

CONTEMPORARY INDIAN

PHILOSOPHY

VI SEMESTER

CORE COURSE

BA PHILOSOPHY

(2011 Admission)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

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STUDY MATERIAL

Core Course

BA PHILOSOPHY

VI Semester

CONTEMPORARY INDIAN PHILOSOPHY

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PY. VI. B. 11 - CONTEMPORARY INIDAN PHILOSOPHY

Core Course-11

4 Credits

Aim: To give an account of contemporary Indian philosophy and the great contemporary Indian thinkers.

Objectives: (1) To introduce contemporary Indian philosophy.

(2) To present the teachings of Swami Vivekananda, Sree Narayana Guru, Sri. Aurobindo, Mahathma Gandhi and Dr. S.Radhakrishnan.

UNIT 1

INTRODUCTION

The Sanskrit word for philosophy is **darsana**, which means direct vision. The words symbolize the difference between modern Western philosophy, which mainly relies on intellectual pursuit and Indian philosophy that relies on direct vision of truths and pure Buddhi (reasoning). Darsana is divided into two categories namely Astika (believer in the Vedas) and Nastika (non-believer in the Vedas). Astika are Nyaya, Vaisheshik, Sakhya, Yoga, Mimamsa and Vedanta. Nastika are Carvaka, Jainism and Buddhism. Others are a mixture of the ideas of these systems. Although each school of philosophy is unique, they all have characteristics in common. Some of the important ones are -

All systems of Indian philosophy claim to be derived from the Veda but the Veda itself are a record of the sages who realized the truth within. To solve life's questions related to nature

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of life, death, birth, cosmic/ individual existence, they started making rational inquiries, observations. Unable to find satisfactory answers, they discovered various methods of meditation that help one attain the higher levels of consciousness in which one may have direct experience of the truth. Each school originated with an enlightened teacher who described his experiences of the truth and method of attaining it.

Respect for sages and ancient scriptures are a strong tradition in India. The Astika or orthodox schools always refer to the Veda to support their theories. The Nastika or heterodox schools do not accept the authority of the Veda but follow the authority of their founder. Buddha for example reiterated many things said in the Veda but did not cite the Veda as the source of his views. And so the tendency to rely on the work of a realized teacher is maintained in Buddhism also.

All systems of Indian philosophy have a unique quality of cooperating with one another. Indian philosophers realized that every human mind is unique, must be allowed to follow a philosophy of its choice.

The various systems of philosophy flourished and grew simultaneously. The main reason is that the open-minded approach attracted students of various types who were impressed with the practical aspects of that system of philosophy. Each system continued to coexist because it provided a theoretical and practical philosophy to meet intellectual and emotional needs of students at different levels of realization.

There is Saivism in Kashmir and Kerala and Vaishnavism, Shaktism and Yoga throughout India. The five schools of Vedanta exist even today. All these systems continue to

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undergo change, grow to meet the needs of modern man without deviating from the basic teachings of their founders. One has never heard of these of the followers of these sects fighting with one another.

Each school is open to the views of all other schools. There was nothing like this is the best system or is the only way to self-realization. The established system of philosophical exposition in the Indian tradition involves explaining and criticizing the prior view of the subject, then refuting the view and describing a subsequent view that takes you to a higher level or final theory. Because of a continuous exchange of ideas, the philosophical systems have with time, become more sophisticated and complete.

Direct experience is the foundation of Indian philosophy, but reason and logic are the chief tools that enable the system to develop and grow. The theories are presented in a way that the rational mind can easily accept. All systems of Indian philosophy apply the methods of logic to argue their points of view and protect themselves from criticism. Each system of Indian philosophy proclaims that there is an eternal consciousness in man and the realization of this consciousness is the goal of life.

Every Indian school accepts this law which states that for every effect there is a cause and for every action there is a reaction. If a man becomes attached to the fruits of action, then he becomes a victim of his own karmas because it is attachment to the results

that motivates him to perform future actions. The fruit has arisen out of the action and action out of the fruit. This cycle is the wheel of karma. All schools agree that the concept of karma is the only explanation

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for the existence of suffering. Nothing in life is accidental, what we are today is a result of our karma's deeds in this or past life.

Most quests for self-realization start with the reason for pain and suffering. The goal of each system is to overcome suffering. Buddha began his philosophy by saying there is suffering, next he said there is a cause for it, there is a state in which suffering ceases and finally there is a way to attain freedom from all pain. These statements are called the Four Noble Truths. The experience is due to our inability to experience the inner self. Suffering comes about because of one's attachment with worldly objects, the moment we start looking within, and freedom from pain starts.

All systems of Indian philosophy contain a practical aspect called Sadhana. Thus the theoretical aspects of philosophy can be applied to everyday life. Self-realization, the direct experience of one's inner nature is the goal of all systems of Indian philosophy. Every system prescribed its own way of overcoming pain to achieve the goal of life. Thus every human being has to look within, understand his own nature and figure out his way to self-realization.

Modern philosophical thought, ranging from the metaphysical and mystical philosophy of Sri Aurobindo to the social and political philosophy of Mahatma Gandhi. All of these people were born when India was still under British colonial rule. Consequently, some of their writings are tinged with nationalism or nationalistic fervor. Still, we can extract from their writings, a universal philosophy that applies to all people in all times. In our list of six, three personalities can be described as coming from the scholastic tradition and with the express goal of interpreting and re-interpreting the ancient philosophies of India in the modern context. These

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three are Vivekananda, Aurobindo and Radhakrishnan. By explaining the Sanskrit texts in the English language, they fulfilled the academic role and enabled these ideas to have a wider circulation. At the same time, they re-interpreted them in the modern context. With Gandhi, we see the development of a political philosophy based on the Upanishads and the Bhagavad-Gita. In Rabindranath Tagore and Sri Aurobindo, we find the same philosophy find new expressions in art, poetry, literature and even music. In Krishnamurti, we find a total break from the past and an exhortation to think for oneself, relying only on oneself for the great journey. With Vivekananda and Radhakrishnan, we

find a combination of all these viewpoints. We will examine each of these personalities and their contributions to contemporary Indian philosophy. .

Vivekananda

Swami Vivekananda's lectures and writings were certainly influenced by the traditional Vedanta philosophy. At the same time, he reinterpreted this message in the modern context. . He saw its universal appeal and universal acceptance and its power to unite the human race.

He was well-versed in Western philosophical thought and had studied the major works in their original. However, he had shown signs of a spiritual quest from the time of his youth.

This resonated with the teachings of the Vedanta philosophy. He presented the universal view of Vedanta, not as a particular system of Indian philosophy, but rather as an all-encompassing outlook on all of the religious and spiritual traditions of the world. His message was to combine meditation with action, knowledge with devotion. His masterly synthesis of the four yoga's must be considered his masterpiece of philosophical work.

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Sri Aurobindo

Sri Aurobindo (1872-1950) is one of the most influential contemporary Indian philosophers and mystics. His original name was Arabinada Akryod Ghose. The philosophy of Sri Aurobindo is known as integral philosophy for it combines physical, vital and mental elements into one single whole. His writings express a steady vision with regard to the evolution of the world, and of man, through different stages, points to the divine destiny of man. A harmonious and integral culture of physical, vital, and mental potentialities of man lead him to super-human level to realize the sublime truth (*sat-cit-ananda*) .

Aurobindo established his philosophy based on the Upanisadic concept of ultimate reality is Brahman. Aurobindo's philosophy can be called idealistic. He says that matter and spirit is like the two aspects of the same thing. So he conceives reality as supremely spiritual and yet he manages to assign to give matter a place in it. In order to understand the nature of reality, it is essential to consider the levels or the chords of being.

To him all creation is nothing but self-manifestation or unmanifested self into a form of manifestation. The individual who creates or develops out of himself makes a distinction between himself, the force that works in him and the material in which he

works. In reality the force is himself, the individualized consciousness which it instrumentalised is himself. The play of self-force and the play of self formation what it produces is itself. It is working out a play, rhythm, a development of its own existence. Absolute completeness is not feasible in the finite because of its alien to the self conception of the finite. Therefore only final goal possible is the emergence of the infinite consciousness with the individual.

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At the heart of Aurobindo's philosophy is the idea that the human being is still in a process of evolution. The human race must rise from its present level of consciousness to a higher level if it is to survive, and hence the need of philosophy and religion. "The Synthesis of Yoga" and formulated the basic principles of an integral yoga. In essence, this is the four-fold yoga expanded and amplified.

At the same time, the new yoga found a place for artistic creativity as a means for sadhana and self-knowledge. He learned Sanskrit and tried to fathom the mystery of the Veda and dived deep into the system of yoga. Sri Aurobindo was a yogi of the highest order and since he stands prominently in the recent past, we can gain much from the nature of his sadhana.

At the heart of Aurobindo's philosophy is that the human race is still in evolution. In this sense, it is an evolutionary philosophy. The sequence of matter, life forms, and mind is something familiar in the study of evolutionary biology. But beyond this, Aurobindo envisions a further development of mind, first into reason and intellectual development, but later into intuitive and supra-mental levels of development.

In the philosophy of Aurobindo, there are several gradations of mind. First is the ordinary mind, then there is the higher mind, followed by the illumined mind, and then the intuitive mind and finally the over mind. All of these represent increasing levels of awareness and understanding. The ordinary mind is the common experience of all humanity.

Though we chose Sri Aurobindo as an example of a mystic philosopher of modern India, we find that there is much that is practical in his integral yoga. Especially in connection with mental vagaries and laziness, the sadhana of artistic expression in the form of creative writing

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will help much in confronting our defects and raising us into the higher levels of the mind. In this sense, the integral yoga of Sri Aurobindo is part of the "Neo-Vedanta" of the 20th century.

Rabindranath Tagore

Rabindranath Tagore was born in Calcutta, in 1861 into a wealthy, artistic family.

He started to write poetry at the age of eight. His early education was through private tutors at home, but later, he went to England to study law. He returned to India within one year without earning a degree. Though his early writings were in Bengali, he also wrote in English and translated some of his Bengali poems into English. Most of his work is imbued with a mystical quality and often borders on the devotional.

Multi-talented great personality Rabindranath Tagore was a great thinker, amazing poet, dramatist, best instructor, sharp essayist and unbelievable artist of excellent reputation. His viewpoint of lifestyle was depending on the values of commitment, patriotism and naturalism. Although he was a perfect thinker, but the ideas of naturalism, pragmatism and personal image are also shown in his viewpoint. The great principles, which provided a lot towards enrichment of his lifestyle, are stated below.

Great poet Tagore considers that man should recognize the "ultimate truth" which will free him from the life nipple play. Encounter according to him is within the planet of impression. He ideas the planet is the position of both fact and impression (illusion or Maya). In Tagore's perspective, man is designed with tremendous unwanted power, which is unwanted of his substantial necessitate. This superfluous is the unlimited potentiality of human character and creativeness. It can be found the unrestricted forthcoming of man. The unwanted potentiality

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exhibits itself in person's spiritual religious and ethical actions. As an idealist, he was an enthusiastic promoter of fact, benefits and principles. According to great Gurudev, by using art, man can undergo the completeness of standard of living. The excellent artistry was nothing but perceptive and spiritual self-discipline. He said some Bhakti could spiritualize people's Kama.

To Rabindrabath Tagore characteristics and man are designed by superior power. There is a powerful link between man and characteristics. Therefore, man should act normally to feel the use of superpower within him. Really, like fellowmen in a natural way. Knowing of self is the substance to recognize the Godhood.

He said characteristics are the excellent instructor, which is not aggressive to man. Nature is kind, generous and sympathetic like mom. In his perspective, "Education redirected from characteristics has gotten unknown smash up to kids. Man need to create his considers with the characteristics as his fellowmen.

Rabindranath Tagore was an excellent poet and patriot. His documents were loaded with loyal principles. He had signed up with in independence activity to make the nation free from international yoke. His Sensation of nationwide service, loyal feeling, and assurance was great.

Tagore was in favor of one world development of device among social, color and spiritual diversities is the need of the time for relaxing co-existence in the planet. Failing to remember self-centeredness, we should work to identify world lifestyle depending on love, passion other feeling and common understanding. Sophisticated emotions are specific in his documents and works of art. Great Tagore's internationalist thought and attempt for making the country of United States world is valued all over the planet.

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His viewpoint shows that he was a Vedantist in real a sense of conditions. He had trust in one Supreme Being that is the holy Brahma. He discovers oneness in diversities on the planet and a spiritual oneness between man and man, man and characteristics. The connection between god and man must be like the connection between love and joy. He considers both the use of God in all symptoms of matter and soul.

Narayana Guru

Narayana Guru's philosophy was in many respects ahead of its time and focused on a futuristic world order that could be shaped from his philosophical connotations that are underlain with transcendental aesthetics and logic embodied in knowledge and pure reason.. As a great social reformer, a philosopher, a revolutionist an educational thinker Sri. Narayana Guru will ever be remembered. His untiring efforts for the upliftment of weaker sections of the society has earned him name and fame. He was the architect of modern Kerala. In a secular socialistic democratic country like ours, his" One Caste, One Religion and One God for Men" has great significance now and in the days to come.

Gandhi

Truth and nonviolence were Gandhi's most cherished principles. Gandhi teaches that Truth is God and Ahimsa (nonviolence) was the perfect means of attaining that end. Non-violence is the greatest force man has been endowed with. Truth is the only goal he has. For God is none other than Truth.

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Gandhi teaches that all faiths spring from the same ultimate, timeless, eternal Religion The root of all religions is one and it is pure and all of them have sprung from the same source, hence all are equal.

Sarvodaya is the name given to Gandhi's ideal of nonviolent socialism. Gandhi teaches that one should earn no more money than is enough to support oneself and one's family, and advocates voluntary sharing of excess wealth.

Gandhi advocates independence for the common people, not just for those who rule over them. Thus, while Gandhi is best known as a freedom fighter who brought India independence from Britain, his primary aim was independence for the grassroots of society.

Swadeshi (Self-reliance) is mainly understood to mean a protectionist technique that Gandhi employed against the mercantilistic policies of the British, whereby the masses were urged to abstain from cloth manufactured outside India, and instead to use cotton, silk, or wool cloth made in India. But Gandhi gives it a broader meaning: "Swadeshi carries a great and profound meaning. It does not mean merely the use of what is produced in one's own country. That meaning is certainly there in swadeshi. But there is another meaning implied in it which is far greater and much more important. Swadeshi means reliance on our own strength. We should also know what we mean by 'reliance on our own strength'. 'Our strength' means the strength of our body, our mind, and our soul. The soul is supreme and therefore soul-force is the foundation on which man must build.

The word *Satyagraha* was coined during Gandhi's lifetime to describe passive resistance, as developed and practiced by Gandhi in South Africa. The term can be literally translated in

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English as "insistence on truth." *Satyagraha* was Gandhi's nonviolent method of resisting injustice and violence in their various manifestations. Gandhi's method of nonviolent noncooperation is a true and tried technique that has been successfully used to fight violent and systematic human rights violations in a number of states.

According to Gandhi, it is possible to establish *Ramarajya*, or the Kingdom of God, on earth. Indeed, he seems to have believed in its inevitability. But before this can happen, nations must renounce violence towards each other and learn to live in peace.

S.Radhakrishnan

Radhakrishnan may be considered as one of the great philosophers of the world who tried to formulate a genuine synthesis of Eastern and Western thought, especially philosophical and religious, and arrive at a world-view; incorporating elements from the thought of both the worlds. Succeeding generations will be highly indebted to him for his pioneering work in this field. He is superbly equipped for this task as he is thoroughly conversant with the traditions of both the East and the West and so could interpret the

thought of the East to the West in a Western idiom, and the thought of the West to the East in an Eastern idiom.. Philosophy must be systematic exposition of the content and implications of religious experience. There is such an overwhelming evidence for genuineness of mystic experience that it cannot be ignored or set aside easily. The experience is accompanied in the individual by a sense of certainty.

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Common Characteristics of Contemporary Indian Philosophy

Contemporary Indian philosophy is a mixture of both contemporary western and classical Indian philosophy. It is commonly known as interpretative and creative. Most of the contemporary thinkers reinterpreted Upanisadic philosophy and we can see some refreshing notions ,rational demonstrations and reconstructions in their thoughts. They were concerned about spiritual values and reconcile empirical as well as supernatural concepts. Modern Indian Philosophy characterized by self-conscious attempts to reconsider and rearticulate Indian tradition on the basis of western culture and science. Commonly modern thinkers are accept the concepts of Karma, rebirth, immortality, salvation etc. They are agreed with the concept of monism, reality of word, integral nature of man, dignity of manness, reality of human freedom, importance of intuitive knowledge etc. Most of the thinkers were accepted humanistic approach and the concept of Universal Religion. Vivekananda is said to defend a more accommodating position with the West. That is, he recognizes both the existence and extent of India's poverty due to its lack of economic development, while celebrating India's spiritual past. The way forward is to modernize, but without sacrificing India's spiritual heritage. Vivekananda believes India has much to learn from the West in terms of economic development. However, India can give something back: spiritual development to the West. A balance can be struck in a mutually beneficial relationship whereby a materialist West can bring economic development to the East and a spiritual East can bring religious development to the West.

Mahatma Gandhi who denied that materialism and spirituality could be brought together in a harmonious way. Gandhi argued that what characterized modern civilization is its

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replacement of God with materialism. Thus modern civilization is not merely incompatible with spirituality, but, in truth, 'Satanic'. Materialism, for Gandhi, did not merely oppress non-Western societies, but it also oppressed Western societies. Thus, like Vivekananda, Gandhi associates materialism with the West and spirituality with the East, but where they part is Gandhi's rejection of materialism. The method adopted by

Radhakrishnan in all his writings is the comparative method. For Radhakrishnan Philosophy is Philosophy of Religion.

Academic philosophy in India is deeply conversant with Western philosophy and addresses many of the same issues and methods. The Indian intellectual environment extends beyond the universities, where continuation of India's spiritual philosophy is influenced by religious and mystical practices, such as yoga, that are distinct or much more prominent in Indian culture.

Some thinkers say that contemporary Indian philosophy is interpretative and not creative. They try to reinterpret some of the ancient ideas derived from upanisads. We can see that every philosophy bears the marks of its origin. British philosophy is generally empirical, American philosophy is rooted in realistic and pragmatistic concern. French philosophy is commonly rationalistic, German philosophy is eminently speculative. But Indian philosophy is described as meditative. There is a kind of meditation on holy powers of soul and of nature. Generally Indian philosophy is spiritualistic. It lays emphasis on values that are supermatural and other worldly. It emphasis on the values that are supernatural and otherworldly.

Indian philosophy is characterized by a highly refined ethical sensibility along with standards of character and conduct that are common to many other cultures.

