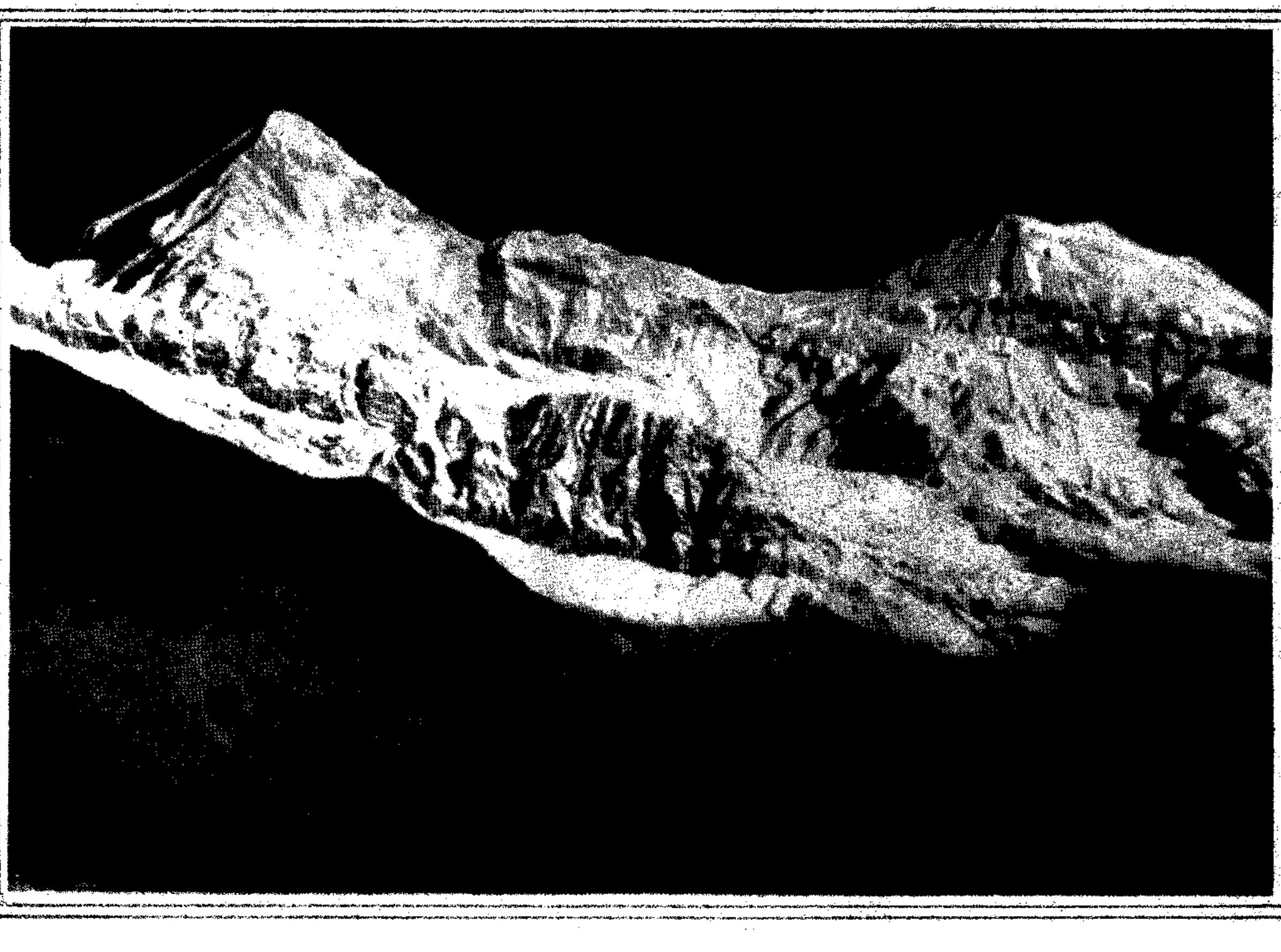
Prabuddha Bharata

OR

AWAKENED INDIA

VOL. LXXX JANUARY 1975



ADVAITA ASHRAMA, MAYAVATI
HIMALAYAS

Prabuddha Bharata

Started by Swami Vivekananda in 1896

A MONTHLY JOURNAL OF THE
RAMAKRISHNA ORDER

JANUARY 1975

CONTENTS

Cover:
Morning Sun over Nandakhat, Central Himalayas

Information for subscribers, contributors and publishers overleaf.

