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Arise! Awake! And stop not till the Goal is reached.

INTEGRAL VISION OF VEDIC SEERS*

'Truth is one : sages call It by various names'

विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतोबाहुस्त विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रै-
र्द्यावाभूमी जनयन् देव एकः ॥

या ते धामानि परमाणि यावमा
या मध्यमा विश्वकर्मन्नुतेमा ।
शिक्षा सखिभ्यो हविषि स्वधावः
स्वयं यजस्व तन्वं वृधानः ॥

वाचस्पति विश्वकर्माणमृतये
मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवन्नानि जोषद्-
विश्वशंभूरवसे साधुकर्मा ॥

1. Having eyes everywhere, mouths everywhere, arms everywhere, feet everywhere, the one luminous Being (*deva ekaḥ*) creates heaven and earth [out of Himself] and moves (*sam dhamati*)¹ them with His arms and feet.²

Rg-Veda 10.81.3

2. O Viśvakarman, teach (*sikṣa*) your friends your three bodies (*dhāmāni*)—the highest, the middle and the lowest.³ O protector of oblations (*svadhā-avaḥ*), you glorify your three bodies (*tanvām vṛdhāna*) by offering worship through them yourself.⁴

Rg-Veda 10.81.5

3. Seeking His blessings (*ūtaye*) let us this day offer sacrifice to the Lord of speech, the Viśvakarman, who is swift as thought (*manojuvam*). May He, the bestower of all happiness (*viśvaśambhūḥ*), the doer of righteous works (*sādhukarmā*) be pleased (*joṣat*) with our oblations (so that) He may grant us protection (*avase*).

Rg-Veda 10.81.7

* The hymn to Visvakarman, the Universal Spirit spoken of in the Upaniṣads as Virāj, is continued here.

1. In Sāyana's commentary *dhamati* is taken to mean *prerayati* impels. The word literally means 'blows or inflates (as a blacksmith does his bellows)'—'a curious metaphorical expression to denote the work of creation', comments H. H. Wilson.

2. *Patatra*, according to Sāyana, means feet. It may also mean wings.

3. According to Sāyana, God's highest body is composed of gods, the middle body of humans, and the lowest body of animals.

4. The last clause has been variously interpreted. It probably refers to the whole of life as an act of divine worship or Self-sacrifice described in the Puruṣa-Śūkta.

ABOUT THIS NUMBER

This month's EDITORIAL discusses the nature of spiritual experience and its relation to Sādhana.

It is significant that as a wandering monk Swami Vivekananda had kept with him only two books: the Gita and the Imitation of Christ. They probably helped him in giving a new shape to the monastic ideal which he did after his first visit to the West. In the well-researched and documented article THE IMITATION OF CHRIST IN THE FORMATIVE YEARS OF SWAMI VIVEKANANDA, Jean C. MacPhail of Vedanta Convent, San Francisco, discusses the interest that Swamiji once had in that great Christian classic.

In the third and concluding instalment of THE SCIENCE OF CONSCIOUSNESS IN THE LIGHT OF VEDANTA AND YOGA Swami Ranganathanandaji presents the striking concepts

of Ātman-Brahman as the Unified Experience-Field, and Dharma-Amṛta as two levels of spiritual awakening.

INDIAN THOUGHT AND THE WEST by Prof. S. S. Raghavachar is a brilliant attempt to juxtapose parallel concepts in the philosophies of India and the West. The author, well-known to our readers, is a retired Professor of philosophy and the author of several books.

Dr. Donald Szantho Harrington, one of the leading lights of the Unitarian-Universalist movement in America, recently retired from active pastoral duties after serving the liberal Community Church of New York for thirty-eight years as its Senior Minister. In HOMESTRETCH—AND A PHILOSOPHY OF LIFE he sums up a lifetime's experience in three maxims.

SPIRITUAL QUEST— EXPERIENCE

(EDITORIAL)

The doctrine of direct experience

'I have realized the great Person, effulgent like the sun, beyond the darkness of ignorance: by knowing Him alone can one transcend death; there is no other way',¹ declares one great Vedic sage. What a striking statement of the meaning and purpose of life! What a glorious revelation of

the summit of human endeavour and achievement! What a marvellous expression of the power and magnificence of the human soul, and what a forceful vindication of the triumph of the Spirit over matter! Above all, what a towering reassurance and promise! Its every word charged with the fire of faith and the light of experience, this trenchant statement, coming as it does like a burst of lightning out of the gloom of the past, illumines one of the fundamental principles of spiritual life—the importance and possibility of attaining direct super-sensuous experience, the bedrock on which Hindu religion and philosophy stand.

This is an ever-recurring theme in the Upaniṣads. Everywhere in them we come

1. वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः

परस्तात् ।

तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था

विद्यतेऽयनाय ॥

Svetāsvatara-Upaniṣad 3.8.

Also, *Taittirīya-Araṇyaka* 3.13.1

across sages declaring with the ring of undeniable certitude that the effulgent Supreme Spirit, the Lord of the past and the future, can be directly (*añjasā*) seen.² In modern times Swami Vivekananda, another great sage belonging to the same tradition, has revived and held aloft the same doctrine with the same courage of conviction. 'Religion is realization', declares Swamiji, 'not talk, nor doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes. That is religion.'³

Along with the principle of religious toleration for which it provides the basis, this doctrine of direct experience distinguishes religions of Indian origin from those belonging to the Judaic tradition which hold that faith, morality and membership in a religious community are sufficient for the attainment of salvation. Indian religions hold that faith or morality in itself can at best win for man only a place in some worlds of enjoyment after death, but true salvation, by which is meant total freedom from bondage and suffering, is possible only through direct experience. In Vedanta the doctrine of direct experience is linked to the ultimate goal of life by a chain of four concepts. (1) The self in its real nature is stainless, free, self-luminous, blissful, immortal and an eternal part of the ultimate Reality. (2) Owing to ignorance it gets bound to a state of transmigratory existence and suffers. (3) The self can regain its real nature and freedom by destroying ignorance. (4) Ignorance can be completely destroyed only by means of direct experience which

may be attained either through self-effort or divine grace.

It should be pointed out here that Vedanta too, like the religions of the Judeo-Islamic tradition, believes in the supreme authority of revealed scripture regarding supersensuous truths. But, unlike them, it holds that an intellectual conviction of these truths is not enough to bring supreme fulfilment which can be had only through Self-realization. In other words, direct experience is a matter of *puruṣārtha* or value-fulfilment, while faith and indirect knowledge belong to the realm of *tattva*, the ideal.

The doctrine of direct experience is also the goal and purpose of philosophy in India, as *darśana* (meaning 'seeing') the word for philosophy indicates.⁴ Since both religion and philosophy have the same goal, they have always been treated in India as constituting a single discipline for the attainment of Truth. But in the West religion and philosophy have always remained separate in spite of the efforts of St. Augustine, St. Thomas Aquinas, Hegel, Kierkegaard and Pierre Teilhard Chardin to unite them. The reason for this is the absence of the doctrine of direct experience which alone can reconcile reason and faith.

In the West the doctrine of direct experience is known as mysticism. Though the West produced several outstanding mystics, there mysticism has always been considered an extraordinary phenomenon chiefly concerned with the 'state of perfection' without any salvific value. In India mysticism is not a special branch of philosophy or religion but their very basis, not an extraordinary phenomenon but a way of life meant for all people, which provides the only solution to the existential problems of life and opens the only door to liberation.

2. यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।

ईशानं भूतभव्यस्य . . .

Bṛhadāraṇyaka-Upaniṣad 4.4.15

3. *The Complete Works of Swami Vivekananda* (Calcutta : Advaita Ashrama, 1976), vol. 2, p. 396.

4. Cf. अनुभवावसानत्वात् ।

Bhāṣaṇī 1.1.2.

Truth and error

'Experience' (*anubhava*) is a comprehensive term which may take the form of cognition or knowledge (*jñāna*), volition or willing (*icchā*) and affection or feeling (*bhāva*). Ordinary experience is usually a mixture of all the three, with one or the other predominating. Scientists give importance to the first; social workers, to the second; and artists, to the third. With regard to knowledge the main question is, is it true or false? With regard to willing the basic question is, is it right or wrong? With regard to feeling the main question is, is it good or bad? Now, what is the nature of a direct spiritual experience? The majority of Indian schools regard it as pure cognition or knowledge, free of willing and feeling. But in the Tantras and Śaiva Āgamas the highest experience is pure willing. Devotional schools, especially Bengal Vaiṣṇavism, gives primacy to *bhāva* or feeling. In Christianity some of the saints speak of mystic experience as the union of wills—human and divine; it is a non-cognitive act, and hence described as taking place in a 'dark night' or 'cloud of unknowing'. Here we follow the Vedantic view that cognition or knowledge is the primary and fundamental experience and all other forms of experience are derived from it.

Cognition or knowledge (*jñāna*) may be true (*yathārtha*) when it is known as *pramā*, or may be false (*mithyā*) when it is called *bhrama*. Truth and error are products of human judgement. Our day to day life calls for constant exercise of this judgement which is one of the main causes for conflict, strain and suffering in life. Here one important point is to be noted: all our actions and reactions depend upon our conception of reality. The world attracts and absorbs all our attention and energy only because we take it to be real; we will feel a similar attraction for God only when He becomes real to us. And our conception to reality

depends upon our conception of truth. If we study our actions and thoughts, we will be surprised to learn how our judgement of truth is affecting our character and conduct. Every scientist knows that any deviation from truth in the field of research will only lead to wrong results and make his work futile. This is all the more true in spiritual life which is a search for the highest Reality. To attain true spiritual experience, the spiritual aspirant must always follow truth even in small matters of daily life. 'Truth alone triumphs, not untruth', declares the Upaniṣad.⁵ Sri Ramakrishna says, truthfulness alone is the real *tapasya* in the modern age. A clear understanding of the nature and test of truth is helpful in keeping to the right track.

Western philosophy has propounded four theories of truth. The correspondence theory states that truth is the exact correspondence between mental contents and the object. The coherence theory states that truth is the correct relation between parts and the whole.⁶ The pragmatist theory of William James and Dewey states that truth depends upon the verifiability and practical consequences of ideas. Lastly, there is the intuitionist theory held by earlier philosophers like Descartes and Spinoza who believed that truth and error could be directly known as such.

In India the Nyāya philosophers adopt a kind a correspondence theory with regard to the nature of truth and a coherence-cum-pragmatic theory with regard to the test of truth. Sāṅkhya, Mīmāṃsā and Vedānta accept the intuitionist theory which holds that

5. सत्यमेव जयते नानृतं ।

Mundaka-Upaniṣad 3.1.6.

6. Coherence theory is of two types: that of logical positivists like Neurath, and that of idealists like Hegel and Bradley. Karl Popper has recently suggested that there is no positive definition of truth, and what science does is only 'error-elimination'.

truth is intrinsically known to the self. This is known as the theory of *svataḥ-prāmāṇya*. Sāṅkhya extends this to the cognition of error also (*svataḥ-aprāmāṇya*); but Mīmāṃsā and Vedānta hold that error is caused by defective external conditions (*parataḥ-aprāmāṇya*). But what is the test that one's intuition of truth is correct? Here Advaita Vedānta follows the Mīmāṃsaka doctrine non-contradictoriness (*bādhaka-abhāva*): an experience is true if it is not contradicted by a subsequent experience.⁷ But the dualist schools of Vedānta adopt the simple pragmatic test.⁸ It should be noted here that these theories of truth are applied only to empirical knowledge. As regards supersensuous truths, *śruti* (revealed scripture) and other scriptures based on it are regarded as the only authority. In this field the function of reason (*yukti*) is only to understand the scripture correctly and correlate experience with it. Therefore a spiritual aspirant is advised to regulate his life and thoughts in accordance with the principles laid down in the scriptures.⁹

Meaning of direct experience

The most important point which distinguishes the Indian concept of truth from Western concepts is that it takes truth as directly connected to the self. In the West knowledge and truth are restricted to the

mind. But according to Vedānta, knowledge originates in the self and does not come from outside. Indeed, knowledge is considered to be the very nature of the Atman, the true Self which is therefore said to be self-luminous (*svayamprakāśa*). Mind is just an instrument which only reveals this inner light. Therefore Vedānta speaks of two types or levels of knowledge. One is the self-luminous, immutable, pure consciousness which is the being of the Atman; it is called *svarūpa-jñāna*. The other type of knowledge is the reflection of this pure consciousness on the constantly changing *vṛttis* or mental modifications; this is called *vṛtti-jñāna*. It is this second type that gives us knowledge of objects.

Vṛttijñāna is of three types: *pratyakṣa* (perception), *anumāna* (inference) and *śabda* (verbal knowledge). Of these perception is produced by the direct contact between the senses and the objects, and hence it is described as direct or immediate (*sākṣāt*) knowledge. In inference and verbal knowledge there is no such immediate contact¹⁰ and they are described as indirect or mediate (*parokṣa*). But as a matter of fact, all these three forms are only reflections of pure consciousness and, from a higher point of view, are actually *parokṣa* or indirect. The Atman alone is directly and immediately known without the help of any other medium. Therefore to distinguish this non-relational, pure Self-knowledge of the Atman from other forms of knowledge, it is described as *aparokṣa* which may be translated as transcendental immediacy. It is absolute truth, while all other forms of knowledge give us only relative truth.

Since the Atman, the individual Self is an inseparable part of Brahman, the infinite ultimate Reality, the *aparokṣa* knowledge of the Atman leads to the knowledge of Brahman also as an immediate experience. Brah-

7. अबाधितार्थविषयकज्ञानत्वं प्रमात्वम् ।

Vedānta-Paribhasa 1.

8. Cf. यथावस्थित-व्यवहारानुगुणज्ञानं प्रमा ।

The knowledge of things as they are and which satisfies practical needs is true cognition.'

Hegel *Yatindra-mata-dipika* 1.7.

9. The Gita advises us: 'The scripture alone is your authority in deciding what to do and what not to do.'

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

Bhagavad-Gītā, 16.24.

10. This is only a simplified statement of a complex problem.

man-experience is only an expansion of the Atman-experience which alone is the truly direct, immediate, *aparokṣa* experience. A spiritual experience can be regarded as *aparokṣa* or direct only when it reveals the true Atman.

Here a question arises as to whether the experience of personal God with or without form (which Advaitins call *Saguṇa-Brahman*) is *parokṣa* or *aparokṣa*. The dualist schools of Vedānta hold that it is *aparokṣa*, being directly perceived by the Atman. But to the Advaitin it is *parokṣa* or indirect as it involves a subject-object relationship and hence produced by *vṛttis*.¹¹ How to reconcile these two views?

The Advaitins would answer that what the theists regard as the Atman is not the true Atman but only its reflection on the *buddhi*. The mind has two levels: a higher one called *buddhi* and a lower one called *manas*. Being nearer to the Atman and having a preponderance of *sattva*, the *buddhi* reflects the light of the Atman far more than the *manas* does. Hence the *buddhi* itself appears to be the Atman, just as the glass bulb appears to be the source of electric light instead of the filament inside which really produces it. To distinguish it from the real Self (*pāramārthika-jīva*) this apparent self is described as the *vyāvahārika-jīva* or empirical self. Advaitins believe that it is this apparent self that the theistic schools regard as the Atman, and the 'direct' experience of the personal God also pertains to this Self. The theistic schools however, do not believe in two types of

individual self. According to them God is not an external object like physical objects. He is the Supreme Self, who indwells the Atman as the Inner Controller. And He reveals Himself directly to the Atman.

The Upaniṣads themselves contain two different views. In some places the Self is said to be beyond the reach of the mind; 'That failing to reach which words along with mind turn back',¹² 'That which is not comprehended by the mind.'¹³ But in other places the Atman is said to be attained by the mind alone.¹⁴ Śrī Śaṅkara has tried to reconcile this contradiction by stating that Brahman is beyond the conceptual mind but can be attained by a mind purified by Self-knowledge and the instructions of the Guru.