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CONCLUSION

Contemporary Indian Philosophical period is also known as the Indian Renaissance period. When we consider the ancient Indian philosophy and contemporary we can find many differences. As a result a continuous development in Indian Philosophy did not take place. The orthodox Hindus became more defensive in their attitudes towards the foreign elements and they tend to be protective of their culture, philosophy, religion etc. This attitude made them to close themselves to any new thinking and they held on to the old. They glorified Upanisadic and Vedic philosophy and stuck to the old. Thus Indian philosophy became more regressive rather than progressive. This stage of Indian philosophy continued unto the period of Indian Renaissance. The contemporary thinkers appreciated the good things they found in the Western culture. These thinkers did not want to throw away the rich Indian heritage and buy the Western thinking, but they wanted to revive the rich Indian heritage with the help of that which is good in Philosophy in India developed as a practical necessity. Wisdom of the great seers of ancient India was not merely some theoretical speculation about non - worldly things. It is a general misconception that philosophy deals with issues that do not have any relevance in practical life. Philosophy in general is concerned about the ultimate questions of human life. It is true that the ancient thinkers were not much concerned about the day-to-day

problems of practical life. They loved to speculate on the genuine and ultimate issues of human life and tried to find a path that might help people to solve the various problems of life in a better way. The Indian philosophers very well understood that philosophy and life had a close relation. They also believed that life could be best led by following a good philosophy.

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SUMMARY

In India philosophy is commonly known as darsana which means direct and intuitive vision of Reality. The aim of Indian philosophy is not a mere intellectual understanding of reality but the intuitive realization of it. Philosophy and Religion are closely associated with each other in India. The final aim of both are the same, namely to make man realize his supreme goal which is freedom from the cycle of birth and death. The purpose of religion is to refine man and make him attain higher spiritual goals. Philosophical wisdom also aims at self-realization. The schools of Indian philosophy are classified into Heterodox and Orthodox. The Orthodox schools accept the authority of Vedas and the Heterodox schools do not accept the authority of Vedas.

The most prominent metaphysical doctrine that one finds in Indian philosophy is the distinction between spirit and matter. The method emphasized in Indian philosophy to attain metaphysical truths is intuitive insight. The knowledge that one gets through intuition is immediate and indubitable. It is self-certifying and self-established. The aim of Indian philosophy is not mere intellectual understanding of reality but the intuitive realization of it, almost all systems of philosophy insist on the need for practical discipline. This aim is

accepted by modern thinkers also. Most of them accepted different type of Yogas for attaining this aim. Modern Indian Philosophy characterized by self-conscious attempts to reconsider and rearticulate Indian tradition on the basis of western culture and science.

OBJECTIVES

To introduce

- 1.The relation between Classical and Contemporary Indian philosophy.
- 2.Common characteristics of Modern Indian philosophy

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MCQ

1. The term darsana means

- a) Meditation b) Vision c) concept d)intellect
2. The schools of Indian philosophy are divided into
- a)two b)three c)four d) none of these

Answer Key

1.b) 2.a.

FAQ

1. Define darsana?

Darshana means vision and also the instrument of vision. It stands for the direct,immediate and intuitive vision of Reality. It includes the means which leads to Truth realization. It mainly relies on intellectual pursuit or direct vision of truths and pure reasoning.

2. Common features of modern Indian thought?

Contemporary Indian Philosophy is commonly known as re-interpretative and meditative. There are some refreshing new notions and rational demonstrations .It emphasizes ultimacy of spiritual values, some of them are analyze the existential conditions of man and his life. Commonly modern thinkers accept the concepts of Karma, rebirth,immortality,salvation etc. They agreed with the concept of monism, reality of word, integral nature of man, dignity of manness, reality of human freedom, importance of intuitive knowledge etc. They relate philosophy as the life itself.

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UNIT II

SWAMI VIVEKANANDA (1863-1902)

Swami Vivekananda was a spiritual leader and chief exponent of Vedanta philosophy. He was born of a well-to-do family in Calcutta and his given name was Narendra Nath Datta. As a young man he met Ramakrishna and thereafter devoted himself completely to his teachings. After Ramakrishnan's death in 1886, he traveled throughout India as a wandering monk. In 1893 he went to United States where he represented Hinduism at the World Parliament of Religions in Chicago. After four years of teaching in the west he returned to India where he organized the Ramakrishna Mission and engaged in a strenuous campaign to encourage a national renaissance.

India has produced a number of geniuses in education, science, literature, politics and spiritual regeneration. One of the greatest among them is Swami Vivekananda. He was the embodiment of the spirit of the country and also a symbol of its spiritual aspiration and fulfillment. Swamiji has a unique place in

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the history of India. He was a spiritual teacher who taught "Work is Worship". He taught humanity, a philosophy which combines external action in a spirit of service for the enrichment of society, with internal action for the spiritual enrichment of the individuals. In the language of Bhagavat Gita, Karma and Jnana, action and inaction became one. This question is the essence of Swami Vivekananda's spiritual message.

Everywhere he taught man to realize his divine heritage. The innate divinity of man was the constant theme of all his teachings. He held that spirituality is the core of every religion. The more spiritual a man the more universal he is. Swamiji concentrated his attention on the essence religion and not on the superficial like habits and customs. Swamiji says "religion is a matter of personal experience and realization. Religion is a realization, no talk, nor doctrines nor theories.

Swami Vivekananda, in accordance with our ancient scriptures and traditions advocated four important methods of God realization which are of universal application irrespective of religion. They are the four Yoga's namely- karma, Jnana, Bhakthi and Raja Yogas.

Swami Vivekananda classifies all the people in the world into four categories, they are:-

1. The active who wants to work. He follows the path of Karmayoga.
2. The emotional man who follows the path of Bhakthiyoga.
3. The mystic who wants to analyze his own mind and discipline. He follows the path of Raja yoga.
4. The philosopher whose mind wants to weigh everything and use his intellect to know the truth follows the path of Jnanayoga.

Four paths are however mutually exclusive but overlaps each other. But the universal religion of Vivekananda's conception will comprise all the above 4 paths as well as the religious practices. He does

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not indicate any particular method of faith as superior. Every one can follow his own path without prejudice or hatred towards others.

Karma yoga

Karma yoga is one among the four means of God realization. The word 'karma yoga' is derived from the two words karma and yoga. Jointly means 'man realizes his own divinity through action and duty'. Everything being is incessantly working consciously or unconsciously. Every work that we do physically or mentally is karma. All those actions are manifestations of the human will. These will is caused by character is manufactured by karma. Man's mind is endowed with inherent powers. All the works are simply an occasion to bring out these powers of the mind. Thus according to Vivekananda, will, character, power etc are all determined by karma or work. The karma is thus an eternal law.

He says that Karma yoga teaches us how to work and how to utilize all workings of the world. He says we work-work incessantly". According to him a karma yogi should work incessantly without any motive. This can be possible only through the manifestation of power such as love, truth unselfishness, self-control and self restraint.

Vivekananda says "work for works sake". "An ideal man according to him is he who in the midst of the greatest silence and solitude of the desert." Such a man can learn the secret of self-resistance. He also says that selfishness can be removed by removing the motive power behind the work through persistence. Self-restraint and unselfish works leads us to manifest knowledge.

A Karma yogi should practice Nishkamakarma or non-attachment. He says, "Karma yoga means work without reaping any fruit of action. All works or karma inevitably leaves its marks on us which are Samsara or impressions. Every work is a mixture of good and evil, and both have their own results and hence they bound our soul. Here Vivekananda compares mind to lake and impressions to its waves. This

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freedom from bondage is possible only when the waves in the lake or impressions can be removed by good impressions or practicing non-attachment.

Vivekananda says we should work like master and not like a slave. "Do not do slave's work." Working like a slave results in selfishness and attachment, working as a master of our own mind give rise to the bliss of non-attachment. Work through freedom and love. Love never comes until there is freedom. There is no true love possible in slave. The central idea of Karma Yoga is that man should realize that the highest ideal in our life is non-resistance. Before realizing this highest ideal man's duty is to resist evils. But our work should be circumstantial. It is basically a path that seeks union using selfless service and is often described as "perfection in action." Karma Yoga in this case involves thinking, willing and acting based on one's duties free from self-centered desires and personal likes and dislikes; acting properly in the service of the Supreme God and the Guru, as if one is detached from the fruits of his actions. "Karma Yoga is the selfless devotion of all inner as well as the outer activities as a Sacrifice to the Lord of all works, offered to the eternal as Master of all the soul's energies and austerities." (Bhagavad Gita) According to Swami Sivananda, Karma Yoga is to "give your hands to work, and keep your mind fixed at the lotus feet of the Lord." "Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme." Bhagavad Gita9-31)

Duty

Vivekananda accepts with Bhagavat Gita that duties depend upon birth and position in life (swadharma). But he points out that there is no superiority or inferiority of one duty over the other. He who works as a lower work is not a lower man. No man is to be judged by the mere nature of his duty. All should be judge by the manner and the spirit in which they perform them. He says "Do your duty with cheerfulness and wholeheartedness do it as worship". The right performance of duties leads to the highest realization of the perfection of the soul. The central idea of Karma Yoga is that man should realize that

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the highest ideal in our life is non-resistance. Before realizing this highest ideal man's duty is to resist evils. But our work should be circumstantial.

Secret of the work

Our highest motive should be to help others and doing well to the world. In helping others, we are relying helping our selves to get rid of our bondage. We can help others spiritually, intellectually, and physically. Of these the spiritual help is the greatest help can be given to others for such knowledge destroys miseries for ever. "He who give a man spiritual knowledge is the greatest benefactor of man kind".

Self-Abnegation

The main affect of constant effort to do well to others, we are trying to forget ourselves. This forgetfulness of self or self abnegation is one lesson that we have to learn in life. Every act of charity every thought of sympathy, every action of help, every good deeds lead us away from our little selves and makes us think of ourselves as the lowest and the least, and there fore it is all good. The more an individual is farther away from his finite self the more he is happy. The more he struggle for his own personal ends, the more he is bound and leads to misery. Self abnegation is the secret of karma yoga. It is the meeting point of all other yogas.

Bhakti Yoga.

Bhakti Yoga in general is the yoga of love and devotion. The Bhakti Yoga practitioner sees everything as a manifestation of God or the Supreme being. It is such love and devotion that the practitioner is constantly thinking of God or the spiritual teacher in the same way as a lover thinks of his beloved. Chanting, praying or singing the praises of God constitutes a great portion of Bhakti Yoga

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practices. Important issue in Bhakti Yoga is that there should be strong devotion or surrender towards the object of faith. Through constant meditation and contemplation, and because of a strong connection and love, gradually the practitioner loses self-identity and becomes one with the object of devotion, which is often God or the guru. "Engage your mind always in thinking of Me, become My devotee, offer obeisance to Me and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bhagavad Gita, 9-34) Raja Yoga Raja Yoga literally is translated to "Royal Union," and is among the main four paths of yoga. It offers a comprehensive method of controlling the mind through concentration and meditation. Raja Yoga is basically focused on the mind, its fluctuation and means of controlling or calming it. "Every thought, feeling, perception, or memory you may have causes a modification, or ripple, in the mind. It distorts and colors

the mental mirror. If you can restrain the mind from forming into modifications, there will be no distortion, and you will experience your true Self." (Swami Satchidananda) One of the techniques used in Raja Yoga practices is concentration on the area between the eyebrows and from there it begins to automatically lose all location and focus on the watching itself. Eventually, the meditator experiences only the consciousness of existence and achieves Self Realization. "When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of flowing in an unbroken current, as it were, towards that point. This state is called Dhyana. When one has so intensified the power of Dhyana as to be able to reject the external part of perception and remain meditating only on the internal part, the meaning, that state is called Samādhi." (Swami Vivekananda) Raja Yoga is also known as Ashtanga Yoga or the Eight Limbs of Raja Yoga where Patanjali explains the methods of controlling the body, energy, senses and the mind.

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Jana Yoga

Jnana Yoga is often called the yoga of will and intellect and literally means "the path of knowledge." In

the Bhagvad Gita Krishna says that "Jnana consists of properly understanding kshetra (the field of

activity, that is the body) and kshetra-jna (the knower of the body, that is the soul) (and the difference

between these two)." (Bhagvad Gita 13.3) Jnana Yoga is "the process of converting the intellectual

knowledge into practical wisdom." (Paramhansa Swami Satyananda Saraswati) Jnana Yoga involves discernment, self-awareness, realizing the true nature and developing the intuitive wisdom.

Shankaracharya introduces four means to liberation using Jnana Yoga as: "1. Viveka - Discrimination:

The ability to differentiate between what is real/eternal (Brahman) and what is unreal/temporal

(everything else in the universe.) 2. Vairagya - Dispassion: After practice one should be able to detach

himself from everything that is temporary. 3. Shad-sampat - The 6 Virtues: Sama-Tranquility (control of

the mind), Dama (control of the senses), Uparati (cessation/renunciation of activities that are not duties),

Titiksha (endurance), Shraddha (faith), Samadhana (perfect concentration). 4.

Mumukshutva - Intensely

focused longing for moksha, liberation from temporal entanglements that bind one to the cycle of death

and rebirth." (Shankaracharya).

Raja Yoga

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Freedom

Vivekananda accepts karmayogins to practice nivritti marga and not pravritti marga. The pravritti marga or ordinary life leads us to attachment and bondage whereas the former which is the action of self denial and self sacrifice leads one to self abnegation and detachment from his empirical self, will easily help to attain self realization or God realization.

Vivekananda accepts with samkhya that nature is composed of three forces namely satva, rajas and tamas. In every man there are these forces in varying equilibrium. Karma yoga deals with these forces. An ideal karmayogi should predominantly have satva forces.

Vivekananda calls Buddha and Christ as the “second rate heroes” because they were the men with move(rajās) and inactivity who takes up the ideas of perfect ones and preach them to the world. Yet Vivekananda accept them as the karma yoga. In that sense he was also a karma yogi.

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Vivekananda’s concept of man

He says that an ideal society can be established only when man realizes his real nature. The picture of man that emerges in the philosophy of Vivekananda is an organized unity of the physical and the spiritual. According to him the real in man is a sort of a “concentration of spiritual energy”. Man is a spirit. But Vivekanada never undermines the importance of the physical nature of man. The very fact that man is always asked to awaken his spirituality, presupposes that there is a side of man that is some what different from and yet akin to his spiritual nature. That is his physical nature.

Vivekananda believes that even in his physical capacities man is superior to other beings because his physical nature is better organized and exhibits a greater unity. The presence of the brain system in the body distinguishes man from every other species and gives him a unique status in the world.

The spiritual nature of man

The uniqueness of his physical nature is also due to the presence of spirituality in him. Vivekananda describes the true nature of man is soul force or Atman. Atman has essentially two characters. Firstly, this aspect of man is similar to divine nature and secondly it is not possible for us to give an exact description of this aspect of man. According to Vivekananda the basic fact to be noted is that unless the Atman and Brahman are identified the strict monistic character of reality cannot be maintained. They are basically identical and that their difference is only apparent. Vivekananda tries to explain the difference between soul’s real nature and its nature in various ways.

Vivekananda presents some of the conclusions of the speculation and philosophic inquiry of ideas about Atman. The different philosophies seem to agree that this Atman has neither form nor shape and

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hence is omnipresent spirit. The apparent man is only a dim reflection of the real man who is beyond. The real man is bound. The apparent man which is the reflection is limited by time and space.

Vivekananda believes that man normally performs his actions out of ignorance. By his own good deeds man shows that man is basically free. Freedom means self-determination. The apparent state of Karma-bondage is really a delusion created by ignorance. According to Vivekananda freedom represents the essence of the soul and as such should not really be in bondage.

According to Vivekananda the realization of the soul's immortality is the ultimate human destiny, immortality is the ultimate truth about the soul. Vivekananda says that it is only when man is able to pass beyond the cycle of birth and rebirth that he is able to attain immortality.

The Salient Aspect of Practical Vedanta

As a philosopher Vivekananda's main contribution lies in his attempt to present Advaita Vedanta in an intelligible, concrete, scientific and practical form. Vivekananda, the stormy messenger of Indian spiritualism was the first effective expounder of the Vedanta in the modern age. On the basis of Vedanta, Vivekananda attempted to fashion a philosophy which is powerful enough to resolve all conflicts and raise man to that level of many-sided perfection. In a lecture at Harvard he described the main of his machinery efforts. The abstract Advaita he said must become living, poetic in our everyday life. Out of the hopeless intricate mythology must come concrete moral forms and out of bewildering yogism must come the most scientific and practical psychology. He points out the basic strength of Vedanta as

1. Vedanta adheres to the fundamental principles on which a sound philosophy should be based. He explains the particular through the general and moves on to the universal. He fulfills the criterion that explanation of reality must come from inside and not from outside.

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2. The Vedanta is rooted in the great idea, the ideal of magnificent harmony. The idea of oneness of all of the infinite and impersonal, the wonderful idea of the eternal soul of man of the unborn continuity in the march of things of the infinity of the universe.

The first of these tributes paid to Vedanta is a philosopher's tribute while the second is poet's tribute. In the first Vivekananda speaks in terms of rational criteria. In the

second he expresses his fascination for an idea rather than a system of thought. This is the characteristic of his approach which is logical and more than logical.

3. Vivekananda mentions a third and strong point of Vedanta, that is its universality and objectivity. Vedanta consists of eternal principle which has their own foundation without depending upon the authority of persons or incarnations. Vedanta alone can be regarded as universal religion because it teaches principles. The sanction of Vedanta is the eternal of man. Its ethics are based upon the eternal spiritual solidity of man, already attained. Here Vivekananda is speaking in the context of the Indian tradition in which philosophy and religion have not been sharply demarcated from each other.

Unity

According to Vivekananda the central idea of Vedanta is unity in variety. The phenomenal world represents variety. Many thinkers asserted that Sankara rejects phenomenal world dismissing it as non-existent. Vivekananda's speeches and essays played a vital role in the removal of this misconception about the most important school in the Indian philosophy. In his exposition of Vedanta Vivekananda stresses the continuity of existence. Reality is one but it exists in many forms which are not separated by absolute barriers. "It is all one there is no break. Unity is the law. Life is only a vibration. That which vibrates ether vibrates you". Every thing is real including the sun, moon, stars and there is continuity

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between these degrees. The microcosm and macrocosm are built on the same plan. The plan of the cosmos and man is one just as the individual soul is contained in the body so is the universal soul in the living Prakriti or nature. They are one and the same. It is only the mental abstraction that we can separate them.

Thought is impossible without words. The dual aspect of universal soul is eternal. According to Vivekananda there is an essential unity of the individual self and absolute. Vivekananda shows that Vedanta accepts all reality as true by referring to the biological theory of evolution. A tremendous potential power tries to express itself but its environment and circumstances hinder it from doing so. Due to this struggle, the power takes new bodies. Thus the amoeba evolves into a man. The logical conclusion of the theory of evolution is that this power escapes from all its environments. So evolution finds forms gradually become grosser after reaching the limit, becomes finer and finer again. Thus every evolution is preceded by an involution. Even according to the law of conservation of energy intelligence must be present in the protoplasm and the intelligence of the perfect man is also involved in the same protoplasm.

Vivekananda points out that illusion is not caused by the will of god. He says illusion can arise from illusion alone and when truth is realized there will be no illusion. Thus illusion rests upon illusion and not upon god or Atman. The world exist only in relation to our mind we cannot deny its existence. The whole of human knowledge is a generalization of this maya. Any thing bound laws, time space and causation within maya. Vivekananda claim that Vedanta shows amore positive approach to the question of maya than Buddhism does. He says, "Buddhism says to me, realize that all this is illusion". Advaita Vedanta says "realize that in illusion is the real".

The world is an indefinable mixture of reality and appearance of certainty and illusion. The word maya does not imply that the world is pure illusion, but that is full of contradictions and to that extend can

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be regarded as unreal. The world has neither existence nor non-existence. He has an apparent existence in the Absolute. On the contrary, there are no contradictions or rather all contradictions are dissolved. Therefore the Absolute is pure existence.