Editorial Office
P.O. Mayavati, Via Lohaghat
Dt. Pithoragarh 262-524, U.P.

Publication Office
5 Dehi Entally Road
Calcutta 700-014
Phone: 44-2898

Annual Subscription

India, Nepal & Bangladesh	Rs. 10.00
Sri Lanka	Rs. 12.00
U. S. A.	$ 5.00
Other Countries	£ 1.20

Life Subscription

Rs. 180 $ 120 £ 24

Single Copy

Rs. 1 40 cents 12 P.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Prabuddha Bharata

VOL. LXXX JANUARY 1975 No. 1

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

SRI RAMAKRISHNA REMINISCES

'There came a Sadhu on another occasion. He was inebriated with divine Knowledge. He looked like a ghoul; he was nude, with dust all over his body and head, having long nails and long hair; on the upper part of his body there was a wrapper of shreds as if picked from where dead bodies are burnt. Standing before the Kali temple and looking at the image, he recited a hymn in such a way that it made the whole temple shake, as it were, and Mother looked pleased and smiling. He then went where the poor people sat and took food. But, seeing that ghost-like figure of his, even they did not allow him to sit near them, and drove him away. I then saw him sharing with dogs the leavings in the leaf-plates thrown in a dirty corner. He placed one arm on the shoulder of a dog and he and the dog were eating from the same leaf. The dog did not bark nor did it try to flee, though a stranger threw his arm around its neck. I was afraid to see him, lest I should get into that state and have to live and roam like him.

'Having seen it, I came and said to Hridu [Hriday, the Master's nephew], "His is not an ordinary madness; it is the madness of supreme God-consciousness." When Hridu was told so, he ran to see him and found that he was going out of the garden. He followed him to a great distance and said, "Holy sir, please give me some instruction as to how I may realize God." At first the Sadhu did not reply. But when Hridu, showing no sign of desisting, followed him, he said, showing Hridu the water in the drain by the road, "You will realize God when the water here and that of the yonder Ganga will appear the same, as equally pure." He said this much and no more. Hridu tried to hear a little more and said, "Sir, please make me your disciple and take me with you." He said nothing in reply. Having gone far, he looked back and saw Hridu still following him; looking angry, he picked up a brickbat and threatened to throw it at him. No sooner had Hridu fled, than he threw down the brickbat, left the road and slipped away. He could not be seen any more. Such Sadhus wander in that kind of guise lest people should annoy them. This

Sadhu was in the state of a true Paramahamsa : the Sastras (scriptures) say, they live in the world like boys, ghouls or mad people.'

*

'The figure of a young Sannyasin looking like me used to come out again and again from within me and instruct me on all matters; when he emerged, sometimes I had a little consciousness and, at other times, lost it altogether and lay inert, only seeing and hearing his actions and words; when afterwards he entered this gross body, I regained full consciousness. The Brahmani, Tota Puri, and others came and taught me afterwards what I had heard from him previously—they taught me what I had already known. It seems from this that they came as Gurus in my life in order that the authority of the scriptures, such as the Vedas, might be maintained by my honouring their injunctions. No other reason can be found for accepting the "naked one" [Tota Puri] and others as Gurus.'

'. . . A naked person, emerging from my body, used to go about with me. I used to joke with him. He looked like a boy and was a paramahamsa. I can't describe to you all the divine forms I saw at that time. I was suffering then from indigestion, which would become worse when I saw visions; so I would try to shun these divine forms and would spit on the ground when I saw them. But they would follow me and obsess me like ghosts. I was always overwhelmed with divine ecstasy and couldn't tell the passing of day and night. On the day after such a vision I would have a severe attack of diarrhoea, and all these ecstasies would pass out through my bowels.'

'I had another strange experience: If I felt egotistic on a particular day, I would be sick the following day.'

*

'At one time Rani Rasmani was staying in the temple garden. She came to the shrine of the Divine Mother, as she frequently did when I worshipped Kali, and asked me to sing a song or two. On this occasion, while I was singing, I noticed she was sorting the flowers for worship absent-mindedly. At once I slapped her on the cheeks. She became quite embarrassed and sat there with folded hands.

'Alarmed at this state of mind myself, I said to my cousin Haladhari: "Just see my nature ! How can I get rid of it ? " After praying to the Divine Mother for some time with great yearning, I was able to shake off this habit.'

ONWARD FOR EVER!

