madras University. Professor Raghavan in his preface to the work describes the varied qualities of the late Sri C. Ramanujachariar who was a bhāgavata in every sense of that term. The Introductory Thesis written by Professor Raghavan shows his vast and varied learning and devout enthusiasm for Tyāga-rāja. This learned and scholarly work is bound to extend the influence of Tyāga-rāja on the minds and hearts of our people.

In the present parlous condition of the world which may blow up at any moment, if we are not careful and restrained in our international behaviour, it is necessary for us to rethink our fundamental ideas. The problem of the world is not a political one which can be answered by statesmen with their pacts and alliances. Our law and politics, our arts and sciences, our manners and morals are derived from our fundamental faith. It is this faith which makes for the spiritual unity of any community. It is faith that will save or destroy us. The decline of faith has for its natural accompaniment decadence of culture.

Gibbon writes: ‘The Greeks, after their country had been reduced into a province, imputed the triumphs of Rome not to the merit but to the fortune of the Republic. The inconstant goddess who so blindly distributes and resumes her favours had now consented (such was the language of envious flattery) to resign her wings, to descend from her globe, and to fix her firm and immutable throne on the banks of the Tiber.’ Polybius deprived the Greeks of this delusive comfort and traced the greatness of Rome to her moral qualities. Gibbon adds: ‘Honour as well as virtue was the principle of the Republic.’ According to Polybius, ‘the Romans were incapable of fear and impatient of repose.’ Gibbon says that ‘the decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay and the causes of destruction multiplied with the extent of the conquest.’ When Rome fell, her downfall was attributed to the spread of barbarism and Christianity. There is a moral law which governs the rise and fall of nations. Adherence to the moral law,

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1 Gibbon: The Decline and Fall of the Roman Empire, Ch. 38
the law of dharma elevates a nation: non-adherence to it degrades it. If we are to progress, we must adopt the path of virtue.

We have had in our country from the time of the Rg Veda down to our own days a long line of torch-bearers who stress the primacy of spiritual values, who point out that even as the human being is above the animal, the spiritual man is above the human. We are not yet; we hope to be. At a time like this when we are faced with conflicting ideologies, national dissensions and international intrigues, it is good to be reminded of the supreme values of knowledge, discipline and devotion. The exponents of pure abstract speculation find their way into the minds of men through song and poetry. The poets, singers and saints with their passionate devotion to the ideals of beauty, harmony, freedom and aspiration have had the strongest impact on society. We have had a few great spirits in the last century who emphasized the ideals of the race and demonstrated their vitality and power of survival and one of the most notable of these saint-singers was Tyāga-rāja.

The name Tyāga-rāja means the prince of renouncers, of those who give up worldly desires. Tyāga or renunciation is the way to mental peace and freedom. So long as we are incapable of withstanding the snares of fear, greed, ambition, vanity, we will have disquiet in our minds and violence in the world. In one of his songs tera tiyagarāda Tyāga-rāja says: ‘O Supreme Being, Tirupati Venkaṭaramaṇa, could you not remove the screen of pride and envy, which is taking a firm stand within me. keeping me out of the reach of dharma and the like.’

In the case of Tyāga-rāja, renunciation is the result of undistracted devotion to God. anurāgāt virāgaḥ bhakti or devotion to the Supreme leads to renunciation and concentration on the Divine. The attainment of life in God is achieved more easily by bhakti than by other means. Incessant loving meditation of God is bhakti, says Rāmānuja. sneha-pūrvam anu-dhyānam bhaktir ity abhidhīyate.

The soul of man is the stage for triumph and defeat, suffering and joy. It is the point of intersection between the divine and the human. Each human being has his roots here below though he is also a reflection of the celestial light. The demand for self-realization through self-renewal is an appeal from the creature to the creator in us. As a creature each one of us is given to inertia, stale-
ness, distractedness. It is the corrupt state of narrow selfishness. The creative spark in us gives us the power of reintegration, renewal. Until the conflict is resolved and reconciliation effected, the soul passes through moods of self-pity, anger, distraction, devotion. In the unregenerate condition it feels estranged from itself, from others, from the creative ground of all being. Tyāga-rāja describes the moods of the soul with great delicacy of feeling. He describes social splendour as well as abject misery.