Vivekananda says that which contains contradiction in and not necessarily worthless. Its value depends upon an attitude towards this contradiction and the manner in which we deal with them in practice. Restoring to a scientific metaphor, he points out that o₂ and h₂ combines to make h₂o but the same two elements can also combines to make a blow pipe to feel a destructive flame. This brings us to the ethical implication of maya.

In popular usage the term Maya often denote ignorance, untruth, attachment to material comforts, bondage. But according to Viveknanada the world has both aspects of illusion and reality, bondage and freedom, passion and reason.

Nature and ideal of universal religion

It is a historical fact there have been various religious organizations having different religious codes and beliefs. They have been quarreling with each other throughout history. Each considers their own doctrine and organizations superior to any other. Internal and external conflicts among them had added vitality to them and enabled them to expand and to live. This was a significant fact to Vivekananda. Conflicts are only apparent and not affect the inner vitality of the essence of religion. Vivekananda admits that sects and conflicts have to be there, if every body thinks alike there will have no problems. Opposite opinions among religions be true at the same time depends the fate of a universal religion. A religion will be universal only when it satisfies two conditions' First of all it must open its gate to every individual. Secondly a universal religion must be able to give satisfaction and comfort to every religious sect. An

ideal religion or a universal religion must be broad and large enough to supply food to all the various conflicting minds. Vivekananda believes that such a religion is already there.

He says that a simple insight into the natures of different religions will show that they are not actually contradictory to each other. They are supplementary to each other. The truth of religion is so comprehensive that different religions concentrate only on one aspect or on a few aspects of religion. Each religion takes up an aspect of religion and develops it. Every religion is adding to the rich variety that religion is capable of generating, and it is also adding to the development of religion in its own way. To him man never progress from error to truth but from truth to truth. By universal religion he does not mean a new religion that will have one universal philosophy, or one universal mythology or one universal ritual. They may all differ from sect to sect or even from individual to individual. In this regard the one watch word for universal religion according to Vivekananda is acceptance. Acceptance is not just tolerance. Vivekananda recommends positive acceptance. It is why he says that he can worship in any form with any individual or sect. He says that he can enter and offer his prayers anywhere, in a temple or a church or a mosque or any other place. According to him, the believer in the universal religion has to be broad minded and open hearted. He would be prepared to learn from the scriptures of all religions and keep his heart open for what may come in the future. Man and women are different but as human beings they are alike. As living beings, men, animals and plants are all one. According to him universal existence or the ultimate unity of the universe is God and He is truth also. Every religion consciously or unconsciously is struggling towards the realization of this unity or God.

Universal religion must be accepted to all minds. It has to satisfy the largest possible proportions of mankind and it must be able to supply food to various types of mind. Therefore Vivekananda says that the ideal religion must harmonizely balance all the aspects of religion namely philosophy, emotion, work and mysticism. This religion is attained by yoga or union. To the worker it is union between men and the

whole of humanity, to the mystic between his lower and higher self, to the lover union between himself and the god of love, and to the philosopher it is the union of all existence. So he says that religion is realization, not talk, nor doctrine, nor theories. It is being and becoming, not hearing or acknowledging. It is the whole soul becoming changed into what it believes.

Conclusion

Swami Vivekananda [1863 (Jan-12)-1902(July-4)]the greatest apostle of Sri Ramakrishna Paramahansa was born in an aristocratic family of culture, which was famous for learning charity and strong spirit of independence. The philosophy of Swami Vivekananda arises from the awareness of the social ,religious and economic conditions of Indian masses. He realized that the social evils of our country were mainly due to the superstitions prevalent in the society at that time. His profoundest influence was that of his master, Sri Ramakrishnaparamahansa who taught spiritual lessons of Adi Samkara. He carried out his mission of awakening humanity to the truth of Advaita vedants and rendered the greatest service to mankind. The deepest influence of Vivekananda's thought –ancient Hindu tradition in general and the advaita Vedanta in particular led him to be called as neo-vedantist. He re-interpreted Vedanta as practical Vedanta in accordance with the demands and needs of the time. He was also impressed by the practical teachings of Gautama Buddha. He adopted the humanitarian and altruistic belief of Buddha in his life. He was also influenced by Christianity from which he took up the ideal of service and love. The idea of nishkama karma in Bhagavat gita and self sacrifice of the heroes, particularly Ramachandra in epics was also the source of aspiration in him. Under the influence of Brahma Samaj and a theosophical society, he had strong feeling against the orthodox Hindu superstitions developed in our country. The personality of Dayananda Saraswathy has also influenced him greatly. This emphasis on the underdetermined nature of reality and practical insistence of fearlessness had left a deep mark on Vivekananda. Apart from the spiritualistic and religious outlooks of our tradition he also had rationalistic and progressive out look

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which was mainly inspired by western tradition. Western thought imparted a spirit of critical enquiry in his mind. He studies the work of Mill, Bentham, Kant, Hegel and Spencer. He was also inspired by science, liberalism and democratic pattern of society. He tried to reconcile the western thought and our ancient tradition and that made him restless. Indian thus, has a unique privilege of having the blessed tradition of such a dedicated genius like Swami Vivekananda.

SUMMARY

The message and philosophy of Vivekananda can be understood from his speeches, writings, and sermons. His philosophy was the product of intellectual quest and practical knowledge. His messages and reforms moved crores of Indians and foreigners. Swami Vivekananda advocated the supremacy of Hindu religion, Which he termed as Santana Dharma. He brought into forefront the glorious features of Indian culture and worked hard for the upliftment of the downtrodden. He proclaimed Vedanta as the grand universal religion of the world. He relieved religion from high intellectual pedestal and made it intelligible to common people. He popularized religious message by putting it in

a form that would suit the needs of contemporary Indian society. In 1898 he wrote, "For our own motherland a junction of the two great systems, Hinduism and Islam.....is the only hope. Vivekananda as a true disciple of Ramakrishna Paramhansa advocated universal religion and communal harmony. He preached spirituality in the light of modern enlightenment. He symbolize communal harmony when he said, "In the face of this evidence if anybody dreams of the exclusive survival of his own religion and destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written in spite of his resistance. "Help and no Fight", "Assimilation and not Destruction", "Harmony and peace and not dissension". In his opinion religion should be rational, reasonable, necessary and practical. He was opposed to caste system, supremacy of priestly class, untouchability and other vices of Hinduism. The Swami, however, pointed out that religion was not to be blamed for the misdeeds

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carried out in its name. Religious intolerance and fight proceed like other conflicts from ignorance, vanity, selfishness and brutality ingrained in the basic nature of man. Service to the suffering humanity was the key objective of religious views. As a social reformer Vivekananda stood for liberty, equality and free thinking. He criticized educated Indians for not devoting their time and energy to uplift the poor and ignorant. He said, "So long as the millions live in Hunger and ignorance, I hold everyman a traitor who having been educated at their expense, pay not the least heed to them. Further Vivekananda taught the values of modern science and admired western strength. He was more over, convinced that a free and honorable exchange of ideas and ideals between East and West was a desideratum of the age. Vivekananda's greatest role was regeneration of India. Patriotism and divine love to motherland and appeal to youth contributed to national awakening. Nemaï Sadham Bose has observed," Swamiji took no direct part in politics. But his contribution to the Indian national movement was invaluable. His messages put the image of motherland on a high pedestal.

OBJECTIVES

To introduce

1. The concept of KarmaYoga
2. The concept of Universal Religion
3. Practical Vedanta

MCQ

1. "work is worship" is related to
(a)M.K.Gandhi,(b) S.Radhakrishnan, (c)Vivekananda, (d)SreeNarayana Guru.
2. Whose birthday is celebrated as National Youth Day

(a)Gandhiji', (b)AurobindaGhosh'(c) Vivekananda, (d)Chattambiswamikal)

Answer Key

1.c.,2c.

FAQ.

1. Explain Vivekananda's concept of Duty

Vivekananda accepts with Bhagavat Gita that duties depend upon birth and position in life (swadharma). But he points out that there is no superiority or inferiority of one duty over the other. He who works as a lower work is not a lower man. No man is to be judged by the mere nature of his duty. All should be judge by the manner and the spirit in which they perform them. He says "Do your duty with cheerfulness and wholeheartedness do it as worship". The right performance of duties leads to the highest realization of the perfection of the soul.

2. Define Karma yoga

Karma yoga is one among the four means of God realization. The word 'karma yoga' is derived from the two words karma and yoga. Jointly means 'man realizes his own divinity through action and duty". Everything being is incessantly working consciously or unconsciously. Every work that we do physically or mentally is karma. All those actions are manifestations of the human will. These will is caused by character Freedom Vivekananda accepts karmayogins to practice nivritti marga and not pravritti marga. The pravritti marga or ordinary life leads us to attachment and bondage whereas the former which is the action of self denial and self sacrifice leads one to self abnegation and detachment from his empirical self, will easily help to attain self realization or God realization. is manufactured by karma.

ASSIGNMENTS

1. Explain the salient features of Vivekananda's Practical Vedanta.
2. Examine Vivekananda's Universal Religion.
3. What are the different ways of God realization according to Vivekananda.
4. Define Raja Yoga.

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UNIT III

SREE NARYANA GURU (1856- 1928)

Sree Narayana Guru was an embodiment of all virtues, values and rare qualities seldom found in human race. He was a mystic, a teacher, a philosopher, a visionary, a scientist, a saint, a social reformer, a great nation builder and a poet, all blended into one. To millions of his devotees Sree Narayana Guru is an incarnation of God. He was a saintly contemplative man who could impart wisdom and give enlightenment to a seeker of truth. His teachings are straight forward and simple, bringing out spiritual, moral and material revolution. Sree Narayana Guru was treasure house of knowledge and wisdom. His greatness and purity is to be experienced by

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swimming through the ocean of knowledge revealed through his writings, lofty messages and personal life. His life, work and teachings have refreshing uniqueness. There was naturalness and sublime simplicity tinged with mystery in them, thus rendering them peculiarly interesting and profoundly instructive. No one had so clearly and successfully demonstrated in recent centuries the ideals and methods and the way of realizing them. The achievements of Guru cannot be explained in words. His spiritual attainments made him omnipotent. He was a self realized soul always in action but totally detached from the fruits of worldly life. Guru made the Vedic and Upanishadic knowledge accessible to the common man. The applicability of this knowledge in practical life was introduced by him with skill and simplicity.

Sree Narayana Guru was born in the year 1855 in a small village near Thiruvananthapuram. He became an expert in Ayurvedam, a scholar of Sanskrit, Philosophy and Hindu scriptures. He wanted to be a teacher, but his family would not permit him to teach Paraiyahs, Pulayyas and Kuravas who were supposed to be of lower caste than Ezhava. At that time majority of the population of Kerala were treated as

untouchables and were denied of human rights and condemned to live in poverty and humiliation. The Chaturvarna system was followed scrupulously and Swamy Vivekananda described Kerala society as a "Lunatic Asylum". He also realized that these barricades are man made and he should fight the inhuman practices imposed by upper castes. In that direction he propounded the philosophy of one caste, one religion and one god for a man. He consecrated more than 60 temples for sudras and atisudras. As an educated young man, he tried to protest against this discrimination, but his family would not listen. To register his protest, he left his home in search of Truth. The seeds of revolution were sown in his mind. He worked for the emancipation of these sections of people through education on social front. He evolved three major formulae in that direction 1. Freedom through education 2. Strength through organization 3. Economic independence

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through industries. The very fact that he consecrated Sarada Devi temple at the religious headquarters, Sivagiri shows the importance he has given to education. To carryout the renaissance movement on social front through massive educational programmes he formed S.N.D.P(Sree Narayana Dharma Paripalana Yogam)on 1903 January .

His mind was in confusion - the confusion that prevails in the mind of every seeker of Truth. He learnt yogic practice which made his inner powers explicit. He lived with the poor and ate the food given by the untouchables. He discussed religion with Christians and Muslims. He saw that the essential goodness of the human soul was stifled under the weight of unhealthy traditions and blinded by ignorance and superstitions. There are many retrogressive forces from which humanity is to be liberated. To find a solution he withdrew into a forest for meditation.

His meditations on the Advaita Philosophy of Adi Shankaracharya revealed to him a great Truth that since the same of divine spirit glows in all human beings, all humanity is one. Acceptance of the non-duality of the Individual Self and Divine Self (Jeevatma and Paramatma) led to the assertion that there is absolutely no difference between one man and another. If the same Universal Spirit glows in all human beings, how can there be difference between one man and another? Any difference like colour of the skin, dress, languages or even religion is superficial. They acknowledge the basic human equality. But the caste system, with its enforced social ranking and its direct offshoot untouchability does not acknowledge this. Hence, the caste system is against the spirit of Advaita. It is absolutely baseless, artificial and arbitrary division of the people and offend human dignity. This must be broken down. People should not think, say or ask about caste.

On further meditation he arrived at the logical conclusion that there is only one caste- Humanity, one religion- Humanism and one God - the Universal Spirit. He was firmly

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convinced of this principle. He evolved a Gospel of unity based on this. Sree Narayana Guru is a perpetual source of the spiritual, moral and social inspiration to mankind. He applied his advaita vision to the welfare and salvation of the modern age. Sri narayana Guru is lived an ideal life of purity in thought, word and action. He was a man of few words. He would appear to be a monument of silence even when the atmosphere was filled with arguments and counter arguments on the name of religion.

Advaitic vision of guru

The vision of advaita (Advaita -Darsanam) of Sri Narayana Guru is an attempt to understand the world, its relation to God and the ultimate reality. The purpose of his philosophical enquiry in the Darsanamala and other works of the Guru is to get true knowledge and there by attain the Nirvana, through the analysis of the inert world. Guru accepts the authority of Vedanta along with yogic experience to establish the non dual reality that is consciousness as the basis of the 'inert world'. He realizes that Brahman-Atman alone is the pure consciousness. The consciousness cannot be realized through the instrument of perception. It can be realized only by the dispelling of Maya. Maya is indefinable. Maya is the cause of the world in name and form. The guru says "the whole originated from the power of maya of the Lord like the sprout from the seed". Guru proclaimed the theory of "one God-one-religion-and one caste to the whole humanity" and applied it to solve the problems of life. The theory is based on advaidic vision of Guru.

The vision of advaita can be proved only by proving the unreality of the duality that is the inert perceptible world or the empirical phenomena. The following inferential arguments formulated by ancient advaitic teachers for the ultimate reality that is consciousness in Advaita

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Vedanta, is also a support of the unreality of perceptible world. The world is an illusion (like shell silver) because (1) It is perceptible (2) It is non-conscious (3) It is limited. The Guru says " the wise man in his wakeful state sees this world as unreal like dream world as the ego is perceptible, it is also real (like the shell silver). The perceptible is non - consciousness and is unreal. Brahman-Atman would become unreal one to the reason of perceptibility. Thus the world is as real as Brahman. The guru says that the pure Brahman is not perceptible. The conditional Brahman, Saguna Brahman alone is perceptible and it is

also unreal even at the time of consciousness and it can only be the object. The Guru says "one alone is real without a second. "The unreal seems to be real". Brahman is pure consciousness. The Yogi can realize the non-dual, pure consciousness in Nirvikalpa Samadhi. The Guru says that the perceptible world has no reality apart from the Atman.

The Guru's view is that the atman is not the object of consciousness. the guru says" that which does not shine itself is unreal (asat) and of this world there is nothing to be rejected or accepted; as for the Atman, it is the self-luminess that is consciousness".

The vision of the Guru is the object of consciousness is always superimposed. Brahman, the basis of the whole phenomenon is self-revealed and the pure consciousness is real which is directly cognizable. The Guru says "the consciousness alone shines every where, and nothing else. Hence there is nothing apart from pure consciousness in the world." He says that pure consciousness is absolute. "The dialectical revaluation of the Guru's wisdom as represented here in the teaching of self-realization participates on one side in the pure teaching of the Vedanta as contained in the Upanishads.

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According to Darsanamala Atman is the non-dual reality. The Guru says "there are no differences between the will and the mind. What is called nescience or darkness is nothing but the mind which is wonderful as Indrajala the magic of Indra." Guru clearly substantiate the views of advaita that the duality is only maya or illusion and that the non-duality is only maya or illusion and that the non-duality is real. The Guru says that the world is the effect which has no independent status. But the world is not the ultimate real; only Atman is real, (sat) for the unreal (asat)

According to Guru the true nature of the Jiva is the sole ultimate reality that is, atman. He declares "the one atman only remains above all things and for all the times". The Brahman-atman is pure there is no difference between the subject and object. The aim of the vision of the guru is to lead us from an analysis of the human soul to the reality of the one absolute self. The Upanishads draw a sharp difference between the reality of the world and that of Atman. Hence reality has to be understood as two-fold the real that is consciousness, which

Brahman alone is the supreme truth. This is the declaration of Guru. The vision of advaita in the Darsanamala, Atmopadesha-Sathakam etc. reveal the ultimate unity in diversity or the non-duality of Jiva i.e. Brahman. The Guru realized the fundamental oneness of all humanity in the scheme of the whole creation. Thus in perfect formality with the non-dual knowledge of the universe that Guru propounded his theory of one caste, one religion and one God to the humanity. According to the Guru the Saguna

Brahman and its products are also perceptible and thus they are unreal but supreme Brahman alone is real.

Sree Narayana Guru was born in a downtrodden caste of pre-independence Kerala. Yet with his analytic talents and devotion to learning he became a learned Hindu Yogi who was a great inspiration behind the Indian Renaissance. The early introvert intuitionist gradually turned

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out into a devoted thinker and finally reached the stage of a yogi in the path of self-realization. He did not keep the fruits of his ascetic life to himself but inspired and guided the radical social response against casteism and other religious superstitions.

Guru was well aware of the social evils in a world which rival religions existed. So he recognized the concept of the unity of religion as a basic postulate of his philosophy. The diversity of religions is not a matter of philosophy but of fanaticism and orthodoxy. The way of wisdom is one and only one. The specific contribution of SreeNarayana Guru to advaita philosophy and religion is the theory of one caste, one God and one religion to the humanity. Like Buddha, the Guru boldly proclaims the theory of one cast and justified it through his dedicated service to humanity. All matter is one, spirit is also only one. As there is no difference from the stand point of matter and spirit there is no basis for the caste system. Guru reestablished the Advaitic philosophy and religion, the principles of which can be put into practice in day to day life. The guru says that Brahman hood and Paryatihood as such have no reality.

JATI-NIRNAYAM

In this work Guru has attempted to confront the devil of caste discrimination. In the eyes of Veda, all creations are also the creator. Therefore all are brothers, born of the same parent, the creator. Guru asks 'If this is so, where is the justification (place) for existence of class discrimination? Using the same medium of Sastras, based on which the upper castes tried to establish their superiority, Guru pointed out the fallacy of caste system, by proving that it is against the scriptures.

"manushyanam manushyatvam

jathir gotvam gavam yadha.

na brahmanadi rasaivam

ha tatvam vethi co-api na."

Humanity is the race of humans..Brahmin-caste and such are not there. Nobody recognizes this fact. Here Gurudeva asserts that for man humanity is the caste/race. This is the real fact. But people do not recognize this truth.