Consciously or unconsciously, therefore, the whole universe is going towards that goal. The moon is struggling to get out of the sphere of attraction of other bodies, and will come out of it, in the long run. But those who consciously strive to get free hasten the time. One benefit from this theory we practically see is that the idea of a real universal love is only possible from this point of view. All are our fellow passengers, our fellow travellers — all life, plants, animals; not only my brother man, but my brother brute, my brother plant; not only my brother the good, but my brother the evil, my brother the spiritual and my brother the wicked. They are all going to the same goal. All are in the same stream, each is hurrying towards that infinite freedom. We cannot stay the course, none can stay it, none can go back, however he may try; he will be driven forward, and in the end he will attain to freedom. Creation means the struggle to get back to freedom, the centre of our being, whence we have been thrown off, as it were. The very fact that we are here, shows that we are going towards the centre, and the manifestation of this attraction towards the centre is what we call love.

Vivekananda

VIVEKANANDA AND CHARACTER-BUILDING

EDITORIAL

Without sounding pessimistic or alarmistic or Spenglerian, we may say that in recent years there has been a general decline in the moral and ethical character of humanity everywhere. This decline is not confined to any geographical region or to particular groups divisible in the conventional East-West way, or the contemporary economy-oriented way into developed, developing, and under-developed countries. Irrespective of development, race, religion or latitudes, humanity shows grave signs of widespread moral ill health.

It is not that decline in the standard of public and individual morality has occurred in poorer countries only. Or exclusively in the affluent. Or in countries where there have been political instabilities or upheavals. Public morality has noticeably declined even in countries enjoying continued political stability and economic prosperity. For instance, a few months ago Norman Cousins editorialized this theme of the fall in moral standards on many fronts in the U.S.A. He spoke of some prestigious hotels in that country including false charges on bills of guests; of the 'unconscionable padding of bills' by firms repairing cars or T.V. sets; of thefts of valuables from the desks of the staff-members in a publication business, and of inflated expense accounts turned in by top executives of that same business concern (which of course must be true of many other business houses). That was at the time when the U.S.A. was vigorously investigating the Watergate break-in and cover-up, and the grave possibility of impeaching Nixon. Significantly, Norman Cousins in this impassioned editorial asked, 'How do we impeach ourselves?'[1] Here in India

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[1] 'Watergate On Main Street', Editorial by N.C. *Saturday Review/World*, (488 Madison Ave.. New York, N.Y., 10022). May 18, 1974

the story is equally painful and pathetic, as revealed by the daily newspapers, periodicals, and magazines. Stories of corruption in all echelons of the governmental machinery, public services, industries, and educational institutions, are galore. In a recent scandal about favouritism in the issuance of licences to some big industrial firms, investigation has revealed the involvement of some members of the Indian Parliament itself.

Undoubtedly, moral decline on a global scale is ascribable to something in the spirit of the times, the *Zeitgeist*. Students of history are not unaware of the existence of periods in which a general decline in morals sweeps over vast masses of humanity like an epidemic. Hindu mythologies speak of the four yugas—Satya, Tretā, Dwāpara, and Kali—which follow one another in a very slow-moving cycle. During the Satya-yuga, dharma or moral and ethical behaviour is of the highest standard—dishonesty is unknown, untruth unheard of, and deviations non-existent. Slowly immorality sets in, until in the Kali-yuga there is a thorough breakdown of moral systems and ethical values. The descriptions of human misconduct, immorality, etc., in the Kali-yuga, found in many Purāṇas, is shockingly vivid.[2] In comparison with these, our present-day decadent situation—referred to by Hindu scriptures as the Kali-yuga—shows a significant standard of morality obtaining still.

The ancient Hindu belief in these four yugas, coming one after another in a cyclical succession, has surely some sociological validity. Nevertheless it is also an observable fact of human society, that at any particular period, behaviour patterns of the whole moral spectrum are seen, from those of the Satya-yuga down to the Kali-yuga. Even in this Kali-yuga history has witnessed the lives of such moral and spiritual giants as could have out-shone the most brilliant personalities of any of the foregone yugas. Such great men and women have been, are, and will be born on this earth, irrespective of the general tenor of moral life. The nineteenth century, for instance, witnessed the wonderful drama of the life and achievements of Sri Ramakrishna. And his monastic and lay disciples lived and taught for decades in the twentieth century. Swami Vivekananda once remarked that with the birth of Sri Ramakrishna, the Satya-yuga (Golden Age) has been ushered in.[3]