The above discussion leads to two conclusions. First, supersensuous experiences produced by the *vṛttis* of the purified *buddhi* are also to be taken as *aparokṣa* or direct, immediate. This is also the view of Patañjali who calls such higher knowledge 'truth-bearing intuition' (*ṛtambharā prajñā*) and distinguishes it from knowledge gained through inference and books.¹⁵ Secondly, a direct experience always involves Self-knowledge. It reveals the Atman and is the result of an illumination by the Atman.

Let us now turn to the meaning of direct experience in Christian mysticism. According to the Aristotelean psychology developed by Christian theologians like St. Thomas Aquinas, knowledge comes to the mind as certain impressions (*species impressae*) through the sense organs. This is mediate

¹². यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

Taittirīya-Upaniṣad 2.4.1; 2.9.1.

¹³. यन्मनसा न मनुते

Kena-Upaniṣad 1.6.

¹⁴. मनसैवानुद्द्रष्टव्यम्

Bṛhadāraṇyaka-Upaniṣad 4.4.19.

दृश्यते त्वग्रचया बुद्ध्या

Katha-Upaniṣad 3.12.

¹⁵. *Yoga-Sūtra* 1.48, 49.

¹¹. In the School of Rāmānuja the Atman is said to have two types of knowledge: *svarūpa-jñāna* the intrinsic knowledge by which Atman reveals itself, and *dharmabhūta-jñāna*, which reveals objects. In the state of bondage the latter remains in a contracted state; but through purification and God's grace it expands and produces the direct vision of God. Being produced by *dharmabhūta-jñāna*, God-experience is an *aparokṣa* or direct experience of the self, and not an indirect *vṛtti-jñāna* as alleged by Advaitins.

knowledge of God. But God may communicate His presence directly to the mind, without the sensory medium, by infusing pure 'intellectual species'. Normally the mind converts this communication into ideas, images and other 'phantasmata' and, as a result, the understanding of God thus gained is not clear and is liable to error. If, however, the mind is purified of the distracting 'phantasmata', then we can experience the pure intellectual species as an intellectual light known as *lumen sapientiae* and feel the clear presence of God in the soul. [In a way this corresponds to the Hindu conception of the illumination of *buddhi-vṛitti* referred to above]. It is this immediate and clear awareness of God that is called mystical experience, of which there are different degrees depending upon the degree of purity of mind. But even in this experience there is a transparent medium, and so God is not known 'as He is', 'in His true Essence'. There is a still higher state in which God is seen face to face without the help of even the pure intellectual species, when God impresses Himself directly upon the soul as if in a 'mouth-to-mouth contact'. This is known as *lumen gloriae*, the Glorious Light. According to most theologians and mystics including St. John of the Cross, this experience of the Essence of God is possible only after death (in 'beatification'). But a few like St. Augustine hold that Moses and St. Paul actually had this supreme experience and perhaps, some others as well.¹⁶

Experience as removal of ignorance

Knowledge is only the positive aspect of experience. Its negative aspect is the removal of ignorance, and Vedantic thinkers pay considerable attention to this aspect. In the Upaniṣads the individual self is described as having five *kośas* or sheaths, and teachers of Advaita regard these sheaths as products of one primordial cosmic ignorance called Maya. The Tantras and Śaiva Āgamas speak of Maya as having five *kañcukās* or coverings: *kalā*, *vidyā*, *rāga*, *kāla* and *niyati*. These coverings restrict the soul's will power, knowledge, happiness, immortality and omnipresence, respectively.

Some Advaitic teachers like Madhusūdana and Vidyāraṇya describe Maya as consisting of three *āvaraṇas* or veils. The outermost veil known as *asattāpādaka-ajñāna* hides the *sat* or 'being' aspect of Reality. It is this veil that produces ignorance about where things exist and how they work. This veil can be lifted through *parokṣa* or indirect knowledge. With the help of physics, chemistry, biology and other scientific disciplines modern man is trying to lift this curtain everywhere. However, the real mystery of matter and life lies deep in consciousness, *cit*. This is hidden by the second veil known as *abhānāpādaka-ajñāna*. It is owing to this veil that we remain unaware of the true source of consciousness, the Atman. This veil corresponds to the *vijñānamaya-kośa*. It can be removed only by purification, concentration and other spiritual disciplines. When this veil is lifted man realizes his true nature as the individual Self, the Atman and experiences the joy of the Self (*ātma-sukha*). But this joy is limited, for beyond it lies the vast ocean of bliss, *brahmānanda*, identical with the infinite consciousness of Brahman. This infinite bliss is, however, concealed by the third veil known as *anānandāpādaka-ajñāna* which corresponds to the *ānandamaya-kośa*

16. On this point see Dom Cuthbert Butler, *Western Mysticism* (London: Arrow Books, Hutchinson, 1960), pp. 116-123. It should also be mentioned here that according to the theologians of the Greek Orthodox Church like St. Basil and St. Gregory of Nyssa, the Essence of God can never be known, and in mystical experience the soul comes into contact with only the 'uncreated energies' of God.

described in the Upaniṣads.¹⁷ The lifting of this veil results in the *aparokṣa* or direct experience of Brahman, either as the personal God (*Saguṇa-Brahman*) or the impersonal Absolute (*Nirguṇa-Brahman*).

Science, art, love, service, conventional religion and other nobler pursuits of social life represent man's struggle to rend the first veil and know the mystery of existence. But to understand the mystery of existence and solve the problems of life man must transform his consciousness. His struggles in this direction are really the struggle to rend the second veil. That is the beginning of spiritual life. After realizing his true nature as the Atman separate from body and mind, man longs to realize his infinite dimension by expanding his Self-awareness. This represents the struggle to rend the third veil. Thus spiritual experience may be looked upon as the removal of a series of veils of ignorance.

Spiritual experience as Bhakti

Till now we have been describing spiritual experience as a higher form of cognition or knowledge. But as already mentioned, experience also involves will and feeling. When these are freed from the hold of instincts, sense-pleasures and lower desires, and further purified, deepened and directed towards the indwelling Supreme Spirit, they become 'a subtle form of experience' (*sūkṣmataram anubhava rūpam*¹⁸) known as Bhakti. Some Vedantic teachers like Rāmānuja regard Bhakti as a special kind of knowledge (*bhaktirūpāpannam jñānam*) But according to Bengal Vaiṣṇava teachers, Bhakti is a unique, self-existent (*svarūpa-siddhā*) experience independent of knowledge. They interpret it as an expression of

the *ānanda* or bliss aspect of Reality, just as knowledge is an expression of the *cit* or consciousness aspect of Reality. This is known as the *rasa* theory of Bhakti.

What this theory really means is that love, like knowledge, is an *ātma-dharma*, an intrinsic characteristic of the Atman. The Upaniṣad teaches, 'Everything is loved for the sake of the Atman'.¹⁹ Vidyāraṇya explains that the Atman is loved above all because it is of the nature of bliss.²⁰ Love is not an emotion external to the Atman but the very nature of Atman.

As with knowledge, the experience of Bhakti too is of two types: *parokṣa* and *aparokṣa*. During the early stage of Bhakti known as *sādhana bhakti* or *gaunī bhakti*, devotion is only an emotion, a lower *vṛtti* of the mind directed towards God regarded as an object. At this stage Bhakti is only an indirect or *parokṣa experience*. But at the highest stage known as *sādhyā* or *parā bhakti*, devotion changes into a fire consuming the Atman itself. At this stage Bhakti becomes an immediate or *aparokṣa experience*.

Three gateways to spiritual experience

Though the ultimate Reality is one, human mind shows infinite variety. Even in ordinary life every man's experience is unique; it has a special meaning and value to him. This is true of spiritual life also: every aspirant has his own inner path to God, and his experiences in this path have for him a unique significance which cannot be fully communicated to others. Thus there are infinite modes of spiritual experience. Nevertheless, Hindu scriptures have classified spiritual experiences into three broad groups: *bādhā-mukha*, *laya-mukha* and *bhāva-mukha*. These

17. Cf. *Pañcadasī* 7.45, 46 and 1.11.

18. सूक्ष्मतरमनुभवरूपम्

Nārada, Bhakti-Sūtra 4.54.

19. आत्मनस्तु कामाय सर्वं प्रियं भवति ।

Bṛhadāraṇyaka-Upaniṣad 2.4.5 and 4.5.6.

20. इयमात्मा परमानन्दः परप्रेमास्पदं यतः ।

Pañcadasī 1.8.

represent the three gateways of experience for the three major paths, Jñāna, Yoga and Bhakti respectively. The gate of experience that opens before the aspirant depends upon the path he travels.

In the path of Jñāna the aspirant follows the method of *apavāda* or de-superimposition. He discriminates between the Self and the not-Self and rejects the not-Self which includes the body, senses and the mind. He constantly holds on to his 'I' consciousness and directs the light of the Self to different layers of thoughts. In the dark you may see a snake but when a torch light is flashed on it, it turns out to be a rope and the false snake simply ceases to exist. Similarly, the various layers of ignorance in the mind disappear through the process of self-analysis. The spiritual experience resulting from this method is known as *bādhā-mukha*, transcendence-oriented. There is no place in it for visions or ecstasies; it is pure Self-awareness. In Buddhism it is known as *vipaśyana* or insight.

In the path of Yoga the method followed is known as *pratiprasava*, reversing the process of evolution by merging the effect in the cause.²¹ This process is described in the Upaniṣads as follows: 'The wiseman should merge the organ of speech into the mind, the mind into the *buddhi*, the *buddhi* into the Mahat or cosmic mind, and the Mahat into the tranquil Atman.'²² This merging of different layers is done by suppressing the *vṛttis* of the mind at those levels. The resulting experience is described as *laya-mukha* or absorption-oriented. This is the type of experience which is the goal of the various Tāntric disciplines and Patañjali's Yoga. It produces a variety of visions and psychic experiences.

In the path of Bhakti the aspirant opens

his inner being to divine Grace through constant self-surrender. The divine power brings about all the needed interior transformation. Just as the Jñāni constantly keeps to the trail of 'I' consciousness, so the Bhakta constantly keeps to the trail of 'Thou' consciousness. In this path spiritual experience takes the form of progressive intensification of love for God, and is called *bhāva-mukha* or feeling-oriented. The devotee may get visions and psychic experiences but these are considered secondary. Bhakti is all that matters and the only thing sought.

Sādhana and experience

Whatever be the path followed, spiritual experience is always of the nature of a transformation of consciousness. This is a gradual process and not a sudden jump from a lower level of consciousness to a higher level. Sādhana and experience are not two entirely different things: they go hand in hand. That is why Śrī Śaṅkara says: 'Those marks (of perfection) which are attainable through effort themselves become the Sādhana'.²³ Sādhana is only a process of change in experience, and experience is only a stage in *sādhana*. Unfortunately many spiritual aspirants fail to understand this truth and, after practising prayer or meditation for some months or years, they complain they have got nothing out of it.

If you open a clock or a watch, you will see nothing but some rhythmic movements inside. It is only the hour-hand and minute-hand outside that indicate some definite changes. Sādhana is like the unwinding of a spring—the spring of karma we had so laboriously wound in the past. The transformation of consciousness that it produces

21. See, *Yoga-Sūtra* 2.10. *Pratiprasava* is actually done through what is called *asampra-jñāta-yoga*.

22. *Katha-Upaniṣad* 1.3.13.

23. यानि यत्नसाध्यानि लक्षणानि

साधनानि च भवन्ति तानि ।

Samkara, commentary on the Gītā 2.54.

is so gradual and continuous that we notice it only when it crosses a certain threshold. Then we call it a spiritual experience. If Sādhana is properly done, spiritual experience takes the form of a continuous inner transformation and, when it reaches a certain threshold, it bursts upon our surface consciousness as a 'new' experience.

Here it is worth remembering a remarkable statement made by a Vedic sage : 'The subtle, vast and ancient *path is in contact with me* : I have realized it myself.'²⁴ What this implies is that the true spiritual path lies deep down in our consciousness, and its discovery itself is a spiritual experience. When we move along the path we notice certain milestones, and we call them spiritual experiences. Actually, however, travelling itself is a continuous experience. We can only distinguish certain stages in it.

Stages in spiritual experience

Different schools of religious thought conceive the stages of spiritual progress in different ways. Patañjali speaks of eight *āṅgas* or limbs of Yoga and divides the last limb called Samādhi into two stages : *sabīja* and *nirbīja*, the former consisting of four stages and the latter, of seven stages. In Buddhism the Theravādins speak of eight stages of *jhāna* (Pali for *dhyāna*), while the Mahāyanists speak of ten stages of the Bodhisattva. In Advaita Vedānta spiritual experience is usually divided into two levels : *savikalpa*, where subject-object relationship persists, and *nirvikalpa* where the relationship vanishes. Vidyāraṇya, however, speaks of seven stages, and classifies knowers of Brahman into four groups.²⁵ The theistic schools also give different accounts of the different stages of Bhakti. Madhu-

sūdana Sarasvati in his *Bhakti rasāyana* describes eleven stages of the development of Bhakti. The *Adhyātma-Rāmāyaṇa* mentions nine stages in the growth of Bhakti. Vīraśaiva saints conceive spiritual progress as taking place in six stages (*ṣaṭ-sthala*). Sufi mysticism has seven 'stations' (*maqām*). And so on.

A comparative study, however, reveals that all these bewilderingly diverse divisions can be brought under three broad groups. Whatever be the path travelled, every aspirant has to pass through three main stages : purification, awakening of the individual spirit, realization of the Universal Spirit. Most religions and sects recognize these divisions but employ different terms to describe them. Some of these terms are mentioned below.

Buddhism : *Śīla, Samādhi, Prajñā*

Christianity : Purgation, Illumination, Union

Sufism : *Tarīqa, Marīfa, Haqīqa*

Viśiṣṭādvaita : Karma Yoga, Jñāna Yoga, Bhakti Yoga

Nārada : Gaunī Bhakti, Mukhya Bhakti, Parā Bhakti

Bengal Vaiṣṇavism : Sādhana-bhakti, Bhāva-bhakti, Prema-bhakti

Tantras : *Śuddhi, Sthiti, Arpaṇa*

Advaita : *Cittaśuddhi, Tvam-padārtha, Tat-padārtha*

The first stage is the period of purification. Purification really means freedom from the hold of *samskāras*, the impressions of past experiences. These can be completely destroyed only by the light of spiritual illumination, but they have to be kept under check and their power has to be reduced at the very beginning of spiritual life. *Samskāras* are of two types : those which produce *bhoga-vāsanā* or the desire or urge for sense enjoyment, and those which produce *vikṣepa* or distractions in the form of memories, ideas etc. The first type has to be overcome through *tapas* (austerity) and Karma Yoga. Austerity is the control of the three basic urges for food, sex and speech. 'One who

²⁴. अणुः पन्था विततः पुराणो

मां स्पृष्टोऽनुवित्तो मयैव ।

Bṛhadāraṇyaka-Upaniṣad 4.4.8.

²⁵. Cf. *Jīvanmukti-Viveka*, 4.

does not practise *tapas* will not succeed in Yoga' says Vyāsa.²⁶ Karma Yoga purifies the mind by sublimating lower instincts into higher ones and by creating new pure impressions which counteract the old impure ones. *Vikṣepa* has to be overcome through the practice of concentration. The first stage is thus one of struggles and trials.

When purification is combined with intense aspiration it leads to spiritual awakening, the second stage in spiritual progress. It is at this stage that the aspirant becomes aware of a definite transformation of consciousness in him, and this makes spiritual effort easy and natural. The aspirant realizes that he is the luminous spirit, the Atman, distinct from body and mind and longs for the experience of God, the Supreme Spirit.