"oru jathi oru matham

oru daivam manushyanu

oru yoniyorakaram

oru bhedavumillithil".

One race, one religion, one God for man

One womb, one form there is no difference at all.

Humanity is the name of the common race of humans. Every man makes effort in everyway, all the time, for the happiness of the Self (Atmo-49.). This is the one religion. Consciousness is the one God. Man is born of woman. This is the universal womb. The forms and structure of people are the same. There are no major differences as seen by some people. Hence there is no proof to support race/caste discrimination among mankind. Though the Gita says that the four class system is based on the three gunas (Satva, Rajo or Tamo gunas) and karma (good deeds) performed by the person. A Brahmin is born out of a Brahmin" Therefore, by conducting a sacred thread ceremony, a boy becomes a Brahmin. The definition of Brahmin is "One who knows Brahman (Brahma jnani) is a Brahmin." This fact has been conveniently ignored or concealed, when a thread ceremony is conducted to make a boy a Brahmin. Whatever be his qualities (Satva, Rajas or Tamas) and whatever be his actions, he becomes a Brahmin by virtue of birth was decided by the authorities and their advisers. Thus a person wearing a sacred thread,

at times indulged in adharmic (sinful) activities not befitting a Brahmin. In course of time the community faced deterioration and with that the total humanity.

"oru jathiyil ninnallo

piranneedunnu santhati

narajathiyithorkkumbol

oru jathiyilullatham".

It is from one species young ones are born. Human race if contemplated belong to one species. Progeny is the result of union between man and woman. From this point, it can be interpreted that all humans belong to the same caste. In other words birth cannot determine a caste since all are born the same way.

“narajathiyil ninnathre
piranneedunnu vipranum
parayanthanu menthullathan
tharam narajathiyil?”

It is from human race Brahmin is born. What is the difference for a Pariah, who also takes birth in human race. Both the high-caste Brahmin and the lowest caste Pariah, are both born in the same caste, Human-caste. What distinction is there between two humans? This shows that there are no two castes- but just one.

parachiyil ninnu pandu
parasara mahamuni
pirannu mara suthricha muni
kaivatha kanyayil.

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Sage Parasara, of the ancient days, was born of a Pariah-woman. As also the sage of Vedic-aphorisms (Vedavyasa) was born of a virgin of the fisher-folk. Vedavyasa was the son of sage Parasara and a fisher-woman (Satyavati), on whom he had an infatuation. The story of the sage Parasara and Vedavyasa show that all men belong to the same caste and birth is inconsequential. Otherwise they would not have become sages.

“llajatiyilonnundo
vallathum bhetamorkkukil
chollerum vyaktibhagathi-
lalle bhetamirunnidoo?”

The distinctions or differences propagated by the caste system does not exist. These are created by individuals with vested interests. Distinctions exist only at the individual level. Cows belong to the same (bovine) species. Similarly, humanity is the caste of humans. The distinction between individuals do not arise from caste. The classification should be based on their level of knowledge. ie. the knowledgeable and the ignorant, or on the basis of their cultural achievement. Cultured and not cultured, and so on. These

differences have nothing to do with their birth. The war against caste that was initiated by the Gurudeva, that has attracted the attention of the whole world.

Caste discrimination was at its zenith in Guru's life time. It does not mean it is not prevalent today. It is much more tolerant and understanding than that period. The low-caste people could not walk freely on the roads. They had to stand/walk at a safe distance from the upper-castes, to avoid polluting the latter. The lower-caste women should not cover their bosoms. They should wear clothes that do not reach below the knee. They were not to adorn themselves with gold ornaments. They were prohibited from installing and worshiping the idols of benevolent Gods.

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Admission to schools were denied. They could not get government jobs. Such were the shackles that bound them in that period.

The caste system prevailed in India owing to various historical reasons and it prevented the progress of the sudras, women etc. The theory of one caste of the guru will leads to the proper way of vedic spiritual life to humanity, as there is no difference between man and man. The sudra also has the equal right of a Brahmin to study and teach the Veda if he wishes. The vision of Advaita proclaims equal right for all to attain the religions or material benefits. The Vedas and religions acts are not the monopoly of any section of people.

Caste system is an injustice. The Purva mimasa and Uttara mimamsa also recognizes one caste as a validity or justice, it must be abolished in order to safeguard the progress of humanity. The theory of one caste based on non dual knowledge is the corner stone of the theory of one religion of the guru. Thus the guru taught the principle of the service of humanity a service of god.

According to guru caste is an anomaly in religion. The same "every one is born as sudra but he become Brahmin by his action" is authoritative to the wise. Low birth has never stood n the way of Parasara or vysya in their unique reputation as great sages and teachers. This makes it clear that the great men are respected by their dedicated service and not by their birth. Sankara in the Manisapanchakam says that from the stand point of supreme reality, there is fundamentally no difference. He who has realized this plenary truth is the real preceptor. In other words, a jnani whether a Brahmin or chandala is his guru. The injunction that women and sudras should not study the Vedas is unjust and wrong. Caste is not determined by birth. Gita states that the Varnas

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Brahmana Kshathriya, Vysya and Sudras were determined by guna and karma. So the interpretation of some scholars is in favor of the caste system due to the misunderstanding of the word varna as caste in India. Guru further declares that “every man is great in his own position by doing his duty”. This is the spirit of the theory of one caste.

According to guru the truth is one without a second, in relation to caste, religion and God. Dedicate service of humanity is the cause of bliss that is nirvana through the purification of the mind. The purified mind is the main cause of nirvana or attainment of bliss. According to the guru dedicated service is the cause for the grace of God who lives in the hearts of men.

JATI-LAKSHANAM

This work is closely related to the earlier one Jati-nirnnayam. Class/caste has to be distinguished on the basis of inherent qualities and not on man made criteria for distinction. Guru who waged warfare against the caste discrimination and religious hatred, has introduced the basis for determining a particular class. What he says is essentially the inherent qualities that distinguish a species from another. Guru’s perception of caste (class) is the same as what modern science defines as ‘species’.

“punarnnu perum ellamo-
rinamam punarathath
inama llinamami ngo-
rinayarnnothu kanmathum”.

All that are born through the union of male/female belong to the same class/species.

“oro yinathinum meyyu-

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moro mathiri yochayum
manavum chuvayum choodum
thanuvum nokku morkanam”.

Each class has its distinctive form, speech, scent, taste, sight and body temperature. (hot blooded and cold blooded and within them temperature differences)

“thudar nnoronnium vevve-
radayala mirikkayal

arinjeedunnu vevvere

pirichoronnu mingu nam”.

Since each class has its distinctive features, we are able to identify them as belonging to a particular ‘group’.

“peruru thozhilee moonnum

poru mayathu kelkuka

aaru neeyennu kelkenda

neru maithanne cholkayal”.

When you want to get acquainted with a person, ask for his name, native place and vocation or the job he does. There is no need to ask what ‘caste’ he is. His body characteristics, speech and behaviour will tell you his caste/class, ie his level of cultural achievement.

“inamarnnudal than thante-

yina methennu cholkayal

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inamethennu kelkilla

ninaovum kannumullavar”.

The physical features or characteristics of an animal, tells to what class/species it belongs to. Therefore, with the power of perception and cognition understand class and do not ask about class/caste. All men belong to one class (homo sapiens). That a person belongs to the ‘human’ species is evident when you see him. Then what is the need to ask about the caste/class he belongs to. This explanation leads us to its corollary, in the form of a message

“Don’t enquire about caste,

Don’t tell about your caste,

Don’t think in terms of caste.”

poli chollunninam cholva-

thizhivennu ninakkayal,

izhivi llinamonnanu

poli chollarutharume.

Some people are ashamed to reveal their caste/class. So they resort to telling a lie. When all men are considered as one caste, there is nothing to be ashamed to be a human. Hence there is nothing wrong in being a member of a particular caste/class. No one should hide his class, with a lie.

“aanum pennum verthirichu

kaanum vanna minatheyum

kaananam kurikondi mma-

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ttanu naam ariyendathu”.

Just as you distinguish between the male and female by their physical characteristics, you can identify a person by the qualities inherent in him. This is the way to distinguish the ‘class’ of a person.

“arivam azhiyil ninnu

varum ella inathinum

karuvaninam ee neerin

nira than verumayidum”.

The waves of the ocean are responsible for all that comes out of it. Similarly Consciousness is the base for all that appear as names and forms.

“arivam karuvan cheytha

karuva nina morkkukil

karuvarnniniyum maari

varum ee vannathokkeyum”.

Consciousness is a blacksmith, who makes out of his mould the names and forms (different classes). Today’s forms will undergo changes, in his mould to take new shapes. Here the reference is to rebirth. Similarly there is nothing permanent when it comes to caste/class distinctions.

“inam ennithine chollu-

nninnathe nnariyikkayal

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inam illengi lillonnu-
minnathe nnulla thuzhiyil”.

Since each class of animals have their own characteristics, they are identified as that class or species. This is based on the names and forms given to identify that species. Therefore in the absence of distinguishing forms and names for species, there is nothing like a class/species in this world.

Theory of the guru

The guru says “when the mind knowing that all this world of name and form is Brahman(bliss) itself always dissolves most in Brahman, that state is determined as yoga”. The aim of yoga and bhakthi is also the realisation of bliss (nirvana itself). But even jivan mukta also does action for the well being of all creatures. The guru inspired humanity to action (karmayoga) for the attainment of welfare. He was following the footprints of budha who dedicated his life after getting nirvana, to the service of humanity. The guru directly expresses his approval of the spirit of nirvana in the tenth darsana of the darsanamala, giving importance to the theory of action for the good of man

Guru as the Harmonizer of all Religions.

Sree narayana guru’s special contribution is the concept of one god on the practical side for the establishment of the concept of the non dual Brahman. The religion of one religion aim at one god that is Brahman. The guru asserts that even Iswara is not the ultimate reality but only saguna Brahman which essential and useful to the devotees in the realm of maya. The guru taught better way of life even to materialists and others. The guru says “the pure emancipation or nirvana exist in the knower of the absolute only”. There are different logical attempts to describe

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Brahman in positive terms. Brahman is the measure of all. It is the self luminous reality like the sun and the ground of all things. We need not light the candle to see the sun. The guru says that the whole world is nothing but pure consciousness devoid of maya. The philosophy and religion of the Buddha and Sree Sankara gave inspiration to the philosophy and religion of the guru. But he was a harmonizer of all religions in the world, based on one god without any iota of caste system for religion in the realization of bliss.

The aim of universal religion

The guru says that god is the bliss that is consciousness. There is nothing negative about the concept of Nirguna Brahman. What is asserted here is that there is no reality apart from Brahman. Brahman is described as the ‘real of the real’. It is also defined as the

plenum from which whatever is taken out does not affect it in the least. The religion of the guru tolerates all forms of worship as alternative approach to reality. It shows tolerance and a catholic outlook and provides for the fellowships of faiths and inter-religious unity. It is the concept of the final goals of nirvana or Nirguna Brahman. As the great harmonizer of all religions he practiced and taught the Advaitic way of life that is one religion. According to guru, the service of humanity is service of god. Thus bliss that is the welfare and release of humanity is the goal of his philosophy and religion. Advaita philosophy of God alone encourages man to love god without a mediator or veil. Even though the essence of all the selves is only one ultimate reality without a second, each self has to be dedicated for the realization of his own true nature. That is Brahman the ultimate truth or god. The worship of god or the service of humanity leads to the realization of god. In his prayer guru teaches that non dual truth can be attained by the grace of god.

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Sri narayana guru who has attained the final release or nirvana says that Brahman is sat cit ananda. Brahman is sat or sat is Brahman. The one god theory of the guru is acceptable for the nature of god that is sat is realized through perception also. Perception too is favorable to the establishment of non dual truth as the nature of reality. The experience in the world also supports the advaitic theory of one god as sat cit ananda. According to Guru sat cit ananda is the definition of god or Brahman in the Advaita Vedanta. God is the metaphysical self of man himself. According to him the universal religion accepts the universal truth that is one god based on the advaitic vision.

Conclusion

It is not a matter of great wonder that Sree Narayana Guru became one of the greatest proponents and re-evaluators of Advaita Vedanta, the principle of non-duality put forward by Adi Shankara, for both hail from the same pristine land of Kerala. Sree Narayana Guru further extended this non dualistic principle into practical modes of self-realisation through spiritual education, compassion, and peaceful coexistence of humanity. He was also an egalitarian who advocated social equality and universal brotherhood. The Guru worked hard as a social educationist and condemned discrimination in the name of caste, creed and religion. Education was one of his primary concerns by which, he believed that one could uplift his/her quality of life.

His philosophies are best reflected in his poetic ventures that mingle aesthetically the principles of ethics, logics and metaphysics. His famous words one caste, one religion and one god for man worked as a fresh blow in the socio-cultural realm of the Kerala. In his renowned work *Atmopadesa Satakam*, which consists of one hundred verses of self-

instruction, the Guru proposes his philosophy of egalitarianism. Written in Malayalam around 1897 this fertile poetic

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expression undoubtedly emanates from a spirit that has attained an experienced state of primordial knowledge and quintessence of the Universe. It reflects the Guru's ability to view the human race, from a dignified and elevated perspective, in unqualified equality and without any racial, religious, caste or any other discrimination. The Guru's philosophy emphasised the consistency between true existence of the "common reality" on Earth and one Divine behind the creation and sustenance of the Universe dismissing any concept of illusory words.

At the time of its conception, Narayana Guru's philosophy was in many respects ahead of its time and focused on a futuristic world order that could be shaped from his philosophical connotations that are underlain with transcendental aesthetics and logic embodied in knowledge and pure reason. Most of the serious scholars of Sree Narayana Guru's philosophy have been from generations beyond his lifetime. As a great social reformer, a philosopher, a revolutionist an educational thinker Sri. Narayana Guru will ever be remembered. His untiring efforts for the upliftment of weaker sections of the society has earned him name and fame. He was the architect of modern Kerala. In a secular socialistic democratic country like ours, his "One Caste, One Religion and One God for Men" has great significance now and in the days to come.

Summary

Sree Narayana Guru was a great saint and social reformer who stood for "One Caste, One Religion and One God for Man" which embodies the universal brotherhood of man. The guru taught us "whatever may be the religion of a man, it is enough if he becomes virtuous", "Ask not, Say not, think not caste", "Act that one performs for one's sake should also benefit other", "Gain freedom through Education and gain strength through Organisation",

The message and teaching of Sree Narayana Guru are more relevant today than at any other time. Rabindranath Tagore, Mahatma Gandhi, Acharya Vinoba Bhave and other great personalities

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visited Sree Narayana Guru at his Ashram at Sivagiri Mutt, Varkala, Kerala. They all paid glowing tributes to the Guru. Rabindranath Tagore paid the following tribute to Sree Narayana Guru : "I have been touring in different parts of the world. During these travels I have had the good fortune to come into contact with several saints and maharshis. But I have frankly to admit that I have never seen one who is spiritually greater than Swami

Narayana Guru of Malayalam -may a person who is on a par with him in spiritual attainment.

The state of Kerala once called by Swamy Vivekananda as a "Lunatic Asylum " due to horrible caste distinction is now being called as "The God's Own Country ". This transformation, within a short span of time, has taken place with divine force at the hands of Sree Narayana Guru. Guru was a rare saint who used his spiritual attainment of the creation of a new man and a new social order. To think Gurudev merely as a reformer, as the religious leader of a community, as a great scholar and genius or the founder of numerous institutions would be narrowing our own outlook and blurring our vision of the great truth. Guru was an extra - Ordinary ascetic vision visionary and karmayogi who moved from place to place and by his mellow presence transformed kerela and presented to the world a unitive mission transcendental at pragmatic course of action through saying and doings worthy of a Jesus, Gandhi or a Maharshi. Sree Narayana Guru was an embodiment of all virtues, values and rare qualities seldom found in human race. He was a mystic, a philosopher, a visionary, a social reformer and a poet blended into one. Sree Narayana observed intense meditation and thapas in a cave in maruthvamala for a period of 6 years in the presence of wild animals and snakes and got enlightenment just like Sri Buddha and became Sree Narayana Guru. He came out of the forest and made an Ashram at Aruvippuram where thousands of people came to pay their respect to the Guru. To his followers he is God incarnation. Kerala in the days of Sree Narayana Guru was a hotbed of casteism and untouchability unparalleled in other parts of India. The upper casts in Hindu society interpreted the Advaita philosophy and varnasharma to suit their selfish motives and converted Hindus into a

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caste ridden society. They divided man against man and degraded the vast section of society into untouchables.

The Guru opted to utilize his spiritual achievements and wisdom "Atmavidya" for the betterment of humanity. He interpreted the quintessence of vedic philosophy in its purest perspective and propounded the theory of Universal brotherhood of mankind. The practical application of "Sanadhana Dharma" and eternal truth in the day to day life of humanity was his greatest achievement. Guru placed the dignity and self-respect of the mankind at the highest pedestal above religions. He believed that if the religious strife is to end, everyone should be taught the other man's religion and he should learn it with open mind. This will reveal to him that the fundamentals of all religions are the same.

Guru was aware of the deep rooted belief of the people in the religion and temples. This insight gave him the courage to use the temples as his first laboratory in the process of reformation. He installed Siva idol, at Aruvippuram situated on the bank of river Neyyar in South Kerala in 1888. The idol was Sivalinga shaped stone brought by guru

from the bed Neyyar River. Installation was done by Guru after keeping the idol close to his chest and remaining on meditation for several hours. The disciples assembled to witness the event chanted panchakshari mantra, "Om Namasivya" , continuously deviated from the traditional way of installing the idol. He also made the event simple by avoiding the elaborate ceremonies associated with temple prathishta. At the entrance of the temple built there he displayed the message that it was a place for the worship by all people irrespective of their caste, creed or religion. Few years later in April 1912 Guru installed the deity of Goddess Sharada at Sivagiri mutt Varkala,. The temple made here was with windows and ventilation. Worship was restricted to the offering of flowers. Cleanliness was the most important message of Guru in this temple. In the temple at kalavankodam near Chertally Guru installed a mirror inscribed with the pranava mantra "Om" in

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place of deity. In yet another temple at murukkumpuzha Guru installed a burning lamp as deity. The temple built by guru were surrounded by monasteries, school, lecture halls, dispensaries, libraries, rest houses, gardens and similar things which ennobled and enriched the collective life. According to Guru temple should be clean and beautiful with facilities for the people to grow physically, mentally, socially, economically and spiritually. He advised the people not to waste money on festival and fireworks normally associated with temples. After enough temples were built, Guru turned his attention to the established of Schools. Guru set up an Ashram at Alwaye and named it " Advaidashram " .

. The Guru wrote many books in Malayalam, Sanskrit and Tamil. Sixty-four of them have now been published. Prominent among them are: Atmopadesh Satakam, Advaita Deepika, Brahmavidya Panchakam, Muncarya Panchakam, Arivu, Darshanmala, Daiva Dasakam, Anukampa dasakam, Jatinimayam, Jatimimamsa, Kundalini pattu, Vinayaka Astakam, Siva Satakam etc. Guru has revealed the Vedic and Upanishadic knowledge as could be understood by the common man through his books. Guru was a saint always in action but compassionate and completely detached from the worldly life.