And this is the fact that should fill us with hope and joy. Incarnations and prophets like Sri Ramakrishna and Swami Vivekananda lived among us and, with the greatest amount of faith in the spiritual potentiality of man, loved and taught us. Even though they looked at us—imperfect and erring humans as we are—from the Everest-heights of moral and spiritual excellence they had attained, still they were all love and solicitude for our spiritual upliftment. If they did not lose hope in our moral and spiritual evolution even in this Kali-yuga, our decadent age, what basis does anyone have for pessimism or despair? If in the Kali-yuga there appears a widespread moral and spiritual degeneration, in this very age and for this very reason, our scriptures say, one can make all the more rapid spiritual progress—provided one sincerely practises the moral virtues and loves God. Yes, even in these 'dark days' we do come across morally and spiritually sturdy persons who, as it were, underscore our faith in man and the lives and teachings of the great ones. Similar to the phagocytes in the human body are the individuals of character, of moral and spiritual integrity, in a society. The phagocytes, physiology tells us, are our defence mechanism against

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[2] For instance, see *Srimad Bhagavatam*, XII, ii-iii

[3] *The Complete Works* (Advaita Ashrama, Mayavati, Dt. Pithoragarh, U.P.), Vol. VI (1963), pp. 327-8

disease-causing microbes. They surround these and other foreign bodies and ingest or destroy them, thus helping to keep us healthy. Persons of moral and spiritual strength, although they be in a slim minority, likewise counteract immorality and wickedness and help maintain the health of society. Even in the darkest periods of history such persons are seen to exist and keep ablaze those ideals which are indispensable in the onward march of humanity to its destined spiritual goal. 'The world', says Emerson, 'is upheld by the veracity of good men : they make the earth wholesome.' Says the Chinese philosopher Mencius : 'A sage is the instructor of a hundred ages. When the manners of Loo are heard of, the stupid become intelligent, and the wavering determined.' 'Give me a few men and women who are pure and selfless', Swami Vivekananda would say, 'and I shall shake the world.'

The supreme social need of the hour is the multiplication of such moral giants. In this great programme Swami Vivekananda can be our leader and inspirer. Let us listen to his voice and heed his words.

II

Swami Vivekananda has demonstrated through example and precept how true character is to be built up and what are its potent and far-reaching possibilities. It was, again, from his great Master, Sri Ramakrishna, that he drew his inspiration. Sri Ramakrishna himself had quietly lived such an intense life of moral and spiritual culture that he finally became an unparalleled embodiment of all sublime ideals. Like the full-blown lotus—filled with sweet aroma and honey—which attracts the bees, Sri Ramakrishna drew earnest and strong souls to himself. Swami Vivekananda and other disciples learnt from him first to form character and then to stand before the world to show the way to others. In the stirring words of the Swami :

> 'Let me tell you a little personal experience. When my Master left the body, we were a dozen penniless and unknown young men. Against us were a hundred powerful organizations, struggling hard to nip us in the bud. But Ramakrishna had given us one great gift, the desire, and the lifelong struggle not to talk alone, but to *live the life*. And today all India knows and reverences the Master, and the truths he taught are spreading like wild fire. . . .
> Neither numbers nor powers nor wealth nor learning nor eloquence nor anything else will prevail, but *purity, living the life*, in one word *anubhuti*, realization. Let there be a dozen such lion-souls in each country, lions who have broken their own bonds, who have touched the Infinite, whose whole soul is gone to Brahman, who care neither for wealth nor power nor fame, and these will be *enough* to shake the world.'[4]

Swami Vivekananda and his brother-disciples were such 'lion-souls' who had 'lived the life' and 'touched the Infinite'. As subsequent history has shown us, they have indeed shaken the world, and pointed to humanity the way to its moral and spiritual fulfilment.

The word 'character' can be understood as 'the aggregate of features and traits that form the apparent individual nature of some person or thing', or more relevantly as 'moral and ethical quality', which is represented by such virtues as truthfulness and integrity, courage and compassion, unselfishness and humility.

Character, as Vivekananda points out somewhere[5] is repeated habits, and repeated habits, he says, can reform character. It no doubt needs great and intensely determined efforts to build up one's character. 'Upon ages of struggle', exclaimed Swamiji once, 'a character is built'. People foolishly think

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4 ibid., Vol. VIII (1959), p. 348.