When he succeeds in contacting the Infinite, he enters the third stage. Self-effort stops here, all further progress being determined by the divine current that carries the soul forward according to its intrinsic merit. The Supreme Spirit may be conceived either as the impersonal Absolute or as a Personal God. Whatever be the conception, the soul undergoes expansion of consciousness at this third stage. Along with it, the aspirant's attitude towards the world undergoes a radical change. He may look upon the world as an illusion or as the playground of the Lord, but he invariably thinks of the Infinite first and of himself only as a part of it. In other words, he is freed from egoism

which means freedom from all bondage and sorrow. On the other hand, by realizing the Infinite he attains supreme fulfilment, everlasting bliss.

Conclusion

We may now conclude our survey of man's spiritual quest by summarizing the lessons we have learned from it.

(1) The basic problems of human life are bound up with man's consciousness and can be solved only by transforming his present state of consciousness.

(2) Nothing can be attained in life through humbug and laziness; spiritual quest becomes fruitful only when its conditions are fulfilled.

(3) Everyman has his own spiritual path deep down in his consciousness, and must grow according to the law of his being.

(4) Spiritual experiences mark only certain thresholds in the transformation of consciousness which passes through the three stages of purgation, illumination of the self, and union with the Infinite.

(5) Human life attains maturity and fulfilment only when the soul transcends its limitations and realizes its infinite spiritual dimension and supreme bliss.

All people may not attain equal success in the spiritual quest. But the Gita assures us that 'even a little of true spiritual endeavour saves one from great fear.'²⁷

^{26.} नातपस्विनो योगः सिद्धयति ।

Vyāsa on *Yoga-Sūtra* 2.1.

^{27.} स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।

Bhagavad-Gītā, 2.40.

(Continued from page 340)

into an overall view in his early years after the death of Sri Ramakrishna, synthesizing all that was best in human thought and experience into a whole which could satisfy the needs of men in many, many different circumstances. It throws light upon his own personal struggles in the difficult period

after Sri Ramakrishna had left the human plane, and upon his growing resolution to remove the accretions which were choking the life out of Hinduism, by exposing his countrymen to the best of other cultures, and demanding their attention to and appreciation of it.

THE IMITATION OF CHRIST IN THE FORMATIVE YEARS OF SWAMI VIVEKANANDA

JEAN C. MACPHAIL

Among the earliest formative influences on Swami Vivekananda, it is said that his father shared with his family his love of the Bible and of the Persian mystics, while his mother undoubtedly taught him the oral traditions of Hinduism which she had mastered less by formal study than by virtue of her keen intelligence and memory.¹ Later, studying as he did at the General Assembly's Institution founded by the Scottish Missionary Board,² Swami Vivekananda was perhaps exposed more extensively to the Christian mystical literature while, at the same time, his association with Sri Ramakrishna was establishing him in direct spiritual experience and in the idea of the truth of all religions and a love of their spiritual teachings.

One such teaching, the *Imitation of Christ*, is, as Swami Vivekananda said himself,

a cherished treasure of the Christian world ... each letter (of which) is marked deep with the heart's blood of the great soul who had renounced all for his love of Christ. ... whose words, living and burning, have cast such a spell for the last four hundred years over the hearts of myriads of men and women; whose influence today remains as strong as ever and is destined to endure for all time to come; before whose genius and *sādhana* (spiritual effort) hundreds of crowned heads have bent down in reverence; and before whose matchless purity the jarring sects of Christendom, whose name is legion, have sunk

their differences of centuries in common veneration of a common principle...³

With so much to recommend it, it is not surprising that the book had been thoroughly studied and admired by Swami Vivekananda in his early years. In his very boyhood he had been enthralled by the monastic organization and discipline that lay behind it.⁴ When Sri Ramakrishna was about to pass away, and many of his disciples were trying to display their devotion in outlandish and bizarre ways, Swami Vivekananda, among other methods, would sober them up by quoting from the *Imitation*, summarizing it to the effect that, '... the life of anybody who truly loves the Lord will be moulded in his pattern. Therefore, whether we truly love the Master or not will be proved by this fact.'⁵ So great was his interest in this Christian classic, that we learn from Swami Sadananda, an eyewitness, that during his days at Baranagore monastery after the passing away of Sri Ramakrishna when he and his brother disciples were eking out a bare subsistence, they would beg for funds 'to buy and distribute some hundreds of copies of the *Bhagavad-Gītā* and the *Imitation*, the two favourite books of the Order at that time.'⁶ This remarkable fact indicates the degree of faith which Swami Vivekananda had in the power

1. Swami Saradananda, *Sri Ramakrishna, the Great Master* (Madras: Sri Ramakrishna Math, 1952), part 5, chapter 3: 'Narendra's First Visit to Dakshineswar', pp. 733-734.

2. His Eastern and Western Disciples, *The Life of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1981), vol. 1, ch. 4: 'Collegiate Days', p. 46.

3. *The Complete Works of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1971), vol. 8, pp. 159-161.

4. Sister Nivedita, *The Master As I Saw Him* (Calcutta: Udbodhan, 1953), chapter 21: 'Method of Training a Western Worker', p. 313.

5. *The Life of Swami Vivekananda*, vol. 1, chapter 10: 'Days of ecstasy at Dakshineswar', p. 157.

6. *The Master As I Saw Him*, Ch. 6: 'Order of Ramakrishna', p. 71.

of genuine spiritual experience to instruct, no matter what its national or cultural origin. Moreover, it shows his great strength in openly supporting a product of the Christian culture, at that time despised and hated by a large number of the subject Hindu people. He himself refers to this general attitude of the Hindus in a letter of August 7, 1889, to Pramadadas Mitra, an influential and close friend, 'I am mailing you, sir, a book named *Imitation of Christ* written by a Christian Sannyasin. It is a wonderful book. One is astonished to find that such renunciation, Vairagya and Dasya-Bhakti have existed even among the Christians.'⁷

From his correspondence with Pramadadas Mitra, it seems that Swami Vivekananda at that time of his life found in the pages of the *Imitation* not only a confirmation of Sri Ramakrishna's teachings on the truth of this, as of all religions, but also much personal solace. Writing to Pramadadas on July 4, 1889,⁸ he frankly admits to the struggles through which he had passed during the previous six or seven years: 'I have been vouchsafed the ideal Shastra; I have seen the ideal man; and yet fail myself to get on with anything to the end--this is my profound misery.' Then again, the sight of his family's suffering on account of their straitened circumstances and the lawsuit brought against them by their very own relatives would create the most terrible conflict in the young Swami's mind: '... my egotism sometimes develops into that form of a desire that rises to plunge me into action; in such moments, a fierce fight ensues in my mind, and so I wrote that the state of my mind was terrible.' The lawsuit having just ended, he was preparing to leave his family forever. He concludes the letter with a quote from the Gita and from the *Imitation*. From the Gita he quotes, 'Not he that lusteth after objects of desire, but

he alone obtaineth peace in whom desires lose themselves like river-water flowing into the ocean but leaving it unaffected and unmodified in spite of constant accession' (Gita, 2.70), adding, 'Bless me that my heart may wax strong with supreme strength divine, and that all forms of Māyā may drop off from me for aye.' Having thus asserted his yearning for complete renunciation and detachment in the Vedantic idiom, he adds from the *Imitation* (4.56.3): 'We have taken up the Cross, Thou hast laid it upon us and grant us the strength that we bear it unto death', thus expressing in the Bhakti idiom of Christianity the same longing in terms of self-forgetfulness and surrender. It is interesting that, in his extremity, he had apparently found a meaningful symbol in the Christian idea of the Cross, representing as it does, total self-denial and acceptance of the Divine Will; for it was precisely the struggle to conform himself to Sri Ramakrishna's behest to serve and teach the world that was engaging him so vehemently at the time. The same Christian symbol of his struggles is found in his letter to Alasinga from Massachusetts, U.S.A., on 20 August 1893⁹ where he says, 'Despair not! Remember the Lord says in the Gita, "To work you have the right, but not to the result". Gird up your loins, my boy. I am called by the Lord for this. I have been dragged through a whole life of crosses and tortures, I have seen the nearest and dearest die almost, of starvation; I have been ridiculed, distrusted, and have suffered for my sympathy for the very men who scoff and scorn.' The use of such terminology is interesting, and is possibly attributable to his intense study of Christian thought during the period preceding his arrival in America. The same attitude may be said to find expression in his later, intensely personal dictum, 'Worship the terrible', but during the period under discussion, he

7. *Complete Works*, vol. 6, (1968), p. 208.

8. *ibid*, vol. 6. p. 205.

9. *ibid*, vol. 5 (1970), p. 15.

apparently did find meaning in the classic Christian form. Could it have been that he wished to share with others, in distributing the *Imitation* and Gita publicly, some of the insights and even solace which he had himself found in their pages?

Continuing his public support of the book, Swami Vivekananda published Bengali translations of his selections from the *Imitation of Christ* in a Bengali monthly magazine, *Sāhitya Kalpadruma* (now defunct) in 1889. With these selections he published as footnotes passages from Hindu scriptures which he found paralleled the Christian texts, some explanatory notes of his own, and also a preface in which his motives for drawing the attention of the public to the work were set forth :

We happen to be the subjects of a Christian government now. Through its favour it has been our lot to meet Christians of so many sects, native as well as foreign. How startling is the divergence between their profession and practice! ... Look where we may, a true Christian nowhere do we see. The ugly impression left on our mind by the ultra-luxurious, insolent, despotic, barouche- and brougham-driving Christians of the Protestant sects will be completely removed if we but once read this great book with the attention it deserves.

Then, in criticism of Hindu narrowness towards other cultures, he adds :

To those of my countrymen who seek to belittle this book because it is the work of a Christian, I shall quote only one aphorism of *Vaisheshika Darshana* and say nothing more. The aphorism is this : '...the teachings of Siddha Purushas (perfected souls) have a probative force and this is technically known as Shabda Pramāna (verbal evidence). Rishi Jaimini, the commentator, says that such Apta Purushas (authorities) may be born among both the Aryans and the Mlechchhas'.³

It is apparent that, at that time, he was addressing himself to the need for interreligious understanding and acceptance in accordance with his understanding of Sri Ramakrishna's teachings.

The preface quoted above is extant in translation in the English edition of the *Complete Works of Swami Vivekananda*. The passages which he selected and translated into Bengali from the *Imitation* and the parallel passages from the Hindu scriptures, however, have not been published in the English edition of the *Complete Works*. Swami Gitananda of Belur Math has very kindly made this material available in English, and it is presented in the accompanying article, *Selections from the Imitation of Christ, with Parallel Passages from Hindu Scripture by Swami Vivekananda*. This material is of great interest because it demonstrates at an early stage of his development Swami Vivekananda's wonderful gift of synthesis. At that time, he was engaged in intense scriptural study, both on his own and with his brother disciples at Baranagore.¹⁰ Moreover, his 'whole library' when wandering as a sannyasin was a copy of the Gita and of the *Imitation*.¹¹ Doubtless his intense analysis and contemplation of these two key works had led to a synthesis in his own mind of the pure Christian ideals expressed in the *Imitation* and of his own Vedantic tradition, especially as represented by the Gita, which he was later to term 'the best authority on Vedanta.'¹² As he says in the preface to the *Imitation*, 'All wise men think alike. The reader, while reading this book, will hear the echo of the *Bhagavad-Gītā* over and over again.'³ Certainly, in his selection of Hindu scriptures paralleling the *Imitation* the Gita is most prominently represented. His other sources are Śaṅkarācārya, the *Mahābhārata*, *Kaṭha-Upaniṣad*, *Laws of Manu*, and the *Adhyāt-*

10. *The Master As I Saw Him*, Ch. 6, p. 67 et seq.

11. Sister Nivedita, *Notes of Some Wanderings with the Swami Vivekananda* (Calcutta: Udbodhan, 1957), ch. 7 : 'Life at Srinagar', p. 73.

12. *Complete Works*, vol. 7 (1969) : 'Inspired Talks' (July 18, 1895), p. 56.

ma Rāmāyaṇa. From these authoritative Hindu scriptures he has drawn passages whose close parallel with the selected passages from the *Imitation* is very striking, and which must have been convincing to any reader with a halfway open mind. As Hinduism is frequently represented as being at bottom a religion of ready acceptance of religious variety, one must assume that the capacity of his Hindu audience to accept the truth of Christianity would have been called forth merely by his drawing to their attention the genuine experience of the foreign devotee. To supply the texts from their own scriptures to substantiate his point was the truly objective and thoroughgoing method of a genuinely scientific mind, in tune with the modern spirit as well as the timeless realities of spiritual life.

The material on hand is rather meagre. It appeared in five issues of the journal, *Sāhitya Kalpadruma*, beginning with volume one, issue one; and, according to a note by the editor of the first edition of the *Bengali Complete Works*, is all that was published in the now defunct journal. According to the preface written by Swami Vivekananda to his presentation of the *Imitation of Christ*, it was intended to present 'the Bengali translation of the book *seriatim*,'¹³ but presumably this was not done, doubtless due to the rapidly evolving events of the Swami's life at that time. What is available shows texts dealing with the need for direct personal experience of religious truth rather than vain intellectual argumentation, and with the need for renunciation and reliance on Divine truth and grace—for that is the substance of spiritual life, is common to all religions, is what the *Imitation* concerns itself with, and is what Sri Ramakrishna and Swami Vivekananda were interested in bringing to the forefront in the modern age, when true spiritual principles have been enveloped in such a fog of intellectualism and materialism. That this was his main interest in this material is further

illustrated in *Practical Vedanta-I*, delivered in London in 1896.¹³ There, he uses the authority of Thomas a Kempis, the author of the *Imitation*, to underscore his thesis that, while intellect is necessary to check errors, the 'real help is feeling, love'. This emphasis on direct spiritual experience was reechoed in 1897 during his triumphal return to India. A visitor,

Knowing the Swami's regard for the *Imitation of Christ*, referred to the humility taught in that work, and observed that spiritual progress was impossible unless one thought of oneself as the lowest of the low. The Swami exclaimed, 'Why should we think ourselves low, and reproach ourselves? Where is darkness for us! We are verily the sons of light! We live and move and have our being in the Light that lighteth the whole universe!'¹⁴

It may be noted that there is only one 'theological' note of the Swami's own, and that is his comment on selection number 12, from the third chapter, where he equates the Christian 'Word' with the Vedantic concept of *Māyā*. In addition, in footnotes to selections 3, 5 and 11 he supplies for his Hindu readers respectively background information on a Biblical reference and exposition of the Christian doctrines of the Trinity and of the day of judgement.

Within a year of publishing this material, Swami Vivekananda went through a great crisis in his life culminating in his profound realizations about Sri Ramakrishna during his visit to Pavhari Baba in the spring of 1890. Thereafter, he became endued with a great spirit of self-confidence and a determination to thrash out once and for all what was his mission in life. Accordingly, he set out alone in July, 1890, to travel all over India. During the years of his solitary wanderings, he accumulated a great fund of experience and insight, not only into the needs of India, but also into himself and

13. *ibid*, vol. 2 (1971), p. 307.

14. *The Life of Swami Vivekananda*, vol. 2, ch. 34: 'Back to Bengal', pp. 230-231.

his purpose in life. Doubtless, too, he spent much time in pondering over the inner meaning of the various scriptures of the world, continuing the synthesis which had first found public expression in his article in the Bengali journal. His next recorded utterances in public were in Madras at the end of 1892 and the beginning of 1893. There, to a group of students, he apparently poured out his inner thoughts, glowing with the fire of direct realization. Although the notes are rather terse, one gets an impression much like that on reading his *Inspired Talks*, given two and a half years later in America. Topic after topic is taken and probed to its depths, producing flashes of profound insight which indicate the direction in which his mind was moving. Talking on Divine Love, he remarks, 'To obtain Bhakti, seek the company of holy men who have Bhakti; and read books like the Gita and *Imitation of Christ*; always think of the attributes of God.'¹⁵ The *Imitation* seems to have fallen by that time into the perspective largely of a guide on the path to Bhakti, yet he boldly affirms it and the tradition it represents, to that group of educated South Indians. It is as if he regarded the book as the very prototype of its kind.