OBJECTIVES

To Introduce

1. The philosophy of Advaita
2. Critique of Jati-Lakshna
3. Jati-Nirnayam

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MCQ

1. In which year Guru Consecrated Aruvipuram sivalinga prathishta?

a. 1888 b)1886 c)1903 d)none of the above.

2. 2). In which temple Guru consecrated Mirror inscribed with 'AUM'

a)Kolavamkodam b)Sivagiri c)Chempzhanthi d)Varkala

Answer Key

1a) .2a

FAQ

1. Explain Narayana Guru's concept of Advaita

The vision of advaita (Advaita -Darsanam) of Sri Narayana Guru is an attempt to understand the world, its relation to God and the ultimate reality. The purpose of his philosophical enquiry is to get true knowledge and there by attain the Nirvana, through the analysis of the inert world. Guru accepts the authority of Vedanta along with yogic experience to establish the non dual reality that is consciousness as the basis of the 'inert world'. He realizes that Brahman-Atman alone is the pure consciousness.

2. Define Narayana Guru's concept of Jati-Nirnayam

In this work Guru has attempted to confront the devil of caste discrimination. In the eyes of Veda, all creations are also the creator. Therefore all are brothers, born of the same parent, the creator. Gita says that the four class system is based on the three gunas (Satva, Rajo orTamo gunas) and karma (good deeds) performed by the person. Humanity is the name of the common race of humans. Every man makes effort in everyway, all the time, for the happiness of the Self This is the one religion. Consciousness is the one God.

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UNIT IV

SRI AUROBINDO (1872-1950)

Sri Aurobindo Ghosh (1872-1950) has been one of the finest thinkers and philosophers of modern India. He was also a popular leader of the freedom movement who went on to become a yogi and a mystic. Aurobindo was born in Konnanagar (West Bengal) on August 15, 1872. Soon after completing his education from Loreto Convent at Darjeeling, he was sent to England to pursue further studies. He studied in St. Paul's School in London from 1884. After securing a senior classical scholarship, he joined King's College, Cambridge in 1890.

After returning to India, he studied Sanskrit and Indian culture, religion and philosophy. And then till 1910, he devoted himself to the freedom cause by introducing radical programmes for the Bengal Congress while urging Indians to boycott all foreign-made goods and programmes of the British Government. He was arrested for his pro-swaraj activities in 1910 and jailed for a year.

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It was during his imprisonment that he underwent an intense mystical experience that was to have a profound impact on him. From then onwards, he assumed the life of a yogi and went to reside at Pondicherry in Tamil Nadu where he also founded an ashram. The town of Auroville in Pondicherry, the 'universal town', was later conceived by one of his chief disciples, known as 'the Mother', to bear out Aurobindo's philosophical principles. Auroville, symbolising the universal spirit, was then opened in 1968. Aurobindo also published *The Arya*, a philosophical journal that included his well-known writings namely, *The Ideal of Human Unity*, *The Synthesis of Yoga* and *The Life Divine*.

Aurobindo's political ideas and his philosophy cannot be distinguished as two separate sets of thoughts. This is because all his political ideas are based on those very spiritual and moral concepts that form the essence of his philosophical thoughts. Thus, nationalism for Aurobindo is not simply a political programme or a concept of the intellect. It was a spiritual endeavour, "a religion that has come from God". It is an active religion whose main weapons are spiritual. Aurobindo believed that India's national movement had to succeed so that India could complete her destined task and "become herself. So swaraj was not merely a hint of political independence; swaraj was the means by which she could become a spiritual guide to the whole of humanity.

To deal with national oppression, Aurobindo advocated passive as well as active resistance depending upon the type of pressures applied. As political liberty is of the greatest importance to a nation, it has to be guarded or secured by any means. Aurobindo was of the opinion that individuals must be ready to lay down their lives in their nation's interests. Only by identifying himself with the national will can an individual achieve fulfillment. But the nation itself was not simply a group of individuals, as Aurobindo saw it. It was an organism just as the individual is one, and a nation has its own personality as well. The function of a society is to help

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an individual achieve the human ideals and so, a society's ideals have to be based on an accurate understanding of human existence. Man needs to realize that his essential being does not rely on scientific and technological advancement as those made in the West but is a result of living in the spirit.

The revolution conceived by Aurobindo was spiritual in nature. It involved a realization based on the concepts of the Supreme Reality (Sachchidananda), Supermind (the Truth Consciousness) and Evolution. The basic idea of humanity was Brahma—whose freedom is equally shared by humans who have an organic relationship with one another. The Brahma (super-consciousness) is related to the Mind (consciousness) through the supermind, the most complete spiritual consciousness. And spiritual evolution was a process that spread over the whole of reality itself.

Sri Aurobindo's theory of evolution is a philosophical theory of evolution based upon philosophical speculation and not an empirical investigation. Aurobindo stated that the ultimate reality is of the nature of a dynamic principle. Reality is all attempting to manifest itself and through its self-manifestation is trying to come back to itself. So, there are two processes going on in the Universe. One is the process of downward movement called involution. The other is the process of upward movement called evolution. Evolution presupposes involution, in fact, evolution is possible only because involution has already taken place. According to Aurobindo, Evolutionary growth is a triple process;

it involves processes of widening, heightening and integration. In simple language it means that at first it involves an extension of scope and the incorporation of co-existence forms, and then it involves a development and growth towards higher form. But, in this process nothing is to be completely rejected, everything finally has to be integrated. The process of widening, therefore, means providing greater scope for the operation of every new element or principle. The second process of heightening means ascent from one

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step or grade to another higher grade. But the most important character of the evolutionary process is integration. Evolution is not growing from the lower grades to the higher ones – super sending and rejecting the lower ones as they are crossed.

Aurobindo stated that the process of evolution is a triple process. Three factors are involved in this process. They are the following

The first is the process of widening. That means in the process of evolution there is a widening of the field. In this process greater room is provided for each principle it emerges.

Secondly there is the process of heightening. In the process of evolution there is a movement from the lower to the higher. Every new stage that emerges is higher than the earlier one. In the process of evolution there is a movement from higher to still higher one. This is indicated by the term heightening.

The third component factor of evolution is the process of integration. In the process of evolution, Aurobindo pointed out, the lower grades are not discarded. They are taken up, lifted up and transformed. By transformation they are incorporated into the higher grades. That is indicated by the term integration. Thus according to Aurobindo widening, heightening, and integration are the three processes involved in evolution. For integration the descent of the higher principle into the lower principle is required. Without the descent the lower principle cannot be

incorporated into the higher principles. So it is clear that for Aurobindo the process of evolution requires prior involution. Understood in this sense evolution is an ascent through descent. Evolution is not growing from the lower grades to the higher ones – superseding and rejecting the lower ones as they are crossed. On the contrary, it implies that the lower ones are uplifted and

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transformed. Integration in the philosophy of Sri Aurobindo means ascent through descent. The higher descends into the lower and transforms it completely, in that way the lower ascends to the higher.

Aurobindo stated that the starting point of evolution is ignorance. The middle point is ignorance and the final point is knowledge. From the point of view of the inner life of the spirit evolution is a movement from Absolute ignorance to knowledge . According to Aurobindo, evolution first takes place in the matter. It is significant to note that Aurobindo quoted a line from the taittiriya Upanisad: “ Matter also in Brahman”. For Aurobindo matter is also a manifestation of the ultimate reality and hence has the ability to raise itself to the level of ultimate reality. While discussing evolution Aurobindo mentioned eight phases or stages of reality. These stages may also be regarded as the stages of evolution. The first four stages represent the spirit coming down to the world. These four stages are:

- * Existence
- * Consciousness-force.
- * Bliss.
- * Supermind.

According to Aurobindo they constitute the upper-hemisphere of reality. The four remaining stages represent the world’s upward movement to the spirit. These four stages are....

- * Matter
- * Life.

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- * Psyche.
- * Mind.

It is on account of the descent of the spirit in Matter, Life, and Mind that these ascend to the higher regions of the spirit. Matter can evolve into life only because life itself has been involved in it, life can ascend to mind only because there has been a descent of the mind into a life already. The entire lower hemisphere can ascend to the higher one only because the higher is already in the lower one. Sri Aurobindo feels that the lower can not evolve into the higher unless the higher is already in it because evolution can not proceed out of nothing, because it cannot violate the principle of ‘nothing out of nothing’. Therefore, he conceives evolution as the reverse process of involution. According to Sri Aurobindo, “Spirit is a final evolutionary emergence because it is the original involutionary element and factor. Evolution is an inverse action of the involution: what is an ultimate and last derivation in the involution is the first to appear in the evolution. What was original and primal in the involution is in the evolution the last and supreme emergence.” Sri Aurobindo says that evolution in the realm has passed through matter,

life, psyche and mind and has reached so far the realm of mind. Life evolves in Matter and therefore is 'matter-bound'. Mind evolves in Life, and therefore, it is both 'matter-bound and 'life-bound'. These four stages such as Matter, Life, Psyche and Mind constitute the lower-hemisphere. The Absolute reality comes from pure existence through Consciousness-Force and Bliss to the Supermind. On the other hand in the reverse way matter has risen up to mind through the intervening stages of Life and Psyche. There is a meeting point of the upper-hemisphere and the lower hemisphere. There is a thin veil that separates the mind from the Supermind. If that veil is turned apart then the light from the Supermind will enter mind and as a result our whole terrestrial existence will be transformed and this transformation will ultimately make preparation for the Divine Life. Moreover, Sri Aurobindo's theory of evolution comes across along with the

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description of cosmic evolution, a description of the evolution of the individual also. Evolution, according to Sri Aurobindo, is as much individual as cosmic. In fact, he recognizes the immense importance of the individual and feels that the individual is the medium through which spirit reveals and discloses its being. Therefore, the integral theory of evolution attempts to describe the basic feature of individual's evolution also. This becomes one of the distinctive characteristics of Sri Aurobindo's theory of evolution.

In conclusion it is noted that Sri Aurobindo's theory of evolution is based on philosophical speculation. According to Sri Aurobindo evolution is possible because of prior involution. Therefore according to him, involution and evolution are closely related. He stated that the process of evolution is a triple process. Three factors are involved in this process. These three factors are widening, heightening and integration.

Integral yoga

This yoga accepts the value of cosmic existence and holds it to be a reality; its object is to enter into a higher Truth-Consciousness or Divine Supramental Consciousness in which action and creation are the expression not of ignorance and imperfection, but of the Truth, the Light, the Divine *Ananda* (Bliss). But for that, the surrender of the mortal mind, life and body to the Higher Consciousness is indispensable, since it is too difficult for the mortal human being to pass by its own effort beyond mind to a Supramental Consciousness in which the dynamism is no longer mental but of quite another power. Only those who can accept the call to such a change should enter into this yoga.

The *Sâdhanâ* or practice of the Integral Yoga does not proceed through any set mental teaching or prescribed forms of meditation, mantras or others, but by aspiration, by a self-concentration inwards or upwards, by a self-opening to an Influence, to the Divine Power above

us and its workings, to the Divine Presence in the heart and by the rejection of all that is foreign to these things. It is only by faith, aspiration and surrender that this self-opening can come.

The method we have to pursue is to put our whole conscious being into relation and contact with the Divine and to call Him in to transform our entire being into His, so that in a sense God Himself, the real Person in us, becomes the *sâdhaka* of the *sâdhana* as well as the Master of the Yoga by whom the lower personality is used as the centre of a divine transfiguration and the instrument of its own perfection. In effect, the pressure of the *Tapas*, the force of consciousness in us dwelling in the Idea of the divine Nature upon that which we are in our entirety, produces its own realisation. The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole lower nature and substitutes its own action for all the terms of the inferior human light and mortal activity.

It is not merely to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind, life and body, to transform them, to manifest the Divine here and create a divine life in Matter.

This yoga can only be done to the end by those who are in total earnest about it and ready to abolish their little human ego and its demands in order to find themselves in the Divine. It cannot be done in a spirit of levity or laxity; the work is too high and difficult, the adverse powers in the lower Nature too ready to take advantage of the least sanction or the smallest opening, the aspiration and *tapasyâ* (concentration of the will) needed too constant and intense.

To concentrate, preferably in the heart and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness. One can concentrate also in the head or between the eye-brows, but for many this is a too difficult

opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is the beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.

It is the psychic movement that brings the constant and pure devotion and the removal of the ego that makes it possible to surrender.

The object of the Integral Yoga is to enter into and be possessed by the Divine Presence and Consciousness, to love the Divine for the Divine's sake alone, to be tuned in our nature into the nature of the Divine, and in our will and works and life to be the instrument of the Divine.

The whole principle of Integral Yoga is to give oneself entirely to the Divine alone and to nobody else, and to bring down into ourselves by union with the Divine Mother all the transcendent light, power, wideness, peace, purity, truth-consciousness and Ananda of the Supramental Divine.

The psychic change so that a complete devotion can be the main motive of the heart and the ruler of thought life and action in constant union with the Mother and in her Presence. The descent of the Peace, Power, Light etc. of the Higher Consciousness through the head and heart into the whole being, occupying the very cells of the body. The perception of the One and Divine infinitely everywhere, the Mother everywhere and living in that infinite consciousness.

Thus, integral yoga is integral, or total, in ways more than one. It accepts all methods, uses all life, and helps all humanity. It seems an easy yoga because it does not prescribe a single rigid path for all. But the freedom that it gives to each seeker to carve his own path is not easy to use. Further, since it encourages engaging with life, the tests and trials posed by the temptations, conflicts and obligations of life make the path of integral yoga a razor's edge.

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Sat Cit Ananda

In the current human condition, man finds himself in a unique evolutionary position. As the first partially self-conscious animal, man is capable of detaching himself to a greater or lesser degree from his animal past and rising into spheres of mind to observe, consider and interpret the nature and purpose of existence. For a significant period of human history, consciousness was limited to an experience of reality that lacked significant conscious thought or reflection. Gradually over time, a greater degree of conscious awareness grew out of the repeated impact of different forces on the senses. Today, the self-conscious center in the human animal has grown to an organized sense mind, a physical mind and on occasions a thinking mind, which is less dependent on the senses than other parts of mind. But despite the progress, human awareness is still highly dependent and subject to physical and vital sensations that produce at best a clouded picture of reality.

Despite the gradual evolution of mental consciousness, the nature and character of human consciousness is such that it does not have the capacity or instrumentality

required to answer the fundamental questions about the meaning of existence. Mind, which has grown out of man's sense nature and animal past, is an instrument that knows only through separation and division. Its consciousness and subsequent awareness is made up of indirect sensations which are received and processed by the mind resulting in a constructed knowledge rather than a direct knowledge of reality. Humanity, which has been and continues to seek for answers to the essential questions of the meaning and purpose of life through mind, has found only a paradoxical and an unexplainable reality where the fundamental determinants and reasons for existence remain a mystery.

In the past three to four hundred years, humanity has become preoccupied with an attraction to science and its sense of superiority related to physical knowledge of forces and

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forms that make up the outer expression of reality. Science has provided man with many explanations of the outer workings of Nature along with some insights into the operation of the universe that have satisfied the yearning and questions of the average person about the action and some of the meaning of life. But this advancement in scientific knowledge has not been able to answer the essential questions that man has raised repeatedly throughout history about the meaning and purpose of life. In many circumstances, man can answer how something happens but not why? For some this progress has been satisfying, while for others it has only made the original questions more and more important.

Sri Aurobindo presents a theory of creation and offers a path for a seeker to delve into these fundamental mysteries and to find answers through a different form or state of consciousness that knows things directly rather than through the constructed consciousness of the sense mind. In his theory, he argues that one must use an appropriate instrument that is capable of the knowledge we are trying to discover. He argues that for humanity to answer these fundamental questions, it must give up the reliance on mind and its self-constructed knowledge and seek a new poise of consciousness that can know the nature of the reality directly. Based on this premise, he explains how man must move away from his surface consciousness and break through to the inner being that is closer to his true Nature. But this is not the final poise of consciousness needed to answer these questions fully. From this point of consciousness, one must continue to reach further back until he finds the psychic being and its connections with higher states of consciousness, which are the direct extension of the original consciousness that created the material universe.

Once man has separated himself from the surface mind and found the deepest psychic connection, he will begin to see and know more of the true nature of reality.

Rather than knowing this reality through secondary impressions caused by sensation, man will know it by a greater and greater sense of identity. As one continues to move beyond the psychic center, they

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will reach the primary consciousness that is responsible for the creation of the cosmos. At this point, one will know the answers to all of the fundamental questions that mankind has been seeking answers for not through reason and argumentation but through direct knowledge. Sri Aurobindo describes this consciousness as the Supermind—a unitary consciousness that is the nature of Sat Chit Ananda.

Sri Aurobindo describes the mysteries of the universe in mental and rational terms from this supramental poise of consciousness in the rest of his theory and invites a new breed of explorer to an adventure of consciousness that will lead to the establishment of a new species that will consciously create the kingdom of heaven on earth.

According to Sri Aurobindo, the origin or source of all that exists in the cosmos and outside of the cosmos is a Self-Existent Reality. This Self-Existent Reality is beyond the cosmos and yet is all that is the cosmos. This Self-Existent Reality is without feature, form or quality. It is beyond all that we know. It is a state of Reality that we can not describe by thoughts, words, space or time. It is all of these and at the same time it is none of these things. It is the original essence of everything. It has always existed and it is all that has, does and will exist. There is only That.

This Self-Existent Reality is all-knowing, all-powerful and all-present in its original state of Transcendent Existence. All exists in this poise of consciousness—Status-as potential. Everything exists there in potential but it is not unreal or non-existent. It is not less or diminished by the fact that it exists in Status. Everything is One in this poise of consciousness and nothing is separate from that Oneness. It is something like the writer of a story who dreams up his characters and plot before writing the book. All the characters exist in the status of his consciousness. They are all part of the author and the story. They exist in a state where the beginning, the middle and the end of the story all exist at one time in the consciousness of the author. One can see each character and their motives and all of the others as part of the story and even separate from the

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story. In this plane of Status none of the characters are less or more because they live as an idea form rather than a material form. So too in this original Status of the Self-Existent Reality, All Exists and are One.

The Self-Existent Reality is capable of assuming other poises of consciousness outside of Status without changing its fundamental nature and all that exists within It. It is possible for the Self-Existent Reality to assume a poise of consciousness in which all that exists in Status expresses in an outer form or Reality. By changing its poise of consciousness the Self-Existent Reality has not altered itself, it has simply shifted from the poise of Being to the poise of Becoming. In the shift from one poise of consciousness to another, the unexpressed conscious force of the original Self-Existent Reality extends itself into an expression of conscious force and form-manifestation. This change in consciousness does not create or manufacture the Cosmos, rather it brings forth all that existed in Itself in the original poise of Status and expresses it through an extension in time and space and matter. Thus, all that we know in the Cosmos as force and form is an extension of the original consciousness of the One in Status. The Original consciousness was a single Self-Existent Reality. In its extension into force and form, it still remains One and undivided.

In this process of bringing forth Itself in extension, the Self-Existent Reality has organized its consciousness and energies in a gradient from the spiritual to the material. The first point of extension of the Self-Existent Reality was to a new consciousness in the cosmos. This center of consciousness can be known from the inner being of the human form. It has been experienced and known by the great explorers of consciousness in the past as **sat-chit-ananda**. This primary extension knows itself to be and in knowing itself, knows itself to be without limits-therefore it knows itself to be blissful. The nature of this unitary state of manifest consciousness is Supermind. It is from within this unitary consciousness that all forms of

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existence, which originated as the Real Ideas of the Self-Existent Reality, begin the process of expression as consciousness moves from Status to Becoming.