5 *vide* : *Karma-yoga*, Chapter One.

that character is a negative entity by obtaining which a man loses much of the fun in the world. What they fail to see is the inner strength, felicity, and freedom that character brings with it to its possessor. 'What is morality'? asked Swamiji in a lecture and answered, 'Making the subject strong by attuning it to the Absolute, so that finite nature ceases to have control over us.' Through morality, he says elsewhere, is the path to freedom, and immorality leads to bondage.

Swami Vivekananda, it is superfluous to say, was a leader with a perfected character. That is the key to understanding the power and influence he was able to exercise and exert. It was this character-force which went out and impressed others, bringing about in many cases a permanent transformation. An American woman-disciple wrote in her reminiscences:

> 'Without once saying, "Be sincere, be true, be single-minded", he created in us the most intense desire to attain these qualities. How did he do it? Was it his own sincerity, his own truth, his own straightness which one sensed?'[6]

Undoubtedly. Readers of his biography know how these great qualities of truthfulness and integrity, courage and compassion, selflessness and humility sparkle and scintillate in the innumerable incidents of his life.

III

We present here below a small collection of Swamiji's sayings and exhortations on the theme of character and its formation. As we wish the readers to reflect on them and grasp their profound significance through that reflection, we desist from commenting on them:

'Truth is infinitely more weighty than untruth; so is goodness. If you possess these, they will make their way by sheer gravity.'[7]

'I am slowly exercising an influence in this land greater than all the newspaper blazoning of me can do.... It is the force of character, of purity, and of truth—of personality.'[8]

'Wait, money does not pay, nor name; fame does not pay, nor learning. It is love that pays; it is character that cleaves its way through adamantine walls of difficulties.'[9]

'Work hard. Be holy and pure and the fire will come.'[10]

'Do not try to lead your brethren, but serve them. The brutal mania for leading has sunk many a great ship in the waters of life.'[11]

'Have patience and be faithful unto death. Do not fight among yourselves. Be perfectly pure in money dealings.... So long as you have faith and honesty and devotion everything will prosper.'[12]

'Do not expect success in a day or a year. Always hold on to the highest. Be steady. Avoid jealousy and selfishness. Be obedient and eternally faithful to the cause of truth, humanity and your country, and you will move the world. Remember it is the *person*, the life, which is the secret of power—nothing else.'[13]

'Know that talking ill of others in private is sin. You must wholly avoid it.'[14]

'Even if you are at your last breath, be not afraid. Work on with the intrepidity of a lion, but at the same time with the tenderness of a flower.'[15]

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[6] *Reminiscences of Swami Vivekananda* (Advaita Ashrama, 1964), Sister Christine, on p. 211.

[7] The Works, Vol. V (1959), p. 65

[8] loc. cit.

[9] ibid., Vol. IV (1962), p. 367

[10] ibid., Vol. V, p. 38

[11] ibid., p. 36

[12] ibid., p. 98

[13] ibid., p. 107

[14] ibid., Vol. VI, p. 304

[15] ibid., p. 332

LETTERS OF A SAINT

The Lord My Refuge

Kasi
19 - 4 - '20

Sriman Rameshchandra,

A letter of yours dated 1st Vaiśākha [1] has reached my hands. Now I am not well, therefore I am not able to send an adequate reply to your letter.

Doubts cropping up in one's mind cannot be solved by reading a letter or a book—one has to work. When by continually working according to the injunctions of the scriptures or instructions of a teacher, *śraddhā* (reverential faith) arises in one's heart, gradually then the mind may become pure. Then alone doubts, etc., get dispelled.

> 'Therefore with the sword of Knowledge, cut asunder this doubt about the Self, born of ignorance and residing in your heart, and devote yourself to yoga. Arise, O Bhārata.' [2]

—this truth verily has been taught by the Lord (Śrī Kṛṣṇa) to Arjuna. The Lord has instructed him that after 'arising', one should practise yoga—that is to say, follow the teachings of the scriptures. Doubts have to be cut asunder with the sword of Knowledge : this cannot be done by merely hearing precepts—one has to put precepts into practice, and through repeated practice everything is set right. 'My brother, be in touch with the Lord, and you will by and by reach your goal.'—this is the fact. One has to keep on practising. To be sure, meditation and worship of any deity whatsoever, will bear fruit. One should think of one's object of worship as Brahman. 'According to the difference of modes of worship, O Mother, you have counted the principal deities as five. But then, how do you save yourself when you break the five and out of them make one?' (Rāmprasād) 'Knowing the secret that Kālī is one with the highest Brahman, I have discarded, once for all, both righteousness and sin.' 'But must I give away the secret here in the market-place? From the hints I have given, O mind, guess what that Being is.' (ibid.)