Tyāga-rāja was a person of great humility, utter self-effacement. He expresses the truths of the Upaniṣads and the Bhagavadgītā in simple and appealing language. He addresses the Supreme as Rāma. The kingdom of God acquired through devotion is the greatest of all treasures. rāma bhakti sāmrājyamun. He brings Rāma before our eyes as he steps forward with his waving hair to bend the bow of Śiva or when he aims an arrow at Mārica to subdue his pride.

Religion is the sādhana or discipline by which we make a whole of our being, when our thought, speech and action, manas, vāk and kāya work together. Tyāga-rāja speaks of Rāma as an integrated person.

oka māta, oka banamu, oka patni-vratude manasā
oka cittamu galavāde oka nādunu maravakave.

He sings out of the depths of his experience. Even as the Upaniṣad writer says:

    vedāham etam puruṣam mahāntam
    āditya varṇam tamasaḥ parastāt.

Tyāga-rāja says: giripai nelakonna rāmuni guri tappaka kaṇṭi. Unerringly have I seen Rāma installed on the hill. In his yearning for seeing the Divine his body was thrilled, tears of joy rolled down his cheeks and he dreamed his desire to see the Divine, unable to give adequate expression to it.

    pulakāṅkitudai ānandāśravula
    nimpuću māta laḍavalenani kaluvarincagani.

If we have faith in the Divine, there is no need to worry: mā kelarā vicāramu.

The vision of eternity must penetrate all spheres of life. It exposes our insufficiency, our littleness. The secular must be invaded by the spiritual, only then is life dignified. The seers are not strangers on earth. Self-realization is through self-giving.

paropakārāya phalanti vṛksāh
paropakārāya vahanti nadyāḥ
Through the exercise of compassion all beings become our fellow-beings. When anyone suffers, we also suffer. This is religious socialism as distinct from religious individualism. If man is not to be lost, he should not be collectivized. He must have the freedom of spirit, the freedom to renounce, the courage to own nothing. We must love without grasping, give without expecting.

Civilization is not a static condition: it is a perpetual movement. The heritage we possess includes not only elements which make for greatness but also forces of reaction, narrow-mindedness, disunion which enslave us. The world over religion has often degenerated into superstition, sectarianism, enslavement. It gets confused with the codification of custom, the consecration of usage, the dead hand of the obsolete. Tyāga-rāja distinguishes the spirit of religion from its trappings. For one who sees God in everything, there is no need for āśramas.

anni nīv anucu yeĉina vāniki āśrama-bhedamulela

‘If bathing, fasting, closing one’s eyes constitute all that requires to be done, surely there are others, birds, animals who will get to heaven first.’ We should not refuse to acknowledge our wrongs.

The human spirit with its standards and values is the key to the progress or the downfall of the human race. History is a never-ending struggle between good and evil. Mankind is divided into those who co-operate with the forces of light and those who refuse to co-operate. The conflict is meaningful. We must continue the struggle toward a nobler civilization through the understanding of the hopes, ambitions and efforts of our leaders in the past.
speeches and writings compiled with great care and discrimination by Sri Krishna Kripalani will give the reader some idea of the workings of Gandhi's mind, the growth of his thoughts and the practical techniques which he adopted.

Gandhi's life was rooted in India's religious tradition with its emphasis on a passionate search for truth, a profound reverence for life, the ideal of non-attachment and the readiness to sacrifice all for the knowledge of God. He lived his whole life in the perpetual quest of truth: 'I live and move and have my being in the pursuit of this goal.'

A life which has no roots, which is lacking in depth of background is a superficial one. There are some who assume that when we see what is right we will do it. It is not so. Even when we know what is right it does not follow that we will choose and do the right. We are overborne by powerful impulses and do the wrong and betray the light in us. 'In our present state we are, according to the Hindu doctrine, only partly human; the lower part of us is still animal; only the conquest of our lower instincts by love can slay the animal in us.' It is by a process of trial and error, self-search, and austere discipline that the human being moves step by painful step along the road to fulfilment.

Gandhi's religion was a rational and ethical one. He would not accept any belief which does not appeal to his reason or any injunction which does not commend to his conscience.