Within **sat-chit-ananda** and its Supramental nature there are gradients of consciousness as the extension continues towards material manifestation. Comprehending Supermind is the highest state of consciousness in which all is seen and known as one. Everything is seen from an overarching view of a single consciousness expressing itself in each and every consciousness formation. The next state of consciousness is Apprehending Supermind. In this poise of consciousness, the center of focus moves to the viewpoint and standpoint of the individual form. Each form can be seen from a single point of view or from any other point of view. This view lacks the overarching view and comprehensiveness, but even in the apparently narrower perspective each form and all forms see and know themselves to be the Self-Existent Reality. At both stages of this rarefied consciousness, the unitary consciousness persists and true awareness and understanding is possible through direct knowledge of the Oneness of Existence.

As the extension continues away from the Supermind towards full material extension, a break in the unitary consciousness arises. Within the Apprehending Supermind, consciousness loses itself and its identity with the One. For the first time, consciousness is lost in the form and becomes identified with the outer nature, the surface expression, and characteristics of that form. At this point Supermind extends itself into mind and creates the first stage of ignorance. Consciousness loses its sense of oneness and becomes aware of separation, isolation, demarcation and loss of its true identity as the One. It is in this stage of the extension that Mind is created and the roots of mental ego are forged.

As the descent continues still closer to material manifestation, universal mind extends itself further to the formation of Life. In the continuing descent the further division and separation isolates life forces that create and sustain all material forms of existence. This further

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descent coupled with the initial division in mind further solidifies the sense of separation and isolation that characterizes the divided consciousness of material existence.

In the final step of the descent towards material manifestation, universal mind creates the material forms of matter through an involution of itself that creates repeating forms of energy that are lost in self-absorption. Thus the extension is completed through a series of stages of involution and self-absorption of the consciousness of the One. The final expression in the new state of extension is external forms--matter, which are symbols of the Real Ideas of the Self-Existent Reality in the original consciousness of Status.

Throughout the descent and formation of the cosmos the One has not changed. It still remains one. It never splits. Rather it takes on temporary demarcations that allow it to appear as forms put forth from the original force of its consciousness in Status. The true seekers will know that all forces and forms are one from the poise of the supramental consciousness. They will see and know by identify that each and every form and every part of a form is a temporary demarcation of the One that allows the Real Ideas to take on expression in the poise of Extension.

What then is the meaning of life within this vision? The cosmos and all that exists is the One. The One is a Self-Existent Reality that can assume more than one poise of consciousness simultaneously. Thus the cosmos is made up of two poises of consciousness that exist simultaneously in the Self-Existent Reality--One of Status-Being, in which all exists in the unexpressed potential of consciousness, and the other of Extension-Becoming, in which through a movement of consciousness the One extends itself outwardly to manifest in space, time and matter all that existed in Itself in Potential.

The outer cosmos then is not some state of Hell or damnation, but rather it is the outer extension of the One --That which Is and knows Itself as Infinite Bliss. In this context, the

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emergence of a self-conscious animal is just one step in the evolution of a Self-Conscious form that is capable of expressing the infinite powers of the original consciousness of the One.

Sri Aurobindo provides the seeker with a road map to discover the truth of his theory and their true Nature. Once that discovery has been made, he invites them to transform the world into the kingdom of heaven on earth. The broad principles of the search he advocates are clear.

1. Man must begin by detaching from his surface personality, time, space, ego and selfishness.
2. Man must disengage from the constructive consciousness of the mind and its divided awareness.
3. Man must discover his psychic center which is the secret entrance to the ascending grades of higher consciousness.
4. Man must climb back to and station himself in the Supramental consciousness where he will rediscover the Oneness of Existence.
5. Man must act from a poise of consciousness that permits him to live in Status and Extension simultaneously.
6. Man must act from that center as a point of self-conscious manifestation to transform life on earth to that of heaven on earth -- God in manifestation.

It is one thing to recognize that there is a goal and significance to life in principle. It is quite another to take this possibility and recognize it as a real and effective potentiality, and there from to see the process, the plan and the effective action that brings it about.

Sri Aurobindo takes this next step as he discusses the order and plan of the manifestation:

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“The higher Trinity is the source and basis of all existence and play of existence, and all cosmos must be an expression and action of its essential reality.” Just as humans tend to look at the solar system and say that the sun moves around the earth, even though it is quite the opposite in reality, we also tend to look at the meaning of our lives in a

similar sense. Sri Aurobindo corrects this notion by making it clear that the source of our existence, and its meaning, comes from Sat-Chit-Ananda and not from Matter-Life-Mind where we tend to root ourselves.

It is neither possible nor feasible for the manifested universe to have sprung up from nothing, with no form, no plan, no conscious intention, and no substance or foundation, existing in some kind of void.

Sri Aurobindo therefore indicates "It must be either a figure of existence within the infinite Existence who is beyond all figure or it must be itself the All-Existence." In other words, it obtains its form and existence because it is either a created expression of the Infinite, or indeed, itself that Infinite Existence. As we widen our consciousness to partake of the cosmic being, we find that both of these statements appear to be true. Quantum mechanics has begun to reconcile us to holding two apparently competing concepts as real at the same time when we see that light can be both a wave and a particle apparently simultaneously. Similarly, the universe is both a creation of the Infinite and itself the Infinite Existence, simultaneously and without conflict or contradiction.

The cosmic action can only take place through the existence of an infinite Force. This force in turn depends on the existence of an infinite Consciousness. The order and systematic existence, processes and sequential actions that occur in the Universe presuppose a cosmic all-sustaining, all-developing Consciousness and Will-Force (Chit-Shakti). Once again, we must

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overcome our normal standpoint of separation and fragmentation and understand that the complexity, the order, the magnitude, the energy and the obvious intelligent inter-relation of all things to one another could not occur randomly and without cause or conscious awareness. We come face to face with the Universal Consciousness as we contemplate the wonders of the manifested universal action of which the world of matter-life-mind is such a small but integrated part.

We then have to accept that this Consciousness is both omniscient and omnipotent, even if we are not consciously aware of this in our fragmented and divided consciousness. This universal existent consciousness has the nature of bliss or delight. The Taittiriya Upanishad describes this as follows "If there were not this all-encompassing ether of Delight of existence, in which we dwell, if that delight were not our ether, then none could breathe, none could live." Even when this ether of bliss is sub conscient and unrecognized, it is the force that both holds together the universal manifestation and permits its evolution and development. "Joy of being, delight of realisation by knowledge, rapture of possession by will and power or creative force, ecstasy of union in love and joy are the

highest terms of expanding life because they are the essence of existence itself in the hidden roots as on its yet unseen heights.”

We thus are able to conclude that Sat (Existence), Chit (Consciousness) and Ananda (Delight or Bliss) are the source, support and cause of all manifested existence and they pervade all that is.

Conclusion

The evolutionary approach of Sri Aurobindo towards the problem of man's nature and destiny is based on the traditional doctrine of Vedanta. Aurobindo's thought is highly influenced by the

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philosophy of Bhagavat Gita. He is a very significant interpreter of Indian philosophical idealism and historic culture. He developed his vision of nature and the destiny of man kind by the process of synthesizing the east and western culture. He is a true lover of humanity who deals with the problem of human nature and his ultimate destiny in a more practical way. He tried to solve the problems of humanity through the way of spiritualization. The aim of Aurobindo's yoga is to bring down the power of the absolute in order to harness it to the service man and establish the kingdom of god on earth. The idea of Superman is the special contribution of Sri Aurobindo to the concept of the destiny of man.

Aurobindo advocated finite existence. It is difficult to separate his philosophy from that of his yoga. He is regarded as a *purna yogi*, a *seer philosopher*. He is the only contemporary Indian philosopher who has produced a full fledged system of philosophy and religion. He occupies an eminent place both as an exponent of great traditional and religious and philosophical thought of India.

Summary

Sri Aurobindo philosophy is based on the concept of 'reality of Being and consciousness' amidst the big universe in which we live. The philosophies of Aurobindo Ghosh were very simple and clear cut. He taught people to become aware of their true self and feel the presence of divinity lying within them. Well, in this article, we will provide you with information on the philosophy and teachings of Sri Aurobindo Ghosh.

The old spiritual teachings taught people to keep the spirit away from their lives. However, Sri Aurobindo asked people to feel spirit while spending each and every

moment of their lives. He asked people to integrate spirit in their daily lives. He said that the main object is to experience the delight of existence. He showed a different path of enjoying and deriving

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pleasure. He said that, if a person wants to experience delight, then he must strive to discover the higher spiritual nature.

Sri Aurobindo was of the opinion that, when a person discovers his true self and the power of divinity lying within, it brings about a rise in his level of consciousness. This enables him to rise above his ego, which often tends to hinder his progress. Ignorance is thus replaced by knowledge, which paves way for the success of a person.

OBJECTIVES

To Introduce

1. The concept of saccidananda
2. Involution and Evolution
3. Integral Yoga

MCQ

1. Aurobindo's philosophy is known as
b. Karma Yoga b) Bhakti Yoga c) Integral Yoga d) Jnana Yoga
2. The famous work 'Savitri' is written by
b. Gandhiji b) Vivekananda c) Aurobindo d) Tagore

Answer Key

- 1.c) 2.c.

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FAQ

1. Explain Sri Aurobindo's theory of Evolution

Sri Aurobindo's theory of evolution is a philosophical theory of evolution based upon philosophical speculation. Aurobindo stated that the ultimate reality is of the nature of a dynamic principle. Reality is all attempting to manifest itself and through its self-manifestation is trying to come back to itself. So, there are two processes going on in the

Universe. One is the process of downward movement called involution. The other is the process of upward movement called evolution. Evolution presupposes involution, in fact, evolution is possible only because involution has already taken place. According to Aurobindo, Evolutionary growth is a triple process; it involves processes of widening, heightening and integration.

2. What is integral yoga

The philosophy of Sri Aurobindo is described as integral non-dualism or integral idealism. This yoga accepts the value of cosmic existence and holds it to be a reality; its object is to enter into a higher Truth-Consciousness or Divine Supramental Consciousness. In this realm action and creations are the expression of the Truth, the Light, and the Divine *Ananda (Bliss)*.

This yoga can only be done to the end by those who are in total earnest about it and ready to abolish their little human ego and its demands in order to find themselves in the Divine. It is known as integral philosophy for it combines physical, vital and mental elements into one single whole.

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UNIT V

MAHATMA GANDHI

Concept of Satyagraha

Mohandas Karamchand Gandhi was the prominent leader of Indian nationalism in British-ruled India. He was one of the few men in history to fight simultaneously on moral, religious, political, social, economic, and cultural fronts. During his time as a lawyer in South Africa he developed his strategy of non-violence: the idea of opposing unjust laws by non-violent protest. He is credited for the development of the satyagraha - a combination of non-violent resistance and civil disobedience - that has been crucial for India's struggle for independence. He had conceived of the political struggle essentially in terms of spiritual and religious terms, and had

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driven his whole life to make the political struggle an extension of an internal spiritual one.

Gandhian philosophy and thoughts are relevant in the changing world of today and can help in difficult time, and the philosophy is also important for global peace. The life of Gandhi inspires everybody for self evolution. Mohandas Karamchand Gandhi was a man considered one of the great sages and prophets. He was held as another Buddha, another Jesus, Indians called him the 'Father of the Nation'.

He was a humble seeker of Truth. He was a man with exceptional sincerity, honesty and truthfulness. For him, understanding meant action. Once any principle appealed to him, he immediately began to translate that in practice. Truth was his sole guiding star. He sacrificed his all and identified himself with the poorest of the poor. For Gandhi, soul-force was the source of the greatest power. He was convinced that the potentialities of the soul-force have no limit. He himself was a living example of this conviction.

Gandhi was thus both a saint and a social revolutionary. For Gandhi, unity of life was great truth. His principle of non-violence stemmed from this conviction. Non-violence was not a matter of policy for him; it was a matter of faith. He applied the doctrine to all the departments of individual and social life and in so doing revolutionized the doctrine, made it dynamic and creative. He believed that a true civilization could be built on the basis of such non-violence only.

He rejected the modern civilization. For him, it was a disease and a curse. This civilization leads to violence, conflicts, corruption, injustices, exploitation, oppression, mistrust and a process of dehumanisation. It has led the world to a deep crisis. The earth's resources are

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being cornered by a handful of people without any concern for others and for the coming generations. The conventional energy sources are getting depleted. Forests are being destroyed. Air, water, soil-everything has been polluted.

We are living under the shadow of nuclear war and environmental disasters. Thinking men the world over are looking to Gandhi to find a way out of this crisis and to build an alternative model of sustainable development. Gandhi knew that the earth has enough to satisfy everybody's need but not anybody's greed. He had called for the replacement of greed with love. Gandhi is, therefore, now a source of inspiration and a reference book for all those fighting against racial discrimination, oppression, domination, wars, nuclear energy, environmental degradation, lack of freedom and human rights- for all those who are fighting for a better world, a better quality of life. Gandhi is, therefore, no longer an individual. He is a symbol of all that is the best and the most enduring in the human tradition. And he is also a symbol of the alternative in all areas of life-agriculture, industry, technology, education, health, economy, political organisations, etc. He is a man of the future - a future that has to be shaped if the human race has to survive and progress on the path of evolution.

The twin cardinal principles of Gandhi's thought are truth and nonviolence. It should be remembered that the English word "truth" is an imperfect translation of the Sanskrit, "satya", and "nonviolence", an even more imperfect translation of "ahimsa". Derived from "sat" - "that which

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exists" - "satya" contains a dimension of meaning not usually associated by English speakers with the word "truth". For Gandhi, truth is the Ultimate Reality. This ultimate truth is God .

In Gandhi's thought the emphasis is on idealism, but on practical idealism. It is rooted in the highest religious idealism, but is thoroughly practical.

Gandhian philosophy is compatible with the view that humankind is undergoing gradual moral evolution. While conflict is seen as inevitable, in fact not always undesirable, violence as the result of conflict is not regarded as inevitable. Simply put, human beings do have the capacity to resolve conflict nonviolently. This might be difficult, but it is not impossible. Liberation from a violent society is seen as requiring many decades or longer - but it is not an impossible ideal.

Importantly also, it is not an intellectual doctrine. Gandhi was not an intellectual. Rather, Gandhi's thought was conceived, to a great extent, out of action and as a guide to action, by a man of action. He hesitated to write about anything of which he did not have personal, first-hand experience. In the sense of it being a call to action, Gandhi's thought can also be seen as an ideology.

As a guide to action, Gandhian philosophy is a double-edged weapon. Its objective is to transform the individual and society simultaneously (rather than in sequence, as Marxism describes), in accordance with the principles of truth and nonviolence. The historic task before humankind is to progress towards the creation of a nonviolent political, economic and social order by nonviolent struggle. The social goal was described by Gandhi as Sarvodaya, a term he coined in paraphrasing John Ruskin's book *Unto This Last*, meaning the welfare of all without exception. Its political aspect was expressed by the late eminent Gandhian Dr R.R. Diwakar in

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the following words: "The good of each individual in society consists in his efforts to achieve the good of all."

As the foundation of the Gandhian or nonviolent social order is religious or spiritual, economic and political questions are seen from the moral or humanistic perspective. The welfare of human beings, not of systems or institutions, is the ultimate consideration. Materially, it centres on the following concepts and ideals:

Political decentralisation, to prevent massive concentrations of political power in the hands of too few; rather, to distribute it in the hands of many. The Gandhian political order takes the form of a direct, participatory democracy, operating in a tier structure from the base village-level tier upward through the district and state levels to the national (and international) level. Economic decentralisation, to prevent massive concentrations of economic power in the hands of too few, and again, to distribute it in the hands of many. Therefore villages, which are anyway geographically decentralised, become the basic economic units. However, where unavoidable, certain industries may be organised

on a more centralised basis, and their ownership and control come under the umbrella of the state. The minimization of competition and exploitation in the economic sphere, and instead, the encouragement of co operation. Production on the basis of need rather than greed, concentrating where India is concerned first on the eradication of poverty (and on the worst extreme of poverty). Recognition of the dignity of labor and the greater purity The practice of extensive self-reliance by individuals, villages, regions and the nation. Absence of oppression on the basis of race, caste, class, language, gender or religion. A deep respect for mother nature, necessitating an economic system based upon the preservation

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rather than destruction of the natural environment. Such concepts clearly represent pillars for a new social order. A theory closely linked to the concept of Sarvodaya, also developed by Gandhi, is that of Trusteeship. Its fundamental objective is to create nonviolent and non-exploitative property relationships. Gandhi believed that the concepts of possession and private property were sources of violence, and in contradiction with the Divine reality that all wealth belongs to all people. However, he recognized that the concept of ownership would not wither easily, nor would the wealthy be easily persuaded to share their wealth. Therefore a compromise was to encourage the wealthy to hold their wealth in trust, to use themselves only what was necessary and to allow the remainder to be utilized for the benefit of the whole society.

It is apparent that Gandhi's philosophy has much in common with several Western philosophies which uphold the ideal of a more just and equitable society. For example, the Gandhian social order has been described as "communism minus violence". (However, Marxists have traditionally rejected Gandhi because of what they regard as his "bourgeois" outlook. Gandhi rejected violent class conflict and the centralization of political and economic power in the hands of the State as counterproductive to the development of a nonviolent society.) Nevertheless, Gandhian philosophy, particularly in the Sarvodaya ideal, does contain many socialist sentiments. In fact, such an entity as Gandhian Socialism emerged in theoretical literature during the 1970s and 1980s. Gandhi's thought has been likened also to Utopian Socialism and Philosophical Anarchism, and can be compared with strands of Maoist thought (though not a Western philosophy), and even Western liberal thought. However, Gandhi is

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incompatible with many aspects of Liberalism and is virtually entirely incompatible with the modern, intensely competitive, ecologically destructive and materialistic capitalism of the West.

As already observed, Gandhi's thought is equally a philosophy of self-transformation. The individual's task is to make a sincere attempt to live according to the principles of truth and nonviolence. Its fundamental tenets are therefore moral. They include - resisting injustice, developing a spirit of service, selflessness and sacrifice, emphasising one's responsibilities rather than rights, self-discipline, simplicity of life-style, and attempting to maintain truthful and nonviolent relations with others. It should be understood that by simplicity is meant voluntary simplicity, not poverty, which has no element of voluntarism in it. If there is one thing Gandhi does not stand for, it is poverty. A Gandhian should also avoid political office. He or she should remain aloof from formal party politics and equi-distant from all political groupings. But this is not to say, and in my view Gandhi does not require, that the individual should remain aloof from all politics. For often injustice cannot be resisted unless the political power holders and structures are engaged, nonviolently. What was the freedom struggle itself if not a political struggle, against the greatest concentration of political power the world had ever known, the British Empire? In my eyes, there is no particular virtue in attempting to avoid contact with politics. What must be avoided, however, is assumption of political power by a Gandhian (at least this is necessary in the short and medium terms in India), and cooperation with unvirtuous holders of political power on their terms.