Shortly after that, Swami Vivekananda left for America. His enthusiasm for the *Imitation* was noted by the wife of his friend professor Wright during the Swami's stay at their home in late August, 1893, just prior to the Parliament of Religions. It struck her that he 'cared for Thomas a Kempis more than for any other writer.'¹⁶ Moreover, he told the Wrights of his recent publication and preface to the book in Bengali. After the Swami's successes on the public platforms of America, however, he was subjected to the full fury of bigoted and degenerated

Christianity challenged on its home ground. Rising above the attacks, he preached the pure principles of the Eternal Religion, which apply to all genuine religious experience, as he had himself documented in his early publication. His published teachings in the West deal largely with these principles as exemplified in Vedanta (in which they had been so fully and rationally worked out), and little reference is made to the Christian classics themselves. The West, apparently, was to relearn those principles, buried for so long under rank materialism, through the medium of Vedanta, with its immediate correlation with Western scientific thought. To rediscover them in the Christian tradition and reapply them within that context was left, presumably, to those who were to 'assimilate the spirit of [other religions] and yet preserve [their] individuality and grow according to [their] own law of growth.'¹⁷ It is not surprising, therefore, that Swami Vivekananda told Sister Nivedita years later that all he could remember off-hand about the *Imitation* was one quote: 'Silence, all ye teachers! And silence, ye prophets! Speak Thou alone, O Lord, unto my soul!' (1.3.2) The need to know and remember the book in detail was long gone, and Sister Nivedita adds, '... while the book took its place by degrees amongst experiences remembered, the Gita grew everyday in fullness of power and beauty in the minds of these Hindu children of Ramakrishna.'⁶ Certainly, there is no further overt mention of the book in his recorded utterances, though throughout his works one many times comes across beautiful quotes apparently of Christian origin which may be echoes of this early study.

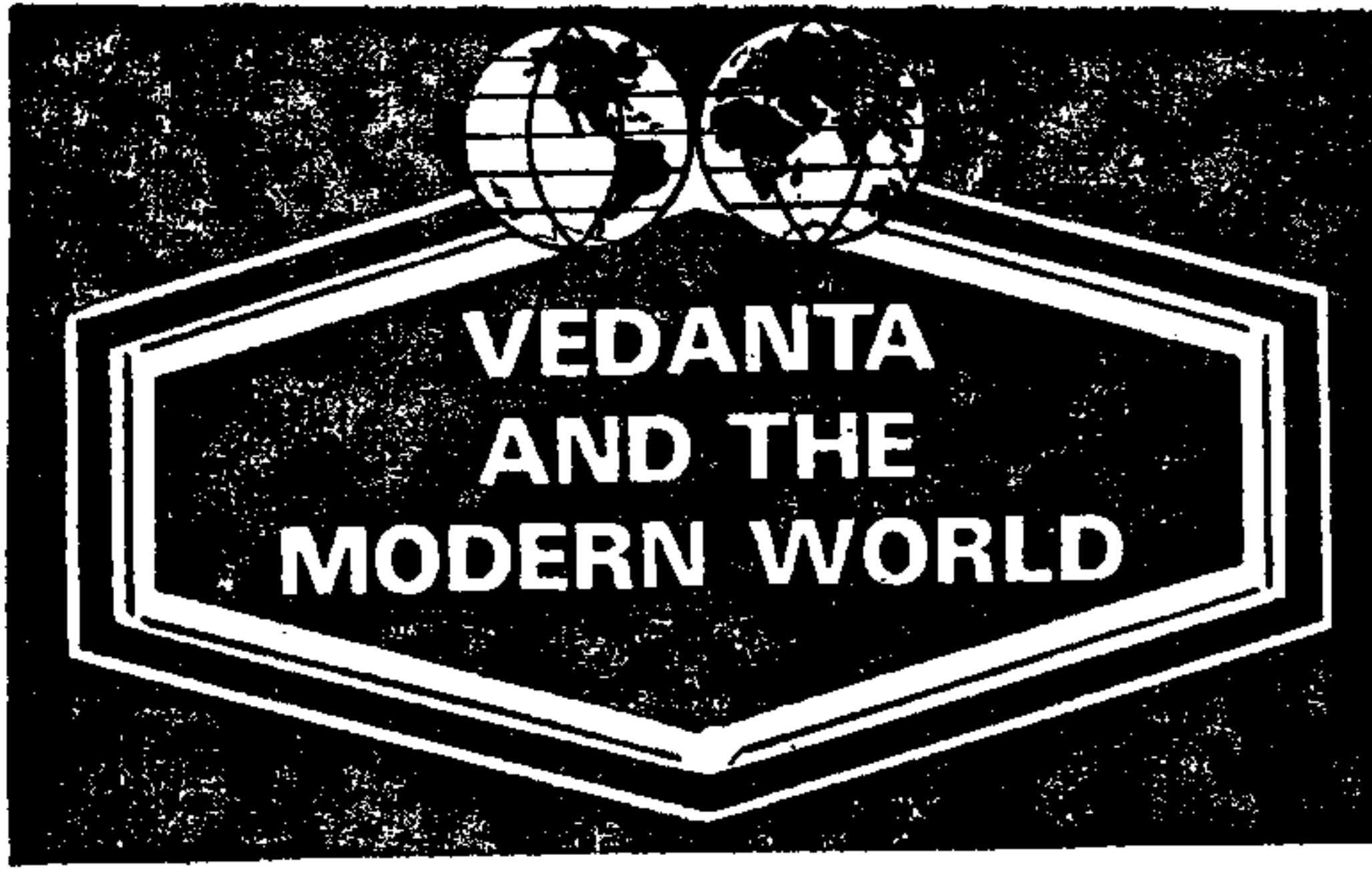
Swami Vivekananda's relationship with the *Imitation*, then, is a fascinating insight into some of the influences he was welding

(Continued on Page 335)

¹⁵. *Complete Works*, vol. 6: 'Notes Taken Down in Madras, 1892-1893', p. 123.

¹⁶. *The Life of Swami Vivekananda*, vol. 1, ch. 21: 'On the Way to, and Early Days in America', p. 408.

¹⁷. *Complete Works*, vol. 1 (1965): 'Address at the Final Session of the Parliament of Religion', p. 24.



THE SCIENCE OF CONSCIOUSNESS IN THE LIGHT OF VEDANTA AND YOGA

SWAMI RANGANATHANANDA

(Continued from the previous issue)

From creatureliness to freedom

Nature has given man alone, among all her species, the organic capacity, through his developed cerebral system, to detach consciousness from thralldom to the organic system and raise it to higher and higher levels; and this is the role of evolution at the human stage. By this, man experiences a sense of being related to the eternal order 'within' the universe, as he has all along felt physically related to the temporal order of its 'without'. This signifies the development of his knowledge of reason from the state of being the tail-end of his organic system to becoming the unfettered agent of life's advance to universality and spiritual fulfilment, with character excellence as its corollary.

The consciousness of the natural man is outgoing in disposition in search of organic satisfactions and organic survival. By using his nature-given capacities, he can cease to be that natural man a creature, and unfold his own higher nature, *parā prakṛti*, in the words of the *Gītā* verses quoted earlier, and achieve freedom, peace and fulfilment. Such an unfoldment is a march, steady or halting, from creatureliness to freedom and wretchedness to blessedness.

Says Grey Walter in his book quoted earlier :

For the mammals all, homeostasis was survival; for man, emancipation.... The experience of homeostasis, the perfect mechanical calm which it allows the brain, has been known for two or three thousand years under various appellations. It is the physiological aspect of all the perfectionist faiths—*nirvāṇa*, the abstraction of the *yogi*, the peace that passeth understanding, the derided 'happiness that lies within'; it is a state of grace in which disorder and disease are mechanical slips and errors.⁴³

The Ātman as Pure and non-dual Consciousness is presented by the *Bṛhadāraṇyaka-Upaniṣad* in the following utterance :

He is never seen, but is the Seer; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other seer but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the *antaryāmi* (Inner Ruler), your own immortal Self. Everything else but Him is mortal.⁴⁴

⁴³. *The Living Brain*, pp. 18-19.

⁴⁴. अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता; नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता, एष त आत्मान्तर्गम्यमृतः, अतोऽन्यदार्तम्;

Bṛhadāraṇyaka-Upaniṣad 3.7.23

The Ātman as the Immutable and Eternal Consciousness is presented by the Upaniṣads as the witness or *sākṣi* of the changing subjects and objects of the states of waking and dream and sleep.

The Upaniṣads arrive at the purity, immutability, and non-duality of the Ātman, and its character as the light of all lights—*jyotiṣām jyotiḥ*—through a penetrating inquiry into the universal phenomena of the three states of waking, dream, and dreamless sleep. Apart from the two large Upaniṣads namely, the *Bṛhadāraṇyaka* and the *Chāndogya*, in which this subject finds prominent treatment, there is one Upaniṣad in which it forms the exclusive theme. This is the *Māṇḍūkya*, the shortest of all the Upaniṣads with only 12 verses, whose brief but pregnant utterances have been clarified and amplified by two later sages and philosophers, namely, Gauḍapāda of the seventh century A.D., in his famous *Māṇḍūkya-Kārikā*, and Śaṅkarācārya of the eighth century A.D. in his commentary on the same. The nature of the Ātman as pure and non-dual Consciousness revealed by this investigation has been expounded to us in the luminous seventh verse of this *Māṇḍūkya-Upaniṣad* :

Not conscious of the internal (that is, the Atman is not [exclusively] the self in the dream state), nor conscious of the external (the Atman is not [exclusively] the self in the waking state), nor conscious of both (the self of reverie), not a mass of consciousness (deep sleep), not consciousness, nor unconsciousness, unseen (by the sense-organs), beyond the texture of all relativity, incomprehensible (by the sense-bound mind), without any distinguishing mark (therefore beyond logical inference), unthinkable, indescribable, of the essence of the Consciousness of the unity of the Self, the very cessation of the world of relativity, peaceful, blissful and non-dual—that is what is known as the *Turīya* or the Fourth (with respect to the three states). This is the Atman, and it has to be realized.⁴⁵

⁴⁵. नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञान-

Introducing this verse, Śaṅkarācārya comments : *Sarva śabda pravṛttinimitta śūnyatvāt tasya śabdānabhidheyatvam iti viśeṣa pratiśedhenaiva turīyam nirdidikṣati*—‘Since the Turīya or the Ātman, being beyond all operations of speech, cannot be brought under the purview of any utterance, the Upaniṣad desires to describe It by the negation of all attributes.’

Ātman-Brahman as the unified experience-field

This is the reality that reveals itself to the discerning mind as the unchanging *sākṣi* or witness of all the changing subjects and objects of the various states. Since it is not limited by any one particular state as the ego is, it is infinite. After the realization of this truth, one does not desire to protect or defend oneself, because of the realization of non-duality and the attainment of the state of fearlessness. All ideas of hatred, offence, self-protection, self-defence, and hiding, proceed from fear, from a feeling of inadequacy with respect to the environment. Realization of the Ātman means realization of one’s infinite dimension and of one’s spiritual unity with all ; its fruit is infinite love and infinite strength. The Vedānta presents the Ātman-Brahman as the unified Experience-Field and as inside all beings and outside all beings. He therefore is the all. As proclaimed in a famous hymn of the *Śrīmad Bhāgavatam* :

I take refuge in that Self-existent Being, in Whom is this Universe, from Whom is this universe, by Whom is this universe, Who Himself is this universe, and Who is beyond this (differentiated

घनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यम-
ग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्रैतं चतुर्थं मन्यन्ते स
आत्मा स विज्ञेयः ॥

nature) as also beyond that (undifferentiated nature).⁴⁶

If the whole universe is the product of a self-evolving cause, which Vedanta and modern physical science uphold, then that cause must be present in all its evolutionary products, which then can have no reality apart from it. This corollary follows whether that cause is viewed as an intelligent principle—Brahman or Ātman—as in Vedanta, or as a non-intelligent background material as in modern science. That one cause must account not only for all the objects of experience, but also for all the *subjects* of experience, and for all experience itself. The solar system being a product of the sun, the food that we eat, as much as the human metabolic energy which digests it, the coal we burn and the cloths we wear, are all but solar energy in different manifestations.

As remarked by Einstein, 'There is no place in this new kind of physics both for the field and matter, for the field is the only reality.'⁴⁷ Vedanta upholds also that all evolution presupposes involution. If consciousness appears as a datum in evolution from the cell onwards, it must be present in the primordial background material of the universe itself. 'What is the most evolved notion that man has of this universe?', asks Swami Vivekananda, and proceeds to answer (in his lecture on 'The Cosmos'):

It is intelligence, the adjustment of part to part. . . . At the beginning, that intelligence becomes involved, and in the end, that intelligence gets evolved. The sum total of the intelligence displayed in the universe must, therefore, be the involved universal intelligence unfolding itself. This universal intelligence is what we call God.

⁴⁶. यस्मिन्निदं यत्तश्चेदं येनेदं य इदं स्वयम् ।

योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ॥

Śrīmad Bhāgavatam 8.3.3.

⁴⁷. Quoted in M. Capek, *The Philosophical Impact of Contemporary Physics*, p. 319.

Call it by any name, it is absolutely certain that, in the beginning, there is that infinite cosmic intelligence. This Cosmic intelligence gets involved, and it manifests, evolves itself, until it becomes the perfect man, the 'Christ-man', the 'Buddha-man'. Then it goes back to its source. That is why all the scriptures say, 'In Him we live and move and have our being'. That is why all the scriptures preach that we come from God and go back to God. Do not be frightened by the theological terms; if terms frighten you, you are not fit to be philosophers. This cosmic intelligence is what the theologians call God.⁴⁸

Clarifying his use of the word 'God' he continues :

I have been asked many times, 'Why do you use that old word "God"?' Because it is the best word for our purpose; you cannot find a better word than that, because all the hopes, aspirations, and happiness of humanity have been centred in that word. It is impossible now to change that word. Words like these were first coined by great saints who realized their import and understood their meaning. But as they become current in society, ignorant people take these words, and the result is that they lose their spirit and glory. . . .

Use the old word, only use it in the true spirit, cleanse it of superstition, and realize fully what this great ancient word means. If you understand the power of the laws of association, you will know that these words are associated with innumerable majestic and powerful ideas; they have been used and worshipped by millions of human souls, and associated by them with all that is highest and best, all that is rational, all that is lovable, and all that is great and grand in human nature. And they come as suggestions of these associations and cannot be given up. If I tried to express all these by only telling you that God created the universe, it would have conveyed no meaning to you. Yet, after all this struggle, we have come back to Him, the ancient and supreme One.⁴⁹

Brahman-Ātman is the unity of all experience. It is the Unified Experience-Field. Differences between the objects, between the object and the subject, and

⁴⁸. *Complete Works* (1976), vol. 2, pp. 209-210.

⁴⁹ *ibid*, p. 210.

between the subjects themselves, which commonsense reveals, and which provide the starting point, and act as the challenge, to knowledge, are overcome in the unity of Brahman-Ātman, the non-dual Pure Consciousness, say the Upaniṣads. 'Knowledge leads to unity and ignorance to diversity', says Sri Ramakrishna. All progress of knowledge in science and religion confirms that diversity is on the surface, but deep down is unity. And unity, unlike uniformity, does not eliminate diversity. Knowledge only reveals, but does not add to or take away from, reality. Vedanta therefore proclaims the message of unity in diversity.

Through the positive sciences, we seek for unity in diversity of the world of outer nature, the world of the not-self. This search may be conducted at the purely intellectual level. But when we carry that search into the world of inner nature, the world of the self, the world of consciousness, such an intellectual approach becomes inadequate and misleading. For here we are in the most intimate field of experience, *where all true knowing ever seeks to find its consummation in being*, and where mere intellectual knowledge leaves us far, far away from our true self. Such self-realization, as it penetrates deeper spiritually, steadily breaks down the barrier between man and nature and man and man.

Pure consciousness as the light of all lights

The *Kāṭha-Upaniṣad* presents the Ātman, the ultimate Reality, as also the intimate Reality, and exhorts man to find his peace in this Truth.