If we believe in God, not merely with our intellect but with our whole being, we will love all mankind without any distinction of race or class, nation or religion. We will work for the unity of mankind. 'All my actions have their rise in my inalienable love of mankind.' 'I have known no distinction between relatives and strangers, countrymen and foreigners, white and coloured, Hindus and Indians of other faiths whether Muslims, Parsees, Christians or Jews. I may say that my heart has been incapable of making any such distinctions.' 'By a long process of prayerful discipline I have ceased for over forty years to hate anybody.' All men are brothers and no human being should be a stranger to another. The welfare of all, sarvodaya should be our aim. God is the common bond that unites all human beings. To break this bond even with our greatest enemy is to tear God himself to pieces. There is humanity even in the most wicked.¹

¹ Cf: Mahābhārata: asāduḥ caiva puruṣo labhate śīlam ekadā. XII. 259.11.
This view leads naturally to the adoption of non-violence as the best means for solving all problems, national and international. Gandhi affirms that he is not a visionary but a practical idealist. Non-violence is meant not merely for saints and sages but for the common people also. ‘Non-violence is the law of our species, as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law, to the strength of the spirit.’

Gandhi was the first in human history to extend the principle of non-violence from the individual to the social and political plane. He entered politics for the purpose of experimenting with non-violence and establishing its validity.

‘Some friends have told me that truth and non-violence have no place in politics and worldly affairs. I do not agree. I have no use for them as a means of individual salvation. Their introduction and application in everyday life has been my experiment all along.’ ‘For me, politics bereft of religion are absolute dirt, ever to be shunned. Politics concerns nations and that which concerns the welfare of nations must be one of the concerns of a man who is religiously inclined, in other words, a seeker after God and Truth. For me God and Truth are convertible terms, and if any one told me that God was a God of untruth or a God of torture, I would decline to worship Him. Therefore, in politics also we have to establish the Kingdom of Heaven.’

In the struggle for India’s Independence, he insisted that we should adopt civilized methods of non-violence and suffering. His stand for the freedom of India was not based on any hatred for Britain. We must hate the sin but not the sinner. ‘For me patriotism is the same as humanity. I am patriotic because I am human and humane. I will not hurt England or Germany to serve India.’ He believed that he rendered a service to the British in helping them to do the right thing by India. The result was not only the liberation of the Indian people but an increase in the moral resources of mankind.

In the present nuclear context, if we wish to save the world, we should adopt the principles of non-violence. Gandhi said: ‘I did not move a muscle when I first heard that an atom bomb had wiped out Hiroshima. On the contrary I said to myself: “Unless now the world adopts non-violence, it will spell certain suicide for mankind.”’ In any future conflict we cannot be certain that neither
side will deliberately use nuclear weapons. We have the power to destroy in one blinding flash all that we have carefully built up across the centuries by our endeavour and sacrifice. By a campaign of propaganda we condition men’s minds for nuclear warfare. Provocative remarks fly about freely. We use aggression even in words; harsh judgements, illwill, anger are all insidious forms of violence.

In the present predicament when we are not able to adjust ourselves to the new conditions which science has brought about, it is not easy to adopt the principles of non-violence, truth and understanding. But on that ground we should not give up the effort. While the obstinacy of the political leaders puts fear into our hearts, the commonsense and conscience of the peoples of the world give us hope.

With the increased velocity of modern changes we do not know what the world will be a hundred years hence. We cannot anticipate the future currents of thought and feeling. But years may go their way, yet the great principles of satya and ahimsā, truth and non-violence, are there to guide us. They are the silent stars keeping holy vigil above a tired and turbulent world. Like Gandhi we may be firm in our conviction that the sun shines above the drifting clouds.

We live in an age which is aware of its own defeat and moral coarsening, an age in which old certainties are breaking down, the familiar patterns are tilting and cracking. There is increasing intolerance and embitterment. The creative flame that kindled the great human society is languishing. The human mind in all its baffling strangeness and variety produces contrary types, a Buddha or a Gandhi, a Nero or a Hitler. It is our pride that one of the greatest figures of history lived in our generation, walked with us, spoke to us, taught us the way of civilized living. He who wrongs no one fears no one. He has nothing to hide and so is fearless. He looks everyone in the face. His step is firm, his body upright, and his words are direct and straight. Plato said long ago: ‘There always are in the world a few inspired men whose acquaintance is beyond price.’