The ultimate responsibility of a Gandhian is to resist clear injustice, untruth, in conjunction with others or alone. Resistance should be nonviolent if at all possible. But Gandhi

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did condone use of violent means in certain circumstances, in preference to submission which he regarded as cowardice and equivalent to cooperation with evil. In relation to the use of violence he stated categorically: "Where there is only a choice between cowardice and violence I would advise violence..." As surprising as it no doubt sounds, Gandhi disliked most not violence, but cowardice and apathy.

For the individual self-transformation is attempted with deliberateness rather than with haste. One should not seek to become a Mahatma overnight, because such attempts will surely fail, but to reform oneself over the whole of one's life, as far as one is capable. Gandhi viewed his own life as a process of development undertaken "one step at a time".

The remaining central concept in Gandhi's philosophy is Satyagraha. Satyagraha is a philosophy and practice of nonviolent resistance developed by Mohandas Karamchand. Gandhi deployed satyagraha in campaigns for Indian independence and also during his earlier struggles in South Africa. Meaning of the term Satya is the Sanskrit word for "truth"; agraha means "firmness". The two words combined may be rendered as "the firmness of truth." The term was popularized during the Indian Independence Movement,

and is used in many Indian languages including Hindi. Its root meaning is holding onto truth, hence truth-force. He has also called it love-force or soul-force. Gandhi was in need of a term to connote the revolution against the British imperialists that he organized in South Africa. 'Passive resistance', his first perfunctory choice, was not only a foreign term that Gandhi had strong reservations about, but the connotations of the term was also inadequate to highlight the aspect of truth and moral courage that Gandhi associated with non-violent political resistance. Moreover, it put political ends at the

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forefront, dissociated from deeper ideological values. Gandhi needed an Indian name that could encompass all these aspects of the revolution within it. A competition was thrown open in the local newspaper, 'Indian Opinion', and 'sadagraha' was elected as the best entry. Gandhi took the term, but changed it to 'satyagraha' highlighting the aspect of 'truth' in it. 'Satyagraha' was based on the principles of non violence, which was the founding principle of Gandhi's political ideology, that was based on as much as theological tenets of Jainism, Buddhism, Upanishads and the Bhagavat Gita, as on the political theories of Tolstoy, Ruskin and Thureau. Satyagraha is fundamentally a way of life, which guides the modes of political activism undertaken by the followers of its principle (or satyagrahis). On a personal front it involves a life committed to truth, chastity, non-attachment and hard-work. On the political front, satyagraha involves utilization of non-violent measures to curb the opponent, and ideally to convert him rather than to coerce him into submission.

Defined most broadly (as Gandhi defined it), Satyagraha is itself a whole philosophy of nonviolence. Defined most narrowly, it is a technique or tool of nonviolent action. Because of As a technique, Satyagraha was developed by Gandhi in South Africa to give the Indian population there a weapon with which to resist the injustices being perpetrated upon it by the colonial government. But Satyagraha can be practiced in any cultural environment - provided the necessary ingredients are present, not least Satyagrahis (those capable of Satyagraha). A Satyagraha campaign is undertaken only after all other peaceful means have proven ineffective. At its heart is nonviolence. An attempt is made to convert, persuade or win over the opponent. It involves applying the forces of both reason and conscience simultaneously. While holding aloft

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the indisputable truth of his or her position, the Satyagrahi also engages in acts of voluntary self-suffering. Any violence inflicted by the opponent is accepted without retaliation. But precisely because there is no retaliation (which can make the opponent feel his violence is justified), the opponent can only become morally bankrupt if violence continues to be inflicted indefinitely.

Several methods can be applied in a Satyagraha campaign, primarily non-cooperation and fasting. The action is undertaken in the belief in the underlying goodness of the opponent, and in his or her ability to acknowledge the injustice of the action and to cease the injustice, or at least to compromise. Satyagraha in this sense is highly creative. It creates no enemies, hatred or lasting bitterness, but ultimately only mutual regard. After a successful campaign there is not the least hint of gloating, nor is there any desire to embarrass the opponent. The former opponent becomes a friend. There are no losers, only winners. A truthful Satyagraha campaign, though it demands courage, self-discipline and humility on the part of the Satyagrahi, brings to bear tremendous moral pressure on the opponent and can bring about remarkable transformations.

Gandhi envisioned satyagraha as not only a tactic to be used in acute political struggle, but as a universal solvent for injustice and harm. He felt that it was equally applicable to large-scale political struggle and to one-on-one interpersonal conflicts and that it should be taught to everyone.

He founded the Sabarmati Ashram to teach satyagraha. He asked satyagrahis to follow the following principles:

1. Satya
2. ahimsa
3. Asteya
4. aparihraha
5. brahmacharya
6. Body-labor or bread-labor
7. Control of the palate
8. Fearlessness
9. swadesi
10. Equal respect for all religions(sarvadharmasamabhavana)
11. Freedom from untouchability

On another occasion, he listed seven rules as “essential for every Satyagrahi in India”:

1. must have a living faith in God
2. must believe in truth and non-violence and have faith in the inherent goodness of human nature which he expects to evoke by suffering in the satyagraha effort
3. must be leading a chaste life, and be willing to die or lose all his possessions
4. must be a habitual khadi wearer and spinner
5. must abstain from alcohol and other intoxicants
6. must willingly carry out all the rules of discipline that are issued
7. must obey the jail rules unless they are specially devised to hurt his self respect

The three main off shoots of sathyagraha are 1) non cooperation 2) civil disobedience and 3) fasting unto death

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Non co operation

Though both are technique of resistance, non co operation is to be distinguished from passive resistance. Though they are techniques of political action satyagraha is some thing more than that. That is as a way of life against all evils in the society. Non co operation is active resistance more active than the physical resistance. As there is a recourse to violence in non co operation, be active than physical resistance. Gandhiji preferred only non violent co operation because violent one multiplies evil. All on a sudden we cannot launch a sathyagraha. Gandhiji wants us that we can launch it as a last resort when we have failed in all our more techniques. Non co operation assumes various forms namely strikes, boycotts, withdrawal of police and military, non payment of taxes, boycott of courts, schools and legislature and running institutions to perform these functions. It is the non violent type of resistance against the evils of Governmental authority which is nothing but organized violence or violence in a concentrated form.

Non co operation can be adopted as mass movement on a nation wide scale to resist an entire government when it becomes corrupt and demoralized. In brief non violent non co operation is an attempt to awaken the masses to a sense of their dignity and power. Non violent non co operation is conceived by Gandh as a duty because non co

operation with evil is as much as a duty as co operation with good. Non co operation is with system and methods and never with man. There fore it includes in the minds of the people such virtue like self suffering without retaliation and strict obedience to the leaders. Therefore the main aim is not to punish the

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offender or to inflict injury upon him. We must make him feel why non co operating with him that we are his real friend and not enemies.

Non violent non co operation is a mass movement organized under well trained leaders an the leaders must n turn dedicate themselves for the service of society and teach the people the values of co operation, communal unity, fearlessness, consideration for social good, self help and moral values. Gandhi considers it as the only way to political success.

Civil Disobedience

Gandhi conceives different types of civil disobedience namely defensive, aggressive , individual collective and mass. We should be very cautious while launching civil disobedience because we must exercise our reason and insight and finally select which type of these different forms suit aptly in a given situation . It is the purest type of constitutional agitation and is solely based non vilonece. The main forms of civil disobedience evolved by Gandhi in india are the non tax campaign, boycott of forein=gn good and things, civil dis obedience of press law and salt laws and ordinances etc.

Civil disobedience is a synthesis of civility and disobedience. It's a civil break of un moral statutory enactments. Civil disobedience is a direct resistance of specific laws. He launched this technique for the first time while he was in South Africa. Gandhi was indebted to Thoreau who refused to pay taxes as a protest against slavery in America. He was the first to use the term civil disobedience. Civil disobedience is a civil movement because it is a non violent direct technique of resistance by citizens who are ordinarily law abiding. The laws which they disobey are not moral laws but are immoral and those which cause harm to the people.

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Civility does not mean the mere out word gentleness of speech cultivated for the occasion but an inborn gentles and desire to do the opponent good. Civil disobedience even though anti social can be considered as a duty in cases concerning immoral laws of the state because this obedience to a higher moral law, the law of truth and justice.

Fasting

It is the ultimate and perfect in the armory of satyagraha. Gandh was aware of the risk involved in this technique. He used it as a weapon in the politics. It is the final weapon in the hands of a satyagrahi. Gandhi really admits that when we undertake fasting we come face to face with god by crucifying the flesh. In the other sense it is the fasting for bodily purification. It is the part of nature curing. Secondly it is used for penance for the attainment of supremacy of the spirit and lastly there is fasting sathyagraha. It is a means of resisting injustice and converting the evil doer.

A sathyagrahi's fasting should be an act of pure love. Fasting being a fiery weapon has necessarily very strict limitation and is to be undertaken only by those who have previous training or preparation and spiritual purification. According to Gandhi one should possess some personal experience of fasting for spiritual purification before undertaking a sathyagrahi fast. A satyagrahi should have a living faith in God. Thus fasting is a selective weapon by a selected few with indomitable will and courage. It is capable of arousing the self consciousness and will of the masses.

To conclude every form of satyagraha excludes the use of evidence of any kind whether in thought, word or deed. This does not mean that a sathyagrahi has mere outward gentleness of speech cultivated for the occasion but he has an inborn gentleness and desire to do the opponent

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good. When the satyagrahi is impelled by a just cause he was in exhaustible capacity for suffering and avoid violence and he is leading to win in the end.

conclusion

Gandhian philosophy is not only simultaneously political, moral and religious; it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhi was exposed, but being rooted in ancient Indian culture and harnessing eternal and universal moral and religious principles, there is much in it that is not at all new. This is why Gandhi could say: "I have nothing new to teach the world. Truth and nonviolence are as old as the hills." Gandhi is concerned even more with the spirit than with the form. If the spirit is consistent with truth and nonviolence, the truthful and nonviolent form will automatically result. Despite its anti-Westernism, many hold its outlook to be ultra-modern, in fact ahead of its time - even far ahead. Perhaps the philosophy is best seen as a harmonious blend of the traditional and modern. The multifaceted nature of Gandhi's thought also can easily lead to the view that it is extremely complex. Perhaps in one sense it is. One could easily write volumes in describing it! Yet Gandhi described much of his thought as mere commonsense.

Summary

Gandhiji was throughout his life a God-conscious, God-fearing man. He never passed through the valley of doubt and darkness. Nothing could shake his confidence and faith in God and His scheme of life. God with him was not an abstraction or a mere metaphysical concept, but an intensely felt reality. Belief in God was with him a question of faith and conviction. He needed no arguments to establish God's existence. His whole being was permeated with God-

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consciousness; his heart vibrated with it. Gandhiji was no mystic who communicates with God in his trances or in moments of ecstasy, but a man of action. He had, however, the ability to withdraw himself from the life of excitement and meditate even amidst action.

The Gandhian way is the way of universal love and tolerance, of profound reverence for all great religions, which are so many ways of apprehending the reality and identifying ourselves with its purposes.

Mahatma Gandhi was an admirer of all religions – Hinduism, Buddhism, Jainism, Sikhism, Islam, Christianity and others. This does not mean that he accepted everything they preached.

Mahatma Gandhi was a secularist in the sense that he was against any discrimination between citizens on grounds of religion, sect or caste. But, he firmly believed that a State or society would be stable only to the extent to which it was based on ethical and spiritual ideals.

He wanted man to create an ideal society by his soul- force, not to remain satisfied with things as they were. He was a great revolutionary, a great rebel, a great social reformer, but his weapon always was man's defiant spirit permanently committed to non-violence and love.

Gandhiji was an apostle of non-violence and love because, while violence and hatred brutalized men, love ennobled them and brought out the best in them. Non-violence as a method of agitation, the Mahatma believed, was bound to succeed, because there was no man, however tyrannical, domineering and acquisitive, who could indefinitely hold out against Satyagraha, against the appeal of the fighter for justice voluntarily submitting himself to suffering and sacrifice.

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Those who were not moved by appeals to reason, or by display of physical force, would not fail to respond to the appeal to their heart and to their soul. Underlying Gandhiji's faith in Satyagraha is his belief that man is fundamentally a spiritual being, and cannot long deny the spirituality within him.

Mahatma Gandhi was a great idealist whose thinking was always on the highest level. But he also claimed to be a realist. He did not think that Satyagraha as he conceived it was beyond man's power.

Satyagraha is one way of eliminating injustice and oppression. The other way is to create a social order in which all forms of exploitation may disappear and the need for Satyagraha or for the employment of force may be obviated. Such a social order implies a world government, democratically elected, a democratic national State, socialist economy and decentralization of power.

The world government would establish the rule of law among nations and exploit world resources on a scientific basis for the benefit of the human race as a whole. It would have some force at its disposal to deal with any act of aggression or with a recalcitrant nation.

Nobody can object to the use of this force because it will always be employed to uphold the rule of law. The democratic State will look after a people's internal affairs and maintain the police to crush anti-social forces. Obviously, there is nothing wrong with the use of force by a duly constituted, public-spirited authority, in defense of the rule of law. This force would be very sparingly used because causes of social tension and social conflicts are very few where every

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citizen is guaranteed the basic conditions of good life and disparities in the standards of living are not Very marked.

He was a decentralist who wanted all political and economic power to be decentralized so that the people might really feel free and not slaves of a centralized authority. Gandhiji advocated village autonomy, each village, more or less, autonomous and self-governing through panchayats, and a loose federation of villages for the satisfaction of common needs.

As a spiritualist, he urged social reform, not through legislation but through self-discipline, moral restraint and persuasion.

Mahatma Gandhi was thoroughly dissatisfied with the present economic system and the growing trend towards materialism. He was against the modern craze for multiplicity of wants and ostentatious living, and against ever-increasing mechanization of production and huge industrial combines relentlessly expanding their operations and pushing out small producers.

It would be wrong to call Gandhiji a conservative in his views. His views were conditioned by his knowledge of life in the country where the standards of living were

deplorably low, unemployment had assumed staggering proportions and the privileged few were leading a most sophisticated life.

Mahatma Gandhi was a great champion of individual freedom, but while he conceded to the individual certain fundamental rights, he laid equal stress, if not more, on duties. Gandhiji was always God-conscious, bound in his actions by Dharma.

Gandhiji was against every custom that degraded man and made a mockery of his spiritual nature. He saw in the pernicious practice of untouchability man's most deadly sin. He

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never subscribed to the theory that women were in any way inferior to men or less intelligent or wise. Widows in his view had as much right to marry as widowers. He condemned child marriage. He denounced intoxicating drugs and drink as brutalising men and doing violence to their spiritual nature. Gandhiji's views on education were also inspired by the consideration for forming a sound character.

His greatest contribution to modern thought lies in his insistence that man is fundamentally a spiritual and moral being and that society is an association of human spirits an association which is not limited in any way by considerations of nationality, race, creed or sex. This is a simple doctrine, yet how profoundly revolutionary.

He wants men and women who are noble, public-spirited, disciplined, who are always bound by the laws of Dharma, who are fully conscious of their social obligations, and who think not in terms of self-interest and self-aggrandizement, but of service to the community and its corporate life. He also wants a society in which every man would be able to live in freedom and achieve creative self-expression.

In this world, divided by nationality, race, religion, sex and caste and class, in the world where a large part of humanity lives under a totalitarian tyranny, in this world where man seeks only endless pleasure in the acquisition of the material things of life, in sex and drugs and drink, in new sensations and excitements, the message of the Mahatma has a significance which mankind cannot afford to ignore. With all his limitations as a thinker, he represented a great moral force and a new way of life which promises to relieve the anxiety of the modern age and put humanity on the road to sanity and health.

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OBJECTIVES

To introduce

1. Gandhian concept of Satyagraha.

MCQ

1. . ----- is the last weapon of sathyagraha.
(a) Civil Disobedience (b) Non-Violence (c)Trusteeship (d) Fasting
- 2.According to Gandhi 'Ramarajya' s the state based on
(a) Truth (b) Non-co-operation (c)Civil disobedience (d) Non of the above

Answer Key

1.d) 2.a)

FAQ

1. Define Satyagraha

Satyagraha is derived from two Sanskrit words 'Satya' (truth) and Agraha (firmness).

Literally speaking it meant holding upon truth. Satyagraha is the modern technique evolved by Gandhi to resist evil by good, untruth by truth, violence by non-violence. This technique is opened to various possibilities and definitions. In this method there is no room for violence..It is a dynamic weapon like non-violence. Gandhiji launched it at South Africa in 1896.

2. Define three Offshoots of Satyagraha.

The three main off-shoots of satyagraha are 1)Non-co-operation 2)Civil disobedience 3)Fasting unto death.1. Non-co-operation is distinguished from passive resistance .Non-co-operaton is active résistance ,more active than physical resistance. Non-violent non-co-operation is conceived as a duty .

2.Civil Disobedience: There are different types of civil disobedience namely defensive, individual, collective etc'. Civil disobedience synthesizing civility and disobedience.

3Fasting: It is the ultimate and unfaultable in the armory of satyagraha. Fasting is the final final weapon in the hands of satyagrahi. It is a means of resisting injustice and converting the evil doer.

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UNIT VI

S. RADHAKRISHNAN(1888-1975)

Dr. Sarvepalli Radhakrishnan, the second President of India, was born on 5 September 1888, in Tirutani, a well-known religious centre in the then Madras. He had his schooling from Christian educational institutions. It helped him to acquire occidental qualities like a sense of duty, punctuality, discipline and sobriety, together with the oriental qualities of religiosity, calmness, patience and faith in God and men.

Dr. S. Radhakrishnan did his B.A. in Philosophy. He studied Sanskrit and Hindi and great interest in the traditional languages of India. He taught Philosophy in the Presidency College, Madras and later in Mysore and Calcutta Universities. He was also the vice chancellor of Andhra University, Banaras Hindu University.

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Dr. Radhakrishnan is one of the most celebrated writers of the present generation. His works are many and varied on philosophical, theological, ethical, educational, social and cultural subjects. He contributed numerous articles to different well-known journals, which, are of immense value even today.

Dr. Radhakrishnan's contribution to education is unique. Though he was a multi-faceted personality -- scholar, renowned professor, orator, able administrator, prolific writer, well-known philosopher, diplomat, statesman, patriot -- his contributions towards education has been stupendous. He felt that education plays an important role in solving many ills of the society.

Philosophy is the rational attempt to have a world-view. Philosophy springs directly from man's life and its needs. It endeavors to reach a conception of the entire universe with all its elements and aspects and their interrelations to one another. Philosophy is the criticism or interpretation of life. Philosophy is regarded now more as

an interpretation of human life, its source, value, meaning and destiny than as an enquiry into the nature of the world, soul and God. It tries to understand the universe in relation to man. It seeks to give a rational conception of the reality as a whole, which satisfies man's deepest intellectual, moral, aesthetic and religious aspirations.

Philosophy is considered to be the ultimate enquiry about life and its existence. It is a pursuit of knowledge dealing with the principles, causes and laws regarding life, human nature, creation, principles of living and the conduct of human activity. 'Reflective thought is man's peculiar power and prerogative to think. Most of the real progress which the world has made in every field has come through the medium of reflective thinking, especially the thinking of the

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great men of all times. When it becomes serious, sustained and logical and directed towards questions of life and values, it becomes philosophy'. Philosophy is the essential occupation of human life. Life and philosophy react upon each other.