The one (supreme) Controller of all, the inner Self of all beings, who makes His one form manifold—those *dhīras* (wise men) who realize Him as existing in their own self, to them belongs eternal happiness and to none else.

The Eternal among the non-eternals, the Intelligence among the intelligent, who, though one, fulfils the desires of the many—those *dhīras* who

perceive Him as existing within their own self, to them belongs eternal peace and to none else.⁵⁰

Speaking on the 'Ātman' in America, Swami Vivekananda said: 'No books, no scriptures, no science can ever imagine the glory of the Self that appears as man, the most glorious God that ever existed, exists, or ever will exist.'⁵¹

Again, speaking on 'The Real and the Apparent Man', the Swami says: 'In worshipping God, we have been always worshipping our own hidden Self.'⁵²

Describing the Ātman as the light of all lights, the light of Pure Consciousness, the *Kāṭha-Upaniṣad* says :

There (in that Ātman, in that infinite and non-dual Pure Consciousness), the sun does not illumine, nor the moon and the stars; nor do these lightnings illumine (there); and much less this (domestic) fire. When That shines, everything shines after That. By Its light, all this (manifested universe) is lighted.⁵³

The Ātman-Brahman of Vedanta: its immense sweep

Giving a scientific definition of the comprehensive nature of Brahman, or God, or Pure Consciousness, as understood in Vedanta, Śaṅkarācārya, says in his commentary on the *Taittirīya-Upaniṣad* (3.1): 'Brahman is defined as that Reality from

50. एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा
यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं
नेतरेषाम् ॥
नित्योऽनित्यानां चेतनश्चेतनानामेको बहुलां यो
विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिं
शाश्वती नेतरेषाम् ॥

Kāṭha-Upaniṣad 5.12-13.

⁵¹ *Complete Works*, vol. 2, p. 250.

⁵² *ibid*, 279.

⁵³ न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

which beings do not get separated during the time of their origin, maintenance, or dissolution.'

It is necessary for us to grasp the immense sweep of the Reality conveyed by the Ātman-Brahman of the Upaniṣads. It is far different from the extra-cosmic God of all the monotheistic religions. We get a glimpse of its sweep and range from a passage in Vivekananda's first of two lectures on the *Kāṭha-Upaniṣad* under the title 'Realization', delivered in London in 1896. Though a bit long, it merits reproduction in this context : Such a solution of the universal problem as we can get from the outside labours under this difficulty that, in the first place, the universe we see is our own particular universe, our own view of the Reality. That Reality we cannot see through the senses ; we cannot comprehend It. We only know the universe from the point of view of beings with five senses. Suppose we obtain another sense, the whole universe must change for us. Suppose we had a magnetic sense, it is quite possible that we might then find millions and millions of forces in existence which we do not now know, and for which we have no present sense or feeling. Our senses are limited, very limited indeed ; and within these limitations exists what we call our universe ; and our God is the solution of that universe ; but that cannot be the solution of the whole problem. But man cannot stop there. He is a thinking being and wants to find a solution which will comprehensively explain all the universes. He wants to see a world which is at once the world of men, and of gods, and of all possible beings, and to find a solution, which will explain all phenomena. We see, we must find the universe which includes all universes. We must find something which, by itself, must be the material running through all these various planes of existence, whether we apprehend it through the senses or not. If we could possibly find something which we could know as the common property of the lower as well as the higher worlds, then our problem would be solved. Even if by the sheer force of logic alone we could understand that there must be one basis of all existence, then our problem might approach to some sort of solution. But this

तमेव भान्तमनुभाति सर्वं

तस्य भासा सर्वमिदं विभाति ॥

Kāṭha-Upaniṣad 5.15.

solution certainly cannot be obtained only through the world we see and know, because it is only a partial view of the whole.

Our only hope then lies in penetrating deeper. The early thinkers discovered that the farther away they were from the centre, the more marked were the variations and differentiations, and that the nearer they approached the centre, the nearer they were to unity. . . . We, first, therefore, want to find somewhere a centre from which, as it were, all the other planes of existence start, and, standing there, we should try to find a solution. This is the proposition. And where is that centre? It is within us. The ancient sages penetrated deeper and deeper until they found that in the innermost core of the human soul is the centre of the whole universe. All the planes gravitate towards that one point. That is the common ground, and standing there alone can we find a common solution.⁵⁴

Dharma and amṛta : two levels of spiritual awakening

Vedanta and yoga describe evolution at the human stage as this inner penetration to discover the infinite behind the finite, and the immortal behind the mortal. The technique of this inner penetration is meditation, backed by a steady base of moral strength, which is achieved in the course of man's outer journey, in space and time, in the context of human interactions in society. This is what India calls *dharma*, social ethics giving man a measure of discipline of his inner life, and the trans-social level of spiritual awakening is known as *amṛta*. The raising of consciousness to higher spiritual levels thus begins even when man is in search of organic satisfactions. The raising is done by what the *Kāṭha-Upaniṣad* refers to, in the opening verses of its second chapter, as rising from *preyaś* to *śreyas*, where self-interest becomes enlightened by a socially oriented will. It is this moral strength achieved at the stage of *dharma* that enables man to raise his consciousness to higher and higher levels through inner disciplines like meditation—

⁵⁴. *Complete Works*, vol. 2, p. 156.

levels collectively categorized as *amṛta*—that which leads to the experience of one's immortal dimension. The *kuṇḍalinī* awakening techniques of yoga are also means for raising consciousness to higher levels. In the words of Sri Ramakrishna: when the *kuṇḍalinī* energy functions at the three lowest centres, namely, *mūlādhāra*, *svādhiṣṭhāna* and *maṇipūra*—the *liṅga*, *guhya* and *nābhi* centres man's consciousness remains at the level of organic satisfactions. Only when the *kuṇḍalinī* rises to the fourth centre, *anāhata*, that spiritual awakening begins, and consciousness rises to the ethical, moral, and spiritual levels. That first spiritual awakening progresses to higher and highest levels at the fifth, *viśuddha*, sixth, *ājñā* and seventh, *sahasrāra* centres. The *Kaṭha-Upaniṣad* introduces this rising of consciousness to the *amṛta* level, above the *dharma* level, as *yoga*.

His form is not within the field of sight; none can see Him with the eye, He is revealed in the (cavity of) heart by the *manas* that is fully under the control of *buddhi*. Those who realize this become immortal.

When the five sense-organs of knowledge remain steady along with the *manas*, and even the *buddhi* does not flicker—that is the supreme state, say (the sages).

They (the sages) consider that as *yoga*—the steady control of the sense-organs; the yogi must then be vigilant; for *yoga* can be acquired and lost.⁵⁵

We get a beautiful description of the state of meditation, where the infinite pure Con-

55. न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति
कश्चनैनम् ।
हृदा मनीषा मनसाऽभिवृप्तो य एतद्विदुरमृतास्ते
भवन्ति ॥

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥
तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥

Kaṭha-Upaniṣad 6.9-11.

sciousness shines in all His glory, from six verses of remarkable clarity and penetration in the *Gītā* :

When the completely disciplined mind rests in the Atman alone, free from longing after all desires, then is one called steadfast in yoga.

As a lamp sheltered from wind does not flicker, even so is the simile used for a yogi of disciplined mind practising concentration in the Atman.

When the mind, fully restrained by the practice of yoga, attains quietude, and when seeing the self by the Self, one is satisfied in the Self.

When he realizes that infinite bliss which is grasped by the (pure) *buddhi*, and which is beyond (the reach of) the sense-organs, and established wherein he never wavers from the truth (of the Self).

And having obtained which, (he) regards no other gain superior to that, and wherein established, he is not shaken even by very heavy sorrow.

Let that be known as the state called *yoga*—a state of disunion from (all) union with sorrow. This *yoga* should be practised with determination, undisturbed by depression of heart.⁵⁶

Vedanta and yoga present the realization of the infinite pure Consciousness as every man's very *birthright*, that its attainment raises a man above all terrestrial and celestial beings, that it is to be had in this very world, in this very life, not in a post-mortem heaven, and that many have attained this higher spiritual realization.

Conclusion: testaments of spiritual realization

In the *Gītā* the indwelling God, in His incarnation as Kṛṣṇa, proclaims this truth :

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me (and) purified by the fire of the asceticism of knowledge, many have attained to My Being.⁵⁷

56. *Bhagavad-Gītā* 6.18-23.

57. वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥

ibid, 4.10.

The same is affirmed by Gauḍapāda in his *Māṇḍūkya-kārikā* in almost identical language :

Verily, this *nirvikalpa* (unconditioned *samādhi*) state, in which relative existence is ended and which is non-dual, *has been* realized by the wise, who are free from attachment, fear and anger,

and who have gone beyond the (letter) of the Vedas (scriptures, through experiment and experience).⁵⁸

(Concluded)

58. वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः ।

निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥

Mandukya-Karika 2.35.

INDIAN THOUGHT AND THE WEST

PROF. S. S. RAGHAVACHAR

I wish to view the history of Western thought from the Indian standpoint and indicate the movements of thought and the individual philosophers who exercise fascination over the Indian mind on grounds of affinity of thought and identity of interest. It will be a surpassing pleasure to mark the master-spirits of the West who exhibit indubitable evidences of kinship in temperament and doctrine to Indian thought in general or to particular schools.

Ancient period

Plato greets the Indian mind at the very threshold of Western thought with an astounding degree of Vedanta. For him the world of sense-experience is a shadowy affair and his eternal world of Ideas hierarchically culminating in the 'Idea of the Good' approximates to the Upaniṣadic thought. The highest reality is *Sat* meaning both the highest being and the highest perfection, and the temporal sensory world of *nāma-rūpa* is a distorted presentation to the Upaniṣads. Both are grand visions and their affinity is unmistakable. That Plato leaves his concept of the Good somewhat obscure is understandable and even the Upaniṣads recognize the unspeakable transcendence of Brahman.

The Indian student rejoices in the platonic doctrine of the transmigration of soul and

the tripartite psychology of the human personality. The moral ordering of the soul and the ethical class-system of society pictured in the Republic reinforce the faith in the conceptions of the *sthitaprajña* and *svadharma* advocated in the Gita. Plato is the most Indian of European philosophers.

Aristotle is considerably less so. His classification of categories has immense interest in comparison to the list in the Vaiśeṣika system. His analysis of causation recalls the Nyāya-Vaiśeṣika wisdom on the problem. His account of reasoning is very close to the Nyāya theory of inference with a difference that puts the Nyāya position in a more favourable light. The Nyāya inference is happily inclusive of induction, and the Baconian denunciation of syllogism would have been pointless against Nyāya.

Aristotle's Poetics deals with the depiction of the tragic emotion in drama, and the Indian theory of Rasa, particularly the treatment of *karuṇa*, hits off the right solution, in an identical manner. Aristotle did not have a theory of the three Guṇas at his disposal and the Indian aestheticians put the theory to effective use. To transmute a *bhāva* into a *sāttvic* mould is to turn it into Rasa and that transmutation effects the catharsis that Aristotle endeavoured to discern in tragedy.

Plotinus is the last great figure in Greek thought. His mysticism, his adoration of the 'One', his account of the descent of the 'One' into manifold earthly existence and of the heroic spiritual return of the many to the 'One' in ascetic contemplativeness, are literal anticipations of Advaita Mysticism. It is singularly striking that the father of European Mysticism should be so akin to later Vedanta. No wonder Indian students of Western philosophy study and accept Plotinus with understanding and pleasant surprise.

Medieval period

The task of reconciling revelation and reason was the major labour for the Medieval Theologian of the West. The masterly handling of the problem by St. Thomas Aquinas excites the admiration of the Indian, who too faces the problem in the Mīmāṃsā and Vedanta, and the high valuation on the part of St. Thomas Aquinas of scripture that is bereft of rational corroboration cheers the Vedantin to whom genuine *śruti* must be *aprāpta*.

The proofs for the existence of God formulated by St. Thomas Aquinas are of great interest to Nyāya philosophers, for they too labour in that direction. They economize the proofs and on the whole are content with the cosmological and teleological proofs. The proof based on gradation of value is strangely reminiscent of a similar one in Patañjali's *Yoga-Sūtra*.

The saintly and mystical tradition of Christianity affects the Indian mind deeply. The German mystic, Meister Eckhart is particularly close to Advaita Vedanta and has called forth special study. The *Imitation of Christ* is a masterpiece of Christian Bhakti, and it was a favourite of Swami Vivekananda and Mahatma Gandhi. *The Practice of the Presence of God* by Brother Lawrence is significant as it confirms the Bhakti of the Gita. The brother boldly

declares that he found God nearer to him when he was outwardly employed in devout work than when he was practising mere inward devotion. No wonder the brief treatise has called forth admiration out of proportion to its slender volume. In general, the Indian mind moves in a very congenial and spiritually strengthening atmosphere when it occupies itself with the greater mystics of Christianity.

Early modern period

The very beginning of modern Western Philosophy startles us with its Vedantic dictum of *cogito, ergo sum*. Śaṅkara repeatedly argues that the self or Ātman cannot be negated, because even the negation is an exercise of the Ātman's consciousness. The indubitable certainty on which Descartes seeks to build up his metaphysics is a cardinal affirmation of Vedanta. The Indian accords his approval to the initial proposition of Cartesianism. He is out of sympathy with the recent attacks on Cartesianism by writers such as Gilbert Ryle. It looks as if the contemporary Western thought would relinquish the great European philosophers, and the Indian philosophical outlook, undaunted by that metaphysical harakiri, would continue to cherish and propagate their teachings. Even as the renaissance gathered its Aristotle and Plato from the Arab writers, a future Renaissance of Western philosophy will have perhaps to recover its Platos and Spinozas from Indian philosophy.

Spinoza exercises a double attraction. His idea of God as the single infinite substance with mind and matter as two of his attributes has verbal affinities with *Viśiṣṭādvaita*. His conception of the human ideal of life as 'Intellectual love of God' corresponds to Rāmānuja's *bhakti-rupāpannam jñānam*. But in his fundamental thinking Spinoza is an Advaitin. For him all 'determination is negation' and this is precisely the logical

principle underlying the Advaitic exaltation of the *nirguṇa* and *nirviśeṣa* conception of Brahman. The phenomenal character of the individual as something that is set up by 'Imagination' and as dissolving under the glare of philosophical reason offers a mighty reinforcement to the Advaitic point of view. The Advaitin would only wish that Spinoza had not attributed even materiality or 'Extension' to God and had justly banished it into the realm of *māyā*. If Spinoza, the Indian thinker would feel, were trimmed a little in his secondary principles, he would be a pure and unambiguous Advaitin. The ethical thought of Spinoza seeking human freedom and perfection in the knowledge of God is a magnificent corroboration of the Vedantic concept of *mokṣa*. The charm of the saintly life of Spinoza and his 'God-intoxication' are factors that endear him deeply to the Indian mind.

Leibnitz is the father of all panpsychism in Western thought as he described matter as only mind in a low grade of development. The *Śākta* School of Advaita sees in matter only *Cit-Śakti* concealed, and Śaṅkara alludes to the view that regards material existence as *supta-caitanya*. This way of liquidating matter solves many a metaphysical problems. Leibnitz dismissed the expedient of looking upon plurality as merely phenomenal and sought to trace it to its noumenal roots. The 'Identity of Indiscernibles' brings out the principle of the irreplaceable and indissoluble uniqueness of the Monads. In this Leibnitz approaches close to the Dvaita affirmation of *bheda* as a fundamental verity. In his theory of knowledge Leibnitz propounds the two fundamental laws, the law of identity and the law of sufficient reason. He believes that these two laws govern the entire realm of human knowledge. We see an unexpected correspondence to this position in the epistemology of Dharma-kīrti who formulated just these two principles as governing all reasoning, *tadutpatti* and *tatsvabhāva*.