One's philosophy of life is connected to one's world view. A person can realize his concrete existence when he is able to develop a philosophical outlook. Sometimes philosophical outlook has been confused and identified with otherworldliness, asceticism, mysticism, theism etc. Therefore, we must be clear about the positive configurations and contents of the philosophical outlook in life. We find that this outlook consists of four constituents: 1) metaphysical, 2) psychological, 3) ethical and 4) religious.

The metaphysical foundation lies in the individual's deliberate views, beliefs and attitudes, regarding the nature of the universe and the place of human life in it.

The second constituent of the philosophical outlook is the psychological basis of life. Psychology is the study of mind and of behavior as the expression of mind. Life must have a psychological basis in the form of belief, attitudes regarding the nature and functions of the mind that, directly or indirectly, shapes all human life and behavior.

The third ingredient of the philosophical outlook is the ethical orientation of life. If life must have a metaphysical foundation and a psychological basis, it must further, also have an ethical orientation. This ethical foundation consists of appropriate beliefs and attitudes regarding the ultimate goal of human life. Ethics determines the art and goals of good living.

Finally, there remains the religious coping. If man's life must have a metaphysical foundation, a psychological basis and an ethical orientation, it must have also the finishing touch

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and grace of a religious coping. It is the appropriate beliefs and attitudes regarding the nature of the ultimate ground and sanction of the moral obligations that devolve in his life. Morality and religion are closely connected with each other.

Concept of man

According to Dr. S. RadhaKrishnan physical aspect of a man is a reality, but that it does not contradict the ultimate spiritual nature of the soul. To him scientific truths are not only the result of analysis and synthesis but it is the spirit or creativity that a man have. The spirit comes in man suddenly and through spontaneous intuition. Man is not a detached spectator of progress immanent in human history, but an active agent remolding the world nearer to his ideals. There is no separation between the outer Man and the inner Man, because "the realm of spirit is not cut off from the realm of life...The two orders of reality, the transcendent and the empirical, are closely related." Dr. S. Radhakrishna's philosophy defends the idea of a whole Man as a multidimensional being.

We must build all relationships on a basis of understanding fellowship, remembering the controlling principle that life on earth is meaningless apart from its eternal background. Growth of civilization is marked by an increase of genuineness, sincerity, and unselfishness. The only effective way of altering society is the hard and slow one of changing individuals. If we put first things first through patient effort and struggle, we will win power over circumstances and mould them. Only a humanity that strives after ethical and spiritual ideals can use the great triumphs of scientific knowledge for the true ends of civilization.

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For Dr. S. Radhakrishnan, the moral and scientific progress of humanity depends fully on the growth of his spiritual conscience. Man has to strive for the recovery of the spirituality which he has lost. Man, as he is, is incomplete, ignorant, unregenerate, and he wishes to complete himself, to get beyond his present imperfections; and he tries to achieve completeness of being.... And if we are able to attain that kind of perfectness of being, completeness of being, we try to use that wisdom for the purpose of creating a better life in this world."

The real destiny of Man lies in the unity between the human and the divine. "Man", says Dr. S. Radhakrishnan, " is a complex, multi-dimensional being including within him different elements of matter life, consciousness, intelligence and the divine spark." Therefore, Man is bound to progress morally, spiritually and politically. In other words, as a philosopher Dr. S. Radhakrishnan emphasizes on the unity of Man, both as an individual and as a human community.

To Dr. S. Radhakrishnan, the world is a continuous and dynamic spiritual experience. He is, therefore, led to believe that the moral force is at the centre of all human affairs. That is to say, it is the universal moral principle which constitutes Man's vision of freedom. Without moral force no progress can be achieved, because "the change necessary is not in the surface of things, but in the foundation of human nature."

To him, by realizing the imperishable Truth (Sat), Man reaches the ultimate goal of the human life. This is only possible if a whole change is brought in human mental structure. As a humanist philosopher-statesman, Dr. S. Radhakrishnan continued his efforts to bring about a spiritual regeneration of mankind. The real goal of Man lies in the unity of the life of spirit. Man's ideal is

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to make humanity one with the spirit. This is because unity transcends diversities while glorifying the plurality of human cultures.

For Dr. S. Radhakrishnan, man is essentially subject, not object. The ultimate reality is one with our deepest self. Brahman is Atman, the Universal Spirit. According to Radhakrishnan, man is more than matter, life or mind or all these taken together. Radhakrishnan realizes deeply the present-day condition of man. The present period is a period of uncertainty. Man has lost his happiness and peace. The life becomes artificial and mechanical.

'Man is the common denominator with reference to which religions, philosophies, political and social ideologies and even science are tested'. The common element that is associated with the above three-life, philosophy and philosophical outlook is the nature of human being. There are never ending controversies regarding man's nature. But it is clear that the change and development of an individual are physical, social as well as cultural. As he lives in a physical and social environment, he, at any rate cannot ignore others' individuality. With respect to the curiosity whether human life has any meaning W.H. Halverson has mentioned the theory of cosmic purpose. 'Everything that occurs in the world is part of a grand design, and that every individual human life derives its highest meaning from its participation in the whole.' That's why the guiding force of each and every plan of individual life should be the philosophical outlook. To live as a real member of human society is one's duty and responsibility also.

Dr. S. Radhakrishnan may be considered as one of the great philosophers of the world who tried to formulate a genuine synthesis of Eastern and Western thought, especially philosophical and religious, and arrive at a world-view; incorporating elements from the thought

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of both the worlds. Succeeding generations will be highly indebted to him for his pioneering work in this field. He is superbly equipped for this task as he is thoroughly conversant with the traditions of both the East and the West and so could interpret the thought of the East to the West in a Western idiom, and the thought of the West to the East in an Eastern idiom. Rather, he hit upon a common idiom into which both Eastern and Western thought could be translated.

Dr. S. Radhakrishnan is a Hindu first and foremost. He is a follower of the Sankara tradition of the *Advaita Vedanta*. While he was studying in the Madras Christian College he was astounded by the criticisms of his missionary teachers, namely, that Vedanta considered the world to be an illusion, and that it had no Ethics, etc. Shaken in his faith in Hinduism, he embarked upon a thorough study of the Vedanta system and wrote a thesis for his M. A. Degree, *The Ethics of the Advaita Vedanta*. From then on it became his quest and mission to correct the misunderstandings of the Westerners of Eastern thought, and to reconcile the differences between the East and the West. For this purpose he also equipped himself with a comprehensive knowledge of all the religious and philosophical traditions of the world, including Western philosophy and Christianity to which he owes his belief in the value human personality and individuality. He derived from Western philosophy not only much of his absolute idealism but also his faith in democracy as the only justifiable form of the State. He has a great belief in a universal religion.

The method adopted by Dr. S. Radhakrishnan in all his writings is the comparative method. An attempt is made, while exposing and representing the systems of the past, to garb them in the terminology of Western philosophy. Dr. S. Radhakrishnan justifies this method, as, in

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his view, the differences in emphasis between East and West are only complementary and not contradictory.

For Dr. S. Radhakrishnan Philosophy is Philosophy of Religion. Philosophy must be systematic exposition of the content and implications of religious experience. There is such an overwhelming evidence for genuineness of mystic experience that it cannot be ignored or set aside easily. The experience is accompanied in the individual by a sense of certainty. Such experiences cannot be commanded at will occur spontaneously. The mystic feels that the experience is effable. But yet he cannot remain silent.

Destiny of man

Man is a finite infinite being according to Dr. S. Radhakrishnan. The soul has to pass through various stages of embodied life. The being of man is a continuous march towards the realization of that higher spiritual state. The most distinctive feature of his

human destiny is that it has been worked out in a very consistent manner. So the ultimate human destiny is the realization of oneness. The first aspect of man's destiny is that freedom from the personified existence. Salvation is the realization of complete spirituality. These amounts to the realization of divinity Therefore he says the destiny of soul is to realize its oneness with the supreme, the goal of life is the union with God. In this state individual is able to bring a perfect inner peace and coherence with the outside world. In the realization of unity one feels the presence of one spirit in all minds, lives and bodies.

Dr. S. Radhakrishnan describes the concept of *jivan mukta* in a peculiar manner. The liberated individual is the *jivan mukta*. He does not have any passion or attachment left for the

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worldly objects. He acts in a selfless and disinterested manner. He works simply for the good of others. Individual salvation is not the ultimate destiny of individual souls. After attaining salvation an individual has to stay as an individual in the world and has to work for the redemption of others. Individual redemption is not the ultimate human destiny.

The world process will reach its final goal when every individual will realize divinity. Therefore the ultimate human destiny is not individual redemption but universal redemption-*Sarvamukti*. The problem of man and his destiny is relevant in relation to the fact of creation. Creation is the actualization of one of the infinite possibilities of the absolute. With *sarvamukti* the purpose the creation will be realized. Religious experience alone is capable of making man realize spirituality. This experience is not merely a form of knowledge, not expressible. It produces an objective awareness. It is an inner satisfaction. The aim of religious experience is to discover the hidden and the ideal possibilities of human life. It is quest for the emancipation of man kind from the compulsions of finite existence.

Intellect and intuition

Intuition is the faculty by which the mystics come into contact with Reality or God or the ground of the universe. Intuition gives us integral knowledge, which is different and superior to the discursive knowledge given by the intellect and sensuous knowledge. The intellect is not creative and productive. It is logical in nature, and is necessary for communication, proof or demonstration. It creates the duality of the subject and the object. Intuition is creative. It gives us certain knowledge, which is free from the subject-object distinction. In it knowing and being are one. This faculty, though present in almost every one, is highly developed only in a few

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individuals. It is through intuition that, we are aware of certain basic self-evident truths regarding the world and ourselves which are not derived through experience nor through reason and so can neither be verified nor be disproved by them. They are about the whole of experience. Such truths form the basis of all scientific inquiry and philosophic speculation.

It is the conviction of Dr. S. Radhakrishnan that mystics everywhere and at all times are in contact with the same living reality and that their experience of it is the same. Though the experience is the same the expressions of it in language are more or less adequate. It is also the strong conviction of Dr. S. Radhakrishnan that all Philosophy must be a systematization of the expressions of mystic experience. For Dr. S. Radhakrishnan philosophic speculation, at the basis of which also there are intuitions, is independent of mystic statements, though it must ratify them. But it may go beyond them, satisfying the intellectual needs in man.

Since Dr. S. Radhakrishnan admits that intuition is present in every one in some degree or other, that there might be different degrees of intensity even in religious experience, that after all, it may not be permanent in any individual, and that religious experience has to be identified with *moksha*, it follows that everybody is liberated sometime or other in his life, at least to some extent, and that *moksha* admits of degrees. All the religions in the world are the manifold expressions of the identical experience of the mystics who are the founders of those religions. Dr. S. Radhakrishnan pleads for a universal religion based on mystic experience. Dr. S. Radhakrishnan believes in the principle of cosmic evolution and supposes that God is at work in it realizing Himself through it. Believing in the principle of emergent evolution, Dr. S. Radhakrishna asserts that mind emerges out of life, but that with mind the process of evolution

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does not come to a stop, and that it will proceed further, the last emergent being Spirit or *Ananda* which comprises of all the rest. Human beings, being free, can create evil in the world, though evil still forms part of the Divine purpose.

Dr. S. Radhakrishnan gives a new interpretation to the term *karma*: The laws of Nature, physical, biological and psychological, are comprehensively designated as *karma*...

Speaking on the relation between the Absolute and God, Dr. S. Radhakrishnan says that God is the absolute from the human end.

Dr. S. Radhakrishnan's epistemological study is nothing but the explanation on to the possible source of knowledge. He is aware that the East generally emphasizes the ultimacy of creative intuition and that the West lays emphasis on the critical intelligence.

According to him there are three possible sources of knowledge. Sense experience, intellectual cognition and intuitive apprehension. Since experience is the source through which we know the only character of external world or sensible qualities of the object. Dr. S. Radhakrishnan's sense experience is noting different from what psychology describes as sense perceiving. His function is together impressions of the philosophical objects. Intellectual cognition on the other hand is almost the same as conceptual knowledge. It is knowledge attained by a process of analysis and synthesis.

He feels that some experience or intellectual cognition can not give the knowledge or reality but in practical life they are useful as sources of knowledge. The eastern tradition emphasis on the creative intuition but western tradition emphasis on critical intelligence. This definition is not to be presented too closely. It is relative and not absolute.

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For Dr. S. Radhakrishnan sense experience and intelligence are incapable of giving us the knowledge of reality hence he developed a third source of knowledge that of intuitive apprehension. The intuitive knowledge arises from an intimate fusion of mind with reality. It is knowledge by being and not by sense for by symbols. Intuition is the direct realization of its object. In this apprehension the distinction between the knower and the known completely vanishes and their duality is completely destroyed. In it the knower establishes an identity with the known. Intellect studies both the outer and inner aspects of objects and it is indirect and symbolic. Its main tool is analysis so it fails to grasp the whole nature of objects. But he says that this must leads to suppose that intuition and intellect are quite opposite to each other. In fact intuition needs intellect for the expression of elaboration and justification of its results. The function of intellect is analysis but there must be a whole, the whole as whole can be grasped by intuition alone.

Intuition is related to intellect as a whole is to a part. It comprehends sense and intellectual knowledge. Intuition is knowledge by identity. It is the final and supreme knowledge, whereas the intellect grows and develops from error to truth. Both intuition and intellect belong to the self. Intuition carries with it its own guarantee; it has the character of revelation. Genius and creative work depend on it. Intellect and intuition are not disconnected; in intuition, one thinks more profoundly, feels more deeply and sees more truly, While intellect involves a specialized fact, intuition employs the whole life. In intuition, we become one with the truth, one with the object of knowledge. "The object known is seen not as an object outside the self, but as a part of the self."

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Conclusion

The philosophy of Dr. S. Radhakrishnan is an attempt to reinterpret and reconstruct the Advaita Vedanta of Sankara in the light of scientific knowledge and technique of modern time. The philosophy of Advaita follows the basic tenets of the Upanishadic philosophy. Dr. S. Radhakrishnan does not propound any system of philosophy. He is bound to tradition like his contemporaries. But, his philosophy is distinct from others by some of its peculiar features. It is based on his own experiences and reflections, the present time man has lost his freedom, individuality, and humanity. Man is reduced to a machine. Different disciplines treat man not as an individual, but as an object. Dr. S. Radhakrishnan acknowledges the reality of suffering and misery of worldly existence. This empirical world is the source of all kinds of sorrows and suffering. Man is the victim of suffering so long as he confines himself to this world. Like other Advaita thinkers, Dr. S. Radhakrishnan affirms the inevitability of death and transitoriness of human existence. But he also affirms that the suffering of life can be transcended. Man is intended for something greater than confinement in this world. He can rise above it. Dr. S. Radhakrishnan makes suffering and misery of worldly existence an aspect of the process of spiritual growth. Again, death is not a denial of life. It is only a condition. Death is only a change from one life to another. Death terminates the present life of man in order to substitute a new life for it. It is not possible for man to exhaust all the potentialities of life in a single life. Hence, we must accept some possible forms of life after death. Freedom constitutes man's basic nature. Freedom is inherent to human existence. The practice of freedom is man's authentic existence. It is to be lived through responsible decision and action.

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The lesson that we learn from reading Dr. S. Radhakrishnan today is that there can be no human community without human solidarity and in order to achieve this we need to end the divide between "we" and "they". To quote Sarvepalli Radhakrishnan, "So many civilizations have come, floated on the surface, disappeared again. What remains is humanity. It is for the sake of that humanity that we have to work." Therefore, the real goal of Man lies in the unity of the life of spirit. Man's ideal is to make humanity one with the spirit. This is because unity transcends diversities while glorifying the plurality of human cultures.

Summary

Dr S. Radhakrishnan has a place of eminence amongst the most important thinkers of the contemporary world of philosophy and creative ideas. A man of very rare intellectual endowments, his fame rests securely on his creative interpreter of the comprehensive religious and philosophical traditions of India and of the West. What distinguishes him here is the distinctiveness and depth of interpretive power and his clear, resonant style of exposition, which together form a very important aspect of his thought and vision.

Dr. Radhakrishnan made an impact in the West not because of his great erudition, but because of the logical force of his expositions of the philosophical and religious traditions of India and the richer understanding he has brought to bear on the philosophical issues and problems of great relevance to modern thought.

The ideas of self, creative consciousness and creativity in the religious tradition have been reinterpreted with greater logical vigour and sensitivity in Dr Radhakrishnan than in any other thinker. This has also been observed by the Western scholars and critics of Dr. S.

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Radhakrishnan's philosophy. He has carved out a new philosophical path which affirms the autonomy of the human spirit, the inter-relationship between freedom and the creative dimensions of human life. He has shown how deeply his thoughts mark a point of departure from the traditional conceptual frame-work of Monism in Indian philosophy. Significantly, the change in emphasis leads to a comprehensive rather than a purely philosophical approach since the latter grasps reality in an abstract form.

He has made another important point the truth-seeing power of the mind is derived through the intuitive process. He describes intuition as synthetic or creative insight. The intuitive process of knowledge is the source of what is of the highest value, whether it be in religion, arts, literature or music. Dr. S. Radhakrishnan does not depend merely on ancient texts but uses modern Western concepts in defining intuition. In his understanding, the intuitive process is not a process of mystical meditation or abstract thought. It is integral knowing—an inclusive process which does not exclude empirical sense-data but goes beyond it.

Dr. Radhakrishnan's thought have a deep cognitive significance of the intuitional process and relevance in thought, both in India and the West. His contributions are really superb. There is no parallel to what he has written. In essence, the materialist and the behaviorist approach of the psychoanalyst is hardly able to discover that dynamic principle which is at work at the very heart of the creative experience organizing its wholeness and complexity as an insight into the higher reality or truth.

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Objectives

To introduce

1. Concept of man
2. Concept of human destiny
3. Radhakrishnan's concept of intellect and intuition.

MCQ

1. S. Radhakrishnan's philosophy is known as-----
Monistic Idealism b) Monistic Realism c) Subjective Idealism d) Pragmatism.
2. The main tool of Intellectual cognition is-----
Synthesis b) Senses c) Analysis d) None of the above

Answer Key

1.a) 2a.

FAQ

1. Define Radhakrishnan's concept of Intuition

Intuition is the direct and immediate experience which deals with the objects themselves and not with their signs or symbols. It deals with them without taking help from or without the intervention of anything else. Intuition is self evident. It is self-evident because it does not need the support of anything else for its expression.

2. Radhakrishnan's concept of Sarvamukti

The liberated individual is the *jivan mukta*. He does not have any passion or attachment left for the worldly objects. He acts in a selfless and disinterested manner. He works simply for the good of others. Individual salvation is not the ultimate destiny of individual souls. After attaining salvation an individual has to stay as an individual in the world and has to work for the redemption of others. Individual redemption is not the ultimate human destiny. The world

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process will reach its final goal when every individual will realize divinity. Therefore the ultimate human destiny is not individual redemption but universal redemption-*Sarvamukti*. The problem of man and his destiny is relevant in relation to the fact of creation. Creation is the actualization of one of the infinite possibilities of the absolute. With sarvamukti the purpose the creation will be realized. Religious experience alone is capable of making man realize spirituality.

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