In the Empiricist tradition of European philosophy, there are many traits and tenets that interest the Indian student deeply. Locke's difficulty about 'substance' as apart from 'qualities' reminds us of the Buddhist denial of *pudgala-vāda*. His empirical standpoint looks plausible, even though recent empiricism or positivism may appear a grotesque reductio-ad-absurdum. Berkeley's arguments against the reality of matter strike a fundamental note, and his position is surprisingly close to the *vijñāna-vāda* of Buddhism. His later and feebler theological superstructure finds no parallel in *vijñāna-vāda*. All that is best in Berkeley is his initial idealism, and that idealism is there in all its unflinching rigour in Buddhist idealism.

Hume, a solitary soldier in the Western world, who destroys more than he accomplishes, comes to the Indian philosopher with great claims to kinship. His analysis of the self lands him squarely in the schools of early Buddhism. His critique of causation takes him very near Nāgārjuna and Gauḍapāda. The metaphysical result of the critique is different in the two traditions. It signifies for Hume that there is no necessitating continuity in the so-called causal process, while for Nāgārjuna and Gauḍapāda it signifies the unreality of the temporal process, thereby rendering the monism of the Absolute, Śūnya or Brahman, absolute and unqualified.

Kant is undoubtedly the central figure in modern European philosophy. Even his adversaries pay him the compliment of coming back to him again and again for refutation. Kant to the Indian mind appears particularly congenial. His relegation of the world of empirical thought with its space and time and all the categories of understanding to the realm of phenomena and his admission of ultimate reality as unknowable makes him a great ally of Advaita Vedanta. No wonder that Deussen who drank deeply at the Kantian fountain became the best

and the most ardent interpreter of Vedanta to the modern world.

Kant's categorical imperative bears resemblance to the Prabhākara conception of *dharma* and to the more fundamental ethics of the Gita. The Gita does not remain in the closed compartment of ethics but fits its ethical doctrine within a wider scheme of God-realization. But its radical anti-hedonism and valuation of duty for the sake of duty do prominently bring out the affinities to Kantian ethics. The Kantian ethics is not abandoned but is integrally assimilated to a fuller and profounder religious consciousness. Kant, it would appear, was groping towards the religious spirit but never fully entered into it. The rapture and illumination that permeate the Gita were not his. Hegel hailed Kantian aesthetics as the first 'sensible world' in the field. It is a delight to the Indian philosopher to watch Kant labouring at the foundations of aesthetics. The resultant characterization of aesthetic experience in his masterly strokes confirm and strengthen the doctrines of Indian aesthetics. That the experience of beauty or sublimity is a unique experience, not bound by hedonistic, utilitarian, moralistic and intellectualistic conditions but constitutes an 'intrinsic joy in which the phenomena and noumena somehow meet, is a glorious truth for the Indian mind. Sense is transfigured into a revelation in aesthetic experience. One has only to note the epithets that Indian aestheticians use in this connection, such as *alaukika*, *svayam prajoyana*, *sādhāraṇīkṛta*, *pāraṇīrvṛti*, *tanmaya*, *vyañjanā*, *brahmāsvāda-sahodara* to appreciate fully how identical is the Kantian analysis. This part of Kantian philosophy is fittingly called the 'crowning phase of the critical philosophy'. This was the heritage that Kant bequeathed to Goethe, Schelling, Schiller and Coleridge to embellish and substantiate. Nourished by Bharata, Ānandavardhana and Abhinava Gupta, the Indian aesthetician follows the aesthetic

speculation of the West with easy comprehension and keen interest. He recognizes the echoes and enjoys the pleasure of reassurance.

It may be remarked in passing that Lokamanya Tilak recognized Kant and T. H. Green as the closest approximations to the philosophy of the Gita.

It looks as if Hegel came to India in his Anglo-Saxon garb and won immediate acceptance. Swami Vivekananda was averse to Hegel, but Sir S. Radhakrishnan educated in Bradley and Bosanquet viewed reality through Hegelian spectacles. This synchronized with the zenith of Hegelianism in British thought.

In these days of anti-Hegelianism a somewhat cooler appraisal of the focal points of interest in Hegelian thought to the Indian student may be enumerated. Hegel represents a spirit-centred Monism, *Ātmādvaita*, and thus gets lodgment in the citadel of Vedanta. But his doctrine of the concrete universal, signifying the fusion of the Absolute and its appearances places him in the ambiguous zone of *Bhedābheda*. His dialectic as such is not taken in any meticulous piety but the moral of it, as the finite calling for dialectical evolution to the absolute ideal in an inevitable process of logic, is a welcome ratification of Vedantic absolutism. His conservative ethics is somewhat analogous to the conventional version of *svadharma*. His philosophy of history is too facile and repulsive. But its opening definition of the goal of history as the development of freedom is too exalting to be ignored. His philosophy of religion, derogatory of non-Christian religions, is rarely studied. His aesthetics worthily distilled in Bosanquet's exposition is admired. Hegel in himself is admired in parts but is studied in detail and with zeal in his Bradleyan reincarnation.

Bradley's polemical annihilation of what he stigmatizes as appearances, powerfully recalls Nāgārjuna, Śrīharṣa and Citsukha.

His characterization of the Absolute as a coherent and comprehensive whole constituted of sentience, (a strange fusion of Spinoza and Berkley, as it were) neatly hits off the *Tat tvam asi* formula, combining infinity with immediacy. The merger or absorption of the individual self in the Absolute spirit is pure Advaita. The denunciation of personality and the God of religion, re-enacts the old battle between *saguna* and *nirguna* conceptions of Brahman.

The admission of the radical inadequacy of thought to characterize the Absolute rightly, and the positing of a higher immediacy of experience which is more than thought but inclusive of thought, feeling and will in a state of transmutation, are a welcome confirmation of Vedantic intuition. With so high a proportion of Advaita, that Bradley should have admitted the reality of appearances in the Absolute and accorded to them an 'adjectival' status therein, is an unexpected accommodation to the trenchant ambiguity of Hegelianism. To the honest Advaitin, this appears a descent rather than otherwise. But to the general student of Vedanta this philosophy constitutes a fine variety of *Bhedābheda* of which the illustrious Indian exponents are Bhartṛprapañca, Bhāskara and Yādavaprakāśa. Even the Tantra, Sri Aurobindo and Radhakrishnan represent this *māyā-vāda* in moderation. Great are the arguments of Bradley and they are absorbingly interesting to the Indian mind.

Later modern period

Passing on to later Western thought, we notice an increase of points of importance. Lotze's defence of the ultimacy of the category of personality, Pringle-Pattison's battle on behalf of the irreducible reality of the individual self, and G.F. Stout's vindication of thought are of paramount interest to the personalistic and theistic Vedantins of the

systems of Rāmānuja and Madhva. The works of Brightman and even Whitehead are taken advantage of in the effort to counter Absolutism, which, in the changed times, seems to have lost the power to crush but only administers irritation. Schopenhauer rehabilitated the ethics of Buddhism and Vedanta on the basis of a voluntaristic Idealism. His artistically worked out system supports the pessimistic and ascetic currents in Indian thought. Its appeal is enhanced by his open admiration of the consoling and elevating power of the Upaniṣads and by the great services of his pupil, Deussen, to the cause of the Upaniṣads and Śaṅkara.

Coming down to later times, we encounter bewildering complexity in Western thought. Neitzche seems to have broadened the ideas behind the two contrasted types of Indian dance, *lāsya* and *tāṇḍava*, and propounded his theory of the Appollonian and Dionysian elements in culture. His idea of 'eternal recurrence' is itself a recurrence of the old Indian idea of *kalpas*. His theory of superman is sublimated in the hands of Sri Aurobindo. His glorification of power seems to find a spiritualized restatement in Swami Vivekananda's praise of strength.

Realism in many forms asserted itself in the course of the present century both in America and England. The first conspicuous blow was delivered by G.E. Moore in 1903 in his *Refutation of Idealism*. Though it was a direct attack on Berkeleyan Idealism, its inclusion of a criticism of 'Internal Relations' did furnish a challenge to Absolute Idealism also. It is interesting to note that many of the arguments of Moore against subjective idealism correspond to Nyāya-Vaiśeṣika and Dvaita refutations of subjectivism. What is of greater interest is that it contains arguments precisely the same as those of Śaṅkara against Vijñāna-vāda in his *Sūtra-Bhāṣya*. The critical movement was elaborated further by a host of realistic writers, notably, S. Alexander, Bertrand

Russell in England and Perry and Holt in America. This entire idealism-versus-realism dialectics is of great interest to the Indian student. Even the idealists developed, in consequence, a realistic version of idealism. Bosanquet almost hailed Moore as a liberator from the sickly extremes of idealism. Whitehead imported to the context his outstanding equipment in physics and mathematics, and the claims of idealism in epistemology, in particular, received a serious setback.

American realism broke up into two camps, New and Critical, and thereby entered a new age in realism. The issue that brought about this spirit is the one that broke up the early Buddhist epistemology into the Vaibhāṣika and Sautrāntika Schools. The Vaibhāṣikas, like the New Realists, posited direct perception of physical objects entailing endless difficulty in dealing with the problem of error. The Critical Realists like the Sautrāntikas, uphold the distinction between the sensed object and the actual physical object and thereby solved the problems of relativity of perception and error. But the need for a right construction of the relation between the perceptual object and the physical object is a fountain of endless problems and no wonder G.E. Moore himself acknowledges his perplexity. It is this question that led to Berkeley in the past. Realism started with a confident concentration on perception for vindicating its stand, and it appears that it may finally break down on the problem of perception. The entire story of recent realism is full of moral for the Indian philosopher. Bertrand Russell's contribution to the philosophy of mathematics is immense but it hardly enters into the proper field of philosophy. In that field he succumbs to the conventional reductionism of Hume with occasional flashes of more upto-date insights. Polemics against what he describes as the subject-predicate logic of the past is something with which the Nyāya-Vaiśeṣika and Viśiṣṭādvaita

philosophies have to reckon. Whitehead, on the other hand, offers a difficult metaphysical system, incorporating his interpretation of recent physics and the fundamental insights of Plato and tending towards what may be described as an Organic and Creative Theism.

The philosophy of Bergson is akin to the dominant Indian outlook in so far as it repudiates materialism and the supremacy of the mere intellect. His concepts of life and intuition require a little modification to be put into Vedantic use. His exaltation of time and his specific interpretation of the nature of real time have become parts of current wisdom. The spiritual unfoldment of Bergsonianism in his account of static and dynamic morality and that of institutional and mystical religion are of profound import to the Philosophy of Religion. His magnificent description of mystical religion and his activistic interpretation of it bring his final standpoint very close to the activistic Bhakti of the Gita. Somehow the philosophical discoveries of Bergson are gifted with stamina for self-preservation in spite of his being a lone fighter of his cause. Bergson is one of the philosophers who have come to stay, as it were. The three philosophers of evolution, Alexander, Lyod Morgan and General Smuts, pave the way, as it were, for the advent of Sri Aurobindo. For a full advocacy of Aurobindo, an intimate study and evaluation of these evolutionary philosophers is called for and Aurobindoites like Dr. Jaideva Singh have fully mastered the philosophical situation. Evolutionism in an anti-naturalistic direction is the Indian gift to world-thought.

There is an abiding pragmatic element in Indian philosophy. Something like an idealistic pragmatism is there in the Upaniṣads and the Gita. The early Buddhistic definition of reality from which is derived the kinetic view of existence is definitely pragmatic. The Nyāya-Vaiśeṣika criterion of truth is pragmatic correspondence. The

Prābhākara school of Pūrva-mīmāṃsā and the Vedānta of Rāmānuja frankly utilize the pragmatic criterion of truth. In this background it is not difficult for the Indian mind to appreciate the pragmatism of William James. It is also particularly drawn to that philosopher by his glowing delineation of religious experience in his bewitching Gifford Lectures. But it may shrink from the naturalistic version of Dewey. It may also dissociate itself from the extremes of pluralism, empiricism and temporalism in current pragmatism. It is of interest to the Indian philosopher to disentangle these seemingly extraneous elements from pragmatism and to relinquish the coarse subordination of truth to utility as found in the vulgar presentations of pragmatism. Prof. Hiriyanna sharply distinguishes the pragmatism of Rāmānuja from popular pragmatism. He says, 'Rāmānuja, unlike the pragmatist, is interested in truth for its own sake and values knowledge more for the light it brings than for the fruits it bears.'¹ Pragmatism needs examination for the Indian philosopher for separating its wholesome core from the unhealthy encrustations.

Recent period

Recent philosophy in the West abounds in Existentialism and Logical positivism. The founder of Existentialism, Kirkegaard, has Indian temperament. He rightly prefers live existence to dead speculative essentialism. In the interpretation of the hierarchy of life-values his chart of prōgress from the aesthetic to the ethical and from the ethical to the religious bears affinity to the Indian modes of thought. Something analogous to this plan is adumbrated in Prof. Hiriyanna's lectures on the 'Quest after perfection'. But later Existentialists defy clear analysis and classification for easy

assimilation and quick assessment to take place. But the general gospel of commitment, subjectivity and the diagnosis of the human situation as one of anguish have a Buddhist flavour. Existentialism is naturalistic, absolutistic and theistic by turns in the hands of its diverse votaries. The one common point seems to be the emphasis on life rather than on thought, and that goes well with the orientation of Indian philosophy. A deeper probing into the foundations is certainly a desideratum. Hence a need for a fuller understanding of the movement. The Logical Positivist movement, which seeks to eliminate metaphysics and religion, is at the farthest remove from Indian thought. Its insistence on sense experience is good, and no school of Indian philosophy did away altogether with the evidence of that source of knowledge. But to repudiate speculative philosophy entirely and to reject revelation and mystic experience is to surrender a larger truth for the sake of the minimum of its kind. Indian philosophy knows of the Cārvāka system of philosophy, and has dismissed it all through its development. Its principle of rejection is that in the very process of the establishment of the veracity of sensory experience, when that is called in question, non-sensory modes of procedure are to be employed. Verification without the adoption of ratiocination in the process is, to say the least, an impossibility. Admirers of Indian philosophy should face the situation in a through-going and tough way. They must make a deep study of this new variety of empiricism and examine its credentials in the interest of their entire speculative and devotional heritage. They must explore that heritage and unearth methods of meeting this counter-revolution, if there are any. Western metaphysics and religion are slowly recovering from this shock and are steadily building up their might. Will not Indian thought with a more hoary past and more profound varieties of insight rise to the occasion and vindicate

1. M. Hiriyanna, *Outlines of Indian Philosophy* (London: George Allen and Unwin, 1956), p. 396.

its claims? Will not the Upaniṣads and Śaṅkara, Kumārila and Udayana, Rāmānuja and Jayatīrtha help us out of the peril?

THE HOMESTRETCH—AND A PHILOSOPHY OF LIFE*

DR. DONALD SZANTHO HARRINGTON

I can't say that I'm interested in horse-racing, or any other kind of racing. As a matter of fact, I've never been to a horse race in my life. But I do know the meaning of the racing word, 'homestretch'; it is when you stretch to your uttermost to get home honourably and well, when you have run five-sixths of the race and have only one-sixth left, but you are running better than you did at the beginning, when you can see the goal ahead of you, the finish line, the distance shortening with every step, which somehow lets you call up reserves of strength you didn't know you had. And curiously, it gives you a new perspective on the place you started from. Beyond that finish line, which was also the starting line, there is the thought of the warm stable, good food and rest, and the praise of your compatriots if you have done well. No wonder there is something special about the homestretch, whether in horse-racing or in the race of life.

The closest I have come to the physical experience was in relay-racing at college. In this the greatest skill was in pacing oneself so as to still have a spurt of speed left for the last turn and homestretch. It required also a special skill in passing the baton to the next, waiting runner without losing speed or your place in the race. The race of life is more like that, certainly in my experience.

My homestretch message on this I homecoming Sunday is, perforce, a familiar one. I found it superbly summarized this past summer on the great seal of a young people's preparatory school. It was just two hundred years ago, in 1781, that a far-sighted man by the name of John Phillips, in Exeter, New Hampshire gave both land and endowment for a preparatory school for young men. His basic educational philosophy is expressed in the School's Great Seal. At the base is the school's motto in Latin, a reminder, almost a warning, singularly appropriate for a youth's preparatory school, but for all of us concerned with the future, *Finis origine pendet*, 'The end depends on the beginning' or 'The end stems from or hangs from the beginning'. It reminds one of the old saying that a good beginning is half the battle. In racing also, the start is vitally important. So also in life itself.

On the Great Seal, above the motto there is a pleasant picture of a tree with a beehive under it surrounded by busy bees, next to the ocean with the rising sun coming up out of the sea. Across the top of the sun appear the Latin words, *Non Sibi*—'Not for oneself', reminding one of the line from the poet, Virgil, 'The sun shines not for itself.' The bees also gather not for themselves alone. The complete motto is *Non sibi, sed omnibus*, 'Not for oneself but for all.' High in the sky, at the top of the Academy's Great Seal are two words written in ancient Greek, *Xapiti Teoy*, 'By the grace of God.' The very use of Latin and Greek, of course, are symbols of learning, reminiscent of the

* Preached at The Community Church of New York, Sunday, September 20, 1981, by the author on the eve of his retirement after thirty-eight years of dedicated pastoral service as the Senior Minister of the Church.

great days of Greece and Rome. One hundred years ago any man or woman who made any pretense at learning had to know Latin and Greek, and even in my youth four years of Latin in high school were a required part of the college preparatory curriculum.

Finis origine pendet. The end depends upon the beginning. This, of course like every other important life principle, is not an absolute. All of us have known people who overcame poor or inadequate beginnings, or who have triumphed over handicaps, or even because of the handicaps of one kind or another. But, generally speaking, it is true that how we began has a lot to do with how we end. The first years of childhood are the formative ones for our personalities. Our earliest experiences with our parents, our brothers and sisters, and our relatives and peers, leave marks which last until the end of life. Where these are undesirable, we can grow to understand and then to modify them, but the traits and especially the feelings attached to them, tend to persist. They sometimes confuse and bedevil us to our last breath.

Dr. Alfred Adler was one of the psychotherapists who understood this best. (Adler, incidentally, was a member of this church, and founded the first church-related mental counselling service here at Community Church during the late 1920's). Adler, a disciple and collaborator of Sigmund Freud, also attributed great importance to infant and childhood experiences. Unlike Freud, he believed the primary formative force in determining personality and character is the desire and need of the individual to find responsible acceptance in the social milieu. Neurosis, he believed, is the result of feelings of inferiority and lack of self-worth suffered by those who, for whatever reason, fail to find acceptance in early life. Such often tend to compensate by assuming superiority attitudes which are fundamentally illusory. *They expect to gain social acceptance because of this imagined superiority, instead*

of by disciplined efficiency of functioning. Because they must fail in this, they tend to get more and more out of step with reality, and less and less able to handle life's conflict situations.

Children, he believed, need to be carefully nurtured and guided into self-disciplined, self-acceptance from their earliest years. The small minute successes or failures of those early years tend to become the 'style of life' of maturity and the joy or sorrow of the twilight time of life. A sound style of life or personality pattern can surmount endless later trials and disappointments. An unsound one will have what appear to be unsolvable problems from start to finish.

Adler wrote :

If we look at a pine tree growing in the valley, we will notice that it grows differently from one on top of a mountain. It is the same kind of tree, but there are two distinct styles of life. Its style on top of the mountain is different from its style when growing in the valley. The style of life of a tree is the individuality of the tree expressing itself and moulding itself on an environment. We recognize a style when we see it against a background of an environment different from what we expect, for then we realize that every tree has a life pattern and is not merely a mechanical reaction to the environment.

It is much the same with human beings. We see the style of life under certain conditions of environment, and it is our task to analyze its exact relation to the existing circumstances, since our mind changes with alteration of the environment. As long as a person is in a favourable situation, we cannot see his style of life clearly. In new situations, however, where he is confronted with difficulties, the style of life appears clearly and distinctly. . . . The style of life is a unity because it has grown out of the difficulties of early life and out of the striving for a goal (of social acceptance).

All of this simply underlines the crucial importance of the educational tasks of parenting and of the schooling experience. *Finis origine pendet.* We must not forget them in our rush for liberation or for other

social goals. Which is why, in my ministry, I have put so much emphasis upon the importance of family life and the upbringing of children. As we strive for more equitable opportunities for women in the business and professional worlds, it behoves us simultaneously to change the lifestyle, and perhaps eventually the workday of men, so that more adequate provision can be made for the important tasks of parenting. They are not side issues, but the real game of human progress. Without loving, responsible, thoughtful parents, mothers and fathers, our children, will turn out to be monsters, and our civilization will die from the inside out.

Our schools also deserve and require our best resources and talent, for they are engaged in the most important business of the nation, the moulding of the citizenry of tomorrow. *Finis origine pendet*. I would like to put this motto on President Reagan's desk when he talks of those huge cuts in the education budget.

As for me personally, if I have had any success in life and in my ministerial career, it is because I had good teachers and good models in my most formative years. My father and mother were both responsible and loving parents, who saw the importance of both constant encouragement and wise discipline of their children. In school and college, I received the kind of acceptance and prodding that kept me growing and outgrowing earlier crystallizations of personality and character. I had the inspiration and friendship of real heroes, like Arthur E. Morgan of Antioch College and John Haynes Holmes of this Community Church. For five years I sat at Holmes' feet, listened to his preaching three Sundays a month, received, at my request, his criticism and his guidance, and heard from him of a friendship between himself and his predecessor, Robert Collyer, similar to that he was cultivating with me. So, when the time came for me to take over the full responsibility for

this ministry and to go on alone, without him, I was not afraid. For I knew that I would never really be without him for all the rest of my life— so much of him had become a part of me.

Non sibi. Not for oneself. The sun shines not for itself. The bees gather not for themselves alone. Not for oneself, but for everyone.

Many of you have heard me speak of the good Brooklyn Doctor William Blackman, who owned the land on Hancock Pond in Maine where our summer cottage was built. He was another far-sighted man who, piece by piece, purchased a whole mountain in Maine, Douglas Mountain, on the top of which he built a stone look-out tower with a three hundred and sixty degree view of the Presidential Range of mountains in the West and Maine's largest lake, Sebago, in the East. On it he planted every variety of tree that will grow in Maine. Over the entrance at the foot of the mountain he set a wooden archway upon which was carved this verse: 'Whoever comes through this Welcome Gate, None comes too early or stays too late.' At the top of the mountain, there is a huge, granite boulder, weighing perhaps twenty five tons. Into its face, Dr. Blackman chiselled with his own hands the famous words, which were his faith. '*Non sibi, sed omnibus*', not for oneself, but for everyone. That was the first place I came upon them, and I can remember to this hour the thrill and the responsive chord they struck in my heart. Now there, my friends is a rule of life which, if followed, would very quickly bring peace and harmony and prosperity to our world. It has been called the rule for the once-and-for-all revolution!

Instead, our country today seems to be following an absolutely opposite rule: Let everyone exercise his self-interest to the fullest degree and strive for the greatest possible personal advantage and profit, and somehow the result will be a better, richer

life for everyone. Just get government off the backs of people, of business, the farmers, the nation's entrepreneurs, the large corporations, unleash the profit motive and, presto! All will be well.

Frankly, I don't believe it! That theory assumes that people are more or less equal in their abilities and opportunities, and *that* just isn't so. Some are far more talented than others. Some are stronger, better-looking and more highly educated than others. Some have the advantage of generations of accumulated capital, while others start with nothing or perhaps with the burden of generations of prejudice, discrimination and failure which have sapped their confidence in themselves and their motivation even to try. Turn these loose in an absolutely free field and you guarantee that the strong will rule the weak and the advantaged will maintain and increase their advantages. You also license the clever and the corrupt to take advantage of innocence and amiability—and that is just about what we have going on in America today, I'm sorry to say.

Last Wednesday I was fulminating over the story in the New York Times of how some large, corporate farmers in Montana last Spring had sprayed two hundred thousand acres of wheat land with Endrin, an acutely toxic pesticide. Endrin is a chlorinated hydrocarbon which the Montana Department of Agriculture acknowledges is dangerous to *all life*, not just the wheat cutworms at which it was aimed. It stated that a one hundred seventy pound man ingesting one-quarter of an ounce of Endrin, by mouth or through eyes, cuts or abrasions, 'would probably die.'

Now, five months later, the U.S. Fish and Wild Life Service is finding super-high levels of this poison in grouse, partridge, ducks, geese and fish over an area of seventeen states, and is warning against eating this game lest it cause brain damage and birth defects. It appears that, not only Montana,

but North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Texas, New Mexico, Colorado, Wyoming, Utah, Arizona, Nevada, California, Idaho, Washington and Oregon all have been affected. Furthermore, Endrin, it appears, is extremely persistent. It stays active in the soil for from twelve to fourteen years! The public was neither consulted, nor even notified.

Dr. Lowell McEwen, a biologist for the U.S. Fish and Wildlife Service at Fort Collins, Colorado, an expert on Endrin, said :

The idea of releasing Endrin into the environment over large areas is... Stone Age pest control. There are alternative materials that are not nearly as poisonous and are more selective. They are poisoning everything under the sun down there.

Is this what less regulation will mean?

Now, I want to make it clear that I am not opposed to competition per se, or to the operations of the free market where they may still be possible. Nor do I believe that government anywhere as yet has shown itself to be as productively efficient as individual or private enterprise, though, let it be noted; Japan has developed a unique form of government—private enterprise partnership which has proved almost unbeatable in present world market conditions, and thus deserves careful study by the United States and other countries as well.

Competition is part of the game of life. It is fun, if the results are not lethal. It promotes efficiency. It requires self-discipline, innovative creativity, the drive to do something better than it has ever been done before. And while it is meaningful just as an experience, success should be crowned with some kind of honour and reward. But today, both in sports and in business enterprise, we have pushed the reward aspect out of all proportion to the competitive activity. Sports have become big business. Big business has so concentrated on profit-making that it has virtually

lost sight of its reason for being— to provide things which are truly needed, and are wholesome and health-enhancing for human beings. It is thoughtlessly ravaging the environment and wasting precious, non-renewable natural resources, while producing food from which most of the nutrients have been processed out, and goods which are often hazardous to human welfare.

It is the context which has been lost— the motivation of honourable human service— and without this what we call competitive free enterprise becomes little more than slimy money-grubbing, made even less defensible by the fact that every special interest group from tobacco to dairy farmers, truck drivers to medical doctors and steel producers to bankers is spending huge amounts of money to get special favours, handouts or protections from government. As Walter B. Wriston, head of Citicorps, put it recently in *Common Cause* for June 1981 :

Too many of us, unfortunately, practice double think. We defend free markets in public, but in our own offices and before government agencies, we do our damndest to create protected industries. This damages not only the fabric of the whole business community, but inevitably leads to the loss of freedom.... Protective regulation, once let loose, can and will strike all of us.

Now, I don't think anyone knows how much freedom of market is possible in a world like ours today, one hundred and fifty separate sovereignties armed to the teeth, some very poor, some very rich, some totally controlled economically, some partially free, some paying a minimum wages of \$3.50 an hour, others \$3.50 a week, a world of constant new labour-saving invention and industrial advance. But I would like to see as much competition as possible in the free market, combined with as much government regulation as is necessary for public protection from corporate irresponsibility, in the context of a new birth of the spirit of public service. *Nonsibi, sed omnibus*—'Not for oneself, but for everyone'. The sun shines

not for itself. The bees gather not for themselves alone.

From the wisdom of the Orient, I would offer a warning and a promise—as regards these things. First, from Rabindranath Tagore, the Bengali poet's *Gītānjali* :

'Prisoner, tell me, who was it that bound you?' 'I was my master,' said the prisoner. 'I thought I could outdo everybody in the world in wealth and power, and I amassed in my own treasure-house the money due to my (neighbour and my) king. When sleep overcame me I lay upon the bed which was for my lord, and on waking up I found I was a prisoner in my own treasure-house.' 'Prisoner, tell me who was it that wrought this unbreakable chain?' 'It was I,' said the prisoner, who forged this chain. I thought my invincible power would hold the world captive leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done and the links were complete and unbreakable, I found that it held me in its grip.'

There is a myth for modern man !

That was the warning. Now, the promise ! It comes from the Tao Teh Ching of ancient China, from the 77th Chapter, and was written two thousand five hundred years ago: Translate the word Nature into our word God, for that was the author's intent and meaning :

Nature's way is like the bending of a bow : The top which is high is lowered while the bottom which is low is raised ; and the width which is narrow is widened while the length which is long is shortened.

Nature's way is to take away from those who have too much and give to those who have too little.

Man's way, on the contrary, is to take away from those who have too little in order to give more to those who already have too much.

What kind of man is able to take away from his-own-more-than-enough and give to others who have less than enough?

Only he who embodies Nature's way within himself. Such a man gives his gift without desiring a reward, achieves benefit for others without expecting approbation, and is generous without calling attention to his generosity.

Non sibi, sed omnibus! It is God or Nature's superior rule of life.

Which brings me to the third and last motto from the Phillips Exeter Great Seal, *Xapiti Teoy*. By the grace of God.

All of this truth, all of this great order of life is part of the grace of God, a gift of God for which we should be everlastingly grateful. The word, 'grace', is a fascinating one. It takes an unabridged dictionary three or four columns to explore its manifold meanings, and my Biblical Dictionary about twelve pages!

In the Greek tradition the three graces were three exquisitely beautiful women, Euphrosyne, Aglaia and Thalia who embodied them—loveliness, beauty and joy.

In Judeo-Christianity the word, 'grace', represents the unmerited love and favour of God. The fundamental thought is that the benefit conferred is recognized by giver and receiver alike as not due; it has not been earned, and is perhaps not even deserved. It has been given freely as an act of pure love and goodness.

This is true of both Judaism and Christianity, for it is taught in both the Old and the New Testaments, though this is not always recognized. That is, it is sometimes said that in Judaism salvation must be earned by obedience to the law, or Torah; in Christianity it is given by the grace of Jesus Christ's sacrifice upon the cross on our behalf. But this is not an accurate interpretation or distinction. While in Judaism to win salvation one must obey God's laws and observe the ten commandments, which define how to love God and one's neighbour truly; in Christianity to win salvation, one must accept the Christ model, and emulate it, each one taking up the cross of obeying the commandments to love God and neighbour and bearing it, if necessary, *to his own Calvary. He must save his life by losing it, lest he lose it trying vainly in some selfish way to preserve it.*

The grace of God is in the gift of the pro-

cess itself, which preserves for us humans the great gift of the dignity of choice, which in turn runs the risk that we will choose evil rather than goodness, death rather than life. But the grace of God, the wisdom of God, sets into the very process of life itself the necessary correctives. When we choose evil, we are hurt. When we choose goodness, we are blessed. We see this process at work most clearly in the immense biological transaction which we call evolution by natural selection. In the competition between individuals and species, those are selected for survival which are best able to harmonize their lives with the ever-changing Totality. High civilizations, integrating together thousands and millions of individual lives, only became possible by the development of great enculturating religions, capable of modifying individual selfishness and self-centredness by balancing it with care for others, and willingness to live and share and sacrifice, and, if necessary even to die, that they, and future generations might live. The great Jewish prophets did that. Jesus did that. And that's why we love and honour, and try to follow them.

It is this vast, mysterious, universal life process itself, and the opportunity we human beings are privileged to possess to live within it, that is the unearned grace. It is the law and the example in Judaism and Christianity given, unearned, to guide us in our daily choices, that is the grace of God. And this is why religion is so important, and why our civilization, if its religion dies through neglect, will die with it.

This is something of which our scientists today are becoming more and more aware. At the U.U. Advance Conference on *Spirituality* at Toledo last Spring, Dr. Ralph Wendell Burhoe, a fellow Unitarian Universalist, last year's winner of the prestigious Templeton Award, and probably America's foremost philosopher of science, addressed himself to this question. Here is how he put it:

Recent science provides new explanations of why and how nature selected a wisdom for our psychosocial needs, even though the hidden forces described by the sciences, such as electromagnetic and other force fields, are not always as anthropomorphic as one might expect for forces imagined in the perspective of one's personal or racial childhood. In the explanations on which I and others have been working this wisdom emerged as two co-adapted bodies of information—one in our genes, the other in our cultures. Together they shape the rituals, customs and myths of religions, from primitive to advanced, even though our ancestors were nearly unconscious of why or how this was happening. Not only do scientists explain why the cumulative wisdom of religion is often wiser than either our common sense or instinctive wishes, but also how the major religious implications for human duty and hope are often more valid today (despite the prescientific state of their explanatory apparatus) than new therapies, often neither truly functional nor scientific.

For instance, the sciences confirm religious notions of our dependent creatureliness, our duties to the unseen powers (gods), to other people, and our ultimate meaning and hope in the scheme of things. Harvard astronomer (and astro-physicist) Eric Chaisson concluded a paper on 'Cosmic Evolution' by saying: 'We are, in the very literal sense of the words, children of the universe, thus expressing the ancient religious view of man's creatureliness and our creator's power and grace.... In this light we may properly paraphrase an ancient religious formula to the effect that our meaning, duty and opportunity are to be found in forever seeking to adapt better to the requirements of our creator.'

However, the sciences have only begun to learn about the intricate information-sharing webs of interaction embodied in our traditional religious ritual, mores and myths, or about how they link our genetically programmed organic base with several intermediate stages of ritual, myth and logic, links that have transformed small ape-man-kin-groups into large and potentially orderly societies of civilized human beings, thus creating a new level of life, one that transcends the animal kingdom. A scientific civilization will need to respect this wisdom of evolved cultural information which shaped our precultural nature, ways and resources.... Though the theological community has not yet become clearly aware of this, the sciences are now providing very clear evidence that our spiritual history and experiences—even our scientific thinking—have their immediate

source in the activities of our brains as shaped by interactions of their vast storage of information (from ecosystem, genes, and culture) on how to maintain a viable living system.

While these new understandings of the external and internal hidden forces that created and sustain us, that judge our behaviour and reward or punish us, are in some ways radically different from those presented by... (our theological past). Nevertheless, many of the major features of the earlier tradition, properly translated, interpreted and represented in scientific symbols of reality, remain true and essential for us today.

The reason I have quoted Burhoe at such length is that I have over all of these years been teaching and using such phrases as—'By the grace of God'—not by habit, not out of deference to tradition, and not by some form of blind faith, but because I think they stand for something real, live, current and absolutely necessary to our religion and human survival. And I believe that the sciences today will back me up in this.

So, as I come into the homestretch of my ministry, and see the finish line not so terribly far away, I find the same thoughts, ideas and faith singing in my ears and in my head and heart, as when I set out thirty eight years ago. And it is all to be found on the Phillips Exeter Great Seal:

Finis origine pendet—The end is determined, in large measure, by the beginning, though I would not want this to be an absolute, for I believe in the unending possibility of change. I am having the joy of experiencing an ending like my beginning, and as full of promise, and I assure you that is an almighty joy and gladness.

Non sibi, sed omnibus—Not for oneself, but for everyone. This is a universal formula, which can never fail.

Xapiti Teoy—By the grace of God.

I believe this is, and will remain, a worthy and exalting rule and way of life. And once again, my dear friends, I commend it to you.

REVIEWS AND NOTICES

STRUCTURE AND PERFORMANCE OF COLLEGE EDUCATION : BY RUDOLF C. HEREDIA. Published by Somaiya Publications, 172, Mumbai Marathi Granthasangrahalaya Marg, Dadar, Bombay 400 014. 1981. Pp. xiii + 192. Rs. 65.

Much scholarly research on Indian education has been directed towards analyzing the relationship of education to society. The study under review does not fall in that category. This study addresses itself to what it calls 'an important but particularly neglected aspect of higher education in India', namely, an analysis of the internal organizational dynamics of college education in terms of its institutional structure and educational performance. The organizational analysis is limited to the affiliated colleges of the University of Bombay. The author believes that these institutions are both 'representative and problematic' and as such can offer helpful insights towards understanding problems of affiliated colleges in other universities as well.

The conceptualization of the college as an academic social system led the author to use as his guiding framework a formal systems model of input (human and material), through-put (structure), and output (educational performance). The methodology is basically quantitative: as many as 74 statistical tables have been provided, but a qualitative complement is also there. The data were collected, wherever possible, from university and college official records. The other two complementary techniques of data collection related to administering questionnaires (440 respondents spread through 280 departments in 22 colleges) and conducting some open-ended interviews.

As regards inputs, the colleges are found to work under severe scarcity of financial resources. The human constraints of the system are exemplified in the college professor who functions not as an academic intellectual valuing his autonomy but as a salaried employee, constrained by his pedagogic burden. As regards the intervening structural through-put, the colleges were found to have a high degree of paternalism (particularistic criteria and centralized authority), bureaucratization (routinization and hierarchy), and a low professionalization (specialized expertise and collegiality). Paternalistic centralization and bureaucratic routinization impede academic innovation in colleges. Having shown in the particular context of the Bombay university's affiliated colleges, that

successful innovation was not a process imposed from above, but rather implemented from below, the author argues in favour of the general necessity for institutional autonomy and academic freedom for an improvement in the low level of innovation in college education. Professionalization being the most crucial variable in promoting institutional innovation, the need to rationalize college education in the direction of professionalism and away from paternalism has been emphasized in the study.

In brief, the central thesis of the study is that whatever might have been the merits of the affiliating system in the past, the system as it now stands has clearly become dysfunctional and needs to be restructured in order to be more responsive to present needs and future changes.

The policy recommendations that the author makes towards re-structuring of the affiliating system relate to: (a) concentration of scarce resources, that is, the policy of larger colleges in smaller universities or the expansion of existing colleges rather than the establishment of new ones; (b) professionalization of academic structure, that is, the policy of faculty involvement in the decision-making process, of greater reliance on professional criteria and a greater sense of professional calling; (c) disaggregation and decentralization of the system, that is, the policy of college autonomy which will rescue colleges from being ineffective appendages in the university system and turn them into creative centres in it. Such a policy would allow the university a more creative role as well. 'Instead of the massive bureaucratic effort required to administer the examination system for the colleges, it could direct its attention to improving facilities, upgrading faculty, experimenting in pedagogy, encouraging scholarship, evaluating innovations' The author believes that if these recommendations are taken in right earnest and sincerely implemented, they will lead to the creation of a viable academic community, which will, in turn, transform the affiliating university from being the principal agent for control and standardization to playing a more supportive and challenging role vis-a-vis its colleges.

This study on a continuing problem of great urgency deserves to be taken note of by college and university teachers, educational authorities, political scientists and sociologists. The lay readers and those who are unsophisticated in statistical tools of research might, however, find the book

a little too tiring. Nevertheless, if the book is striking, it is not so much for its thesis or recommendations, which are rather obvious, as for its sophisticated methodology, which, as the blurb claims, 'has been largely untried in Indian higher education'.

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BENGALI

VIVEKANANDER BIPLAB CHINTA : BY MITRA KAUTILYA. Published by Sujana Publications, 7B, Lake Place, Calcutta 700 029. 1981. Pp. 144. Rs. 15.

The book under review is an evaluative account of Swami Vivekananda's thoughts on social revolution. A Marxist in his student days and presently an active follower of Swamiji's thoughts, Mitra Kautilya, the author of the book, explains why in the changed social situations of todayisms such as Marxism have become redundant and why the path shown by Swamiji should be followed instead. The author has placed Vivekananda in perspective by comparing him not only with Marx, but also with such indigenous thinkers as Gandhi and M. N. Roy. The author's thesis is that the Vivekananda-directed way is the best among the ways of bringing about a permanent revolution in society.

Revolution is not something that is achieved once and then left at that. Revolution must be a continuous one. Such a continuous revolution could be achieved by making men believe in their own strength and potential and thus making them *self-reliant*. A revolution is not simply making people get the material things that they crave for, for example, land to cultivators. If people are to be made permanent beneficiaries of social change, they must first be made to realize that they are themselves the architects of their own fortune, that they themselves can change *any situation* by bringing into operation their own productive power that is already in them. The function of revolution is to generate this self-confidence which will, in turn, lead to self-reliance. No permanent result can be achieved unless the people are trained in these two related virtues of self-confidence and self-reliance. You put them in a scale and you will find that they weigh heavier than all the material resources of the world! A cultural revolution, so to say, must precede a political revolution. It is not enough for the State

to be 'for the people' and 'of the people'. Far more important for the State is to be a State 'by the people'. Good rule, even if it is by a divinely king, cannot be a substitute for the self-rule of the people. A cultural revolution, that is, a revolution in the realm of values, as conceived by Swami Vivekananda, will positively lead to the realization of self-rule in the true sense of that term. A 'State by the people' will be a state in which people plan for themselves through such bodies as the village panchayats, and implement them at their own level mostly through their own inner and material resources with minimum help from the State. Such a State will thus aim at the maximum possible dispersion of power among the people. Throughout the history of mankind, the concentration of power, whether it is in the hands of a caste, a class or a group, Swami Vivekananda conclusively demonstrates in his interpretation of history, has been contrary to progress. 'The new order of things', says Swamiji about the objective of his revolution, 'is the salvation of the people by the people'. He had his eyes fixed on the toiling masses of India, specially concerned as he was about improving their lot in the new order of things. But, unlike Marx, he did not look upon the labourers and the cultivators as the leading forces in people's revolution. He had his unshakable faith in the youth, who being prone to making sacrifices, was a spontaneously motivated revolutionary class and as such was best fitted to act as the catalysts of the people's revolution.

Now, the question is : which is more desirable—socialism or democracy? Swamiji did not see any exclusiveness in them. He would bring about a synthesis of the two in his new order of things by establishing socialism on the basis of democracy, and equality on the basis of liberty. He was conscious that a regimented society was as much a hindrance to the growth of civilization as unrestrained *laissez faire*. In his new order of things, Swamiji would aim at the establishment of a society of free thinking individuals, who, because of their newly aroused consciousness (*caitanya*), would sincerely strive for the sublimation of self for the welfare of others. In the new order of things conceived by Swami Vivekananda there would thus be a happy combination of the two things, namely, the democratic concern for the growth of individuality and the socialistic concern for the collective good. The philosophic basis of this new order of things will be humanism which will aim chiefly at the manifestation of the perfection that is already in man. As Swamiji so aptly said : 'Have faith in yourself—all power is in you—be conscious and bring it out.'

There have been numerous publications on the ethics and religious philosophy of Swami Vivekananda. What has been relatively in short supply is publications on Vivekananda as a socio-political personality. The author's first credit lies in coming up with a publication focusing essentially on the socio-political thoughts of Vivekananda relating to revolutionary changes in society, thus filling in a gap in the literature on Vivekananda in this regard. By writing ably in Bengali on a subject such as this one, the author has conclusively demonstrated that Bengali could very well be the medium of discussion of serious intellectual subjects. Many of our scholars who believe otherwise would be well-advised to take note of this enterprise by Mitra Kautilya. The reviewer believes that politicians, journalists and lay readers would profit as well from the reading of this book.

Chapter four of the book wherein the author is involved in a comparative discussion of the

revolutionary perspectives of Vivekananda, Marx, Gandhi and M. N. Roy represent, in the opinion of this reviewer, the best part of the book. Some of the statements of the author, especially the assertions made in chapter six that Marx has proved himself a false prophet, that working classes and their leaders all over the world have turned opportunistic and establishment-oriented, that capitalism and communism have failed equally, that middle-income people are mentally de-classed and anti-establishment in their search for a just social order, will naturally be contested by those who believe otherwise. The author's courage in making such assertions and the conviction with which he has defended them are however to be appreciated.

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NEWS AND REPORTS

RAMAKRISHNA MISSION TUBERCULOSIS SANATORIUM, RANCHI

REPORT : APRIL 1980-MARCH 1982

This centre with its modest beginning was started in 1951 with only 32 beds. It has slowly grown into a full-fledged hospital with 280 beds and equipped with all facilities for diagnosis and treatment of pulmonary tuberculosis. Only male patients are treated in the inpatient department. Besides paying patients, some patients unable to pay full charges were treated at concessional rates and some free of all charges.

Indoor department: During the year under review, 849 patients were treated in the inpatient department (old cases: 259; new cases: 590). Of these 68 were treated free and 518 at concession rate. Three surgical operations including two major ones were performed.

Outdoor department: 9,175 outpatients suffering from T.B. and other diseases were given medical advice and treatment. Of these 8,508 were given free treatment and 194 were treated at con-

cessional rates.

Laboratory: The laboratory conducted tests of sputum, blood, etc. and radiology department undertook skiagram and screening.

Homoeopathic dispensary: The free homoeopathic dispensary treated general ailments of the local people.

Immediate needs: (1) Funds required to treat poor patients, indoor and outdoor, free of all charges. Endowments can be made by depositing a sum of Rs. 75,000/- for one free bed and Rs. 20,000/- for partial maintenance of one ordinary bed. (2) Rs. 1,50,000/- is required for building a permanent new office, as office work is at present being carried on in a temporary building. (3) This centre is situated in an isolated place, and so the institution feels the urgent need of having one diesel jeep with trailer and one ambulance van. For this a sum of Rs. 3,00,000/- is required. (4) In order to supply sufficient milk to the patients the present dairy needs to purchase high yielding cows and development. Rs. 50,000/- is required to carry on this work.

NOTES AND COMMENTS

India's Assets and Liabilities

Every year on the 15th of August the sun rises over India like a question mark—as if to mark a question which everyone in this country has the responsibility to answer. How far have we fulfilled our ‘tryst with destiny’ with which we started out this day thirty-five years ago?

The nation's assets are considerable and its achievements are impressive enough. It claims abundant raw materials : 81 billion tons of coal reserves, one-fourth of the world's iron ore and a third of its manganese, as well as many other minerals (including oil) and an enormous, largely untapped potential for hydroelectric power. It has the biggest railroad system in Asia (fourth largest in the world), a rapidly growing electricpower network, indigenous ship-building and aircraft manufacturing industries and an increasingly modern communications system. Beyond these material assets are two important human resources : an abundance of low-priced labour and an army of scientists and engineers—the products of 111 universities and institutes—that is third in numbers only to the U.S. and the Soviet Union. The green revolution has made India self-sufficient in food, while the industrial boom has made it rank tenth among the industrial nations of the world. It exports industrial goods and expertise not only to developing countries but even to U.K., Australia, Canada and West Germany. In nuclear and space technology India's place is very high. As regards India's military capability Patrick Moynihan, former U.S. ambassador to India, who had once contemptuously asked, ‘What does (India) export but communicable diseases?’, himself later on predicted that India would be a super power by the year 2,000.

On the other hand, the nation's liabilities are so great that they tend to overshadow its assets. These liabilities are the three major problems facing the nation. One is communal and religious disharmony. Till recently communal disturbances were sporadic and were mostly the work of hoodlums. The situation is changing now owing to the spread of revivalist fervour, vast financial backing and the support of multinational organizations. The uniqueness of India's nationhood is that it is built on the ancient principle of unity in diversity. This spirit must be fostered through proper cultural education and inter-religious dialogue. The second problem is injustice—economic and social. In spite of surplus production of food and technological advancement if nearly half the population is still below the poverty line, the only reason is exploitation and social tyranny. The inhuman treatment of certain weaker sections of society has not only made this country an object of ridicule in the eyes of the world, but is going to be a big obstacle to national integration. The third major problem facing the nation is the rampant immorality and violence. This is not just a law and order problem. It is a social disease.

It is evident that the nation's liabilities are non-material in nature. Unless they are cleared, economic prosperity, which is perhaps just round the corner, may prove to be a mixed blessing, if not a curse.