Thus, all have shown steadfastness to their chosen deities. But then while remaining steadfast, watch out that dogmatism does not arise. Our Master [Sri Ramakrishna] has especially warned about this. Still, one should not listen to anyone and everyone's advice. One should go on working according to the instructions of one's own teacher, and by that alone one can attain success. One has to walk on the chosen path with single-mindedness. If one pays attention to what this man or that says, or exercises idle curiosity about worldly things and events, one is thwarted in one's ventures : out of these no benefit accrues. *'Grantha nā granthi'* — Sri Ramakrishna used to say, meaning,

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[1] The first month of the Bengali year; begins usually in April.

[2] तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ *Bhagavad-gītā*, IV . 42

'A book is a knot'. Giving up everything— 'In this, O Arjuna, there is only one resolute and unwavering thought...'[3] One has to make this the highest objective of one's life. Some, though liberated, take birth as the companions of the Lord in his *līlā* (sport). They are the ever-free. It is with respect to them that the *Bhāgavatam* says:

> 'Such are the glorious qualities of the Lord that the sages whose only pleasure is in the Self, and from whom all fetters have fallen off, even they love the Omnipresent with the love that is for love's sake only.'[4]

Become intensely thoughtful and try to arrive at your own conclusions by yourself, pondering over all aspects of the theme. What more to say? Accept my good wishes, etc.

Ever your well-wisher,
SRI TURIYANANDA

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[3] व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । ibid., II. 41

[4] आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः ॥ *Śrīmad Bhāgavatam*, I. vii. 10

THE SCIENCE OF MYSTIC WORSHIP

SWAMI YATISWARANANDA

In *The Gospel of Sri Ramaknishna* we read of the watchman with a bull's-eye lantern, who cannot be seen unless he turns the light upon himself. In the same way, he who wishes to see the Lord must pray, 'O Lord, in Thy mercy do Thou turn the light of wisdom toward Thine own face.' If there is no light in a house it is a sign of extreme poverty. We must learn to light the lamp of divine wisdom in the chamber of the soul.

Our spiritual teachers tell us that divine grace comes in the form of self-effort, spiritual yearning, and striving. These enable the spiritual seeker to experience that direct form of divine grace which brings about the union between the soul and the Oversoul, God, or Brahman. In the *Bhagavadgītā*, Śrī Kṛṣṇa tells us: 'A man should uplift himself by his higher Self. Let him not weaken himself. The Self is the friend of him who has conquered the lower self by the Higher.' 'Remember the Supreme Spirit as you fight the battle of life.' And yet many Hindus become fatalistic and throw themselves on the mercy of chance.

The same thing has happened in the Christian world, in spite of what Jesus taught, 'Be ye perfect even as your Father in heaven is perfect.' He meant spiritual striving. 'Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' Jesus taught a dynamic spiritual life, which means great effort. This was the life lived by the great Christian mystics; and yet, owing to too much stress on the idea of sin, vicarious

atonement, and easy salvation, many active persons, working successfully in the material world have hypnotized themselves into thinking that they can do nothing on the spiritual plane. As a result of this hypnotism, which has taken away the spiritual initiative emphasized by the great mystics, a tremendous amount of energy has been diverted—being utilized solely for material purposes, overstepping all legitimate limits. Neglecting the spiritual ideal, modern civilization is rushing headlong toward destruction, which certainly can still be prevented if the necessary steps be taken before it is too late.

A drunken man was taken before a magistrate who asked his police escort, 'What gave you the impression that the prisoner was the worse for drink?' The policeman answered, 'He was arguing with a taxi driver.' 'That does not prove anything,' said the judge. 'But, sir,' persisted the officer, 'there *was* no taxi driver.' Now many of us are doing the same thing. Being emotionally drunk we see enemies everywhere and fight them with all our strength, forgetting that within ourselves we have worse enemies who are ready to destroy us morally and spiritually. Our fighting spirit could be more effectively used in fighting our own egos, our own passions. These are our greatest enemies, when we are drunk with the wine of ignorance and destructive tendencies. 'Man', says Swami Vivekananda, 'remains hypnotized with the false idea of his ego.'

In Greek mythology there is the story of Narcissus, a beautiful youth who fell in love with his own reflection in the waters of a pool. He pined away and died, because self-love can end only in frustration. Such self-love is a disease, which Dr. Carl Jung has correctly diagnosed when he says, 'The ego is ill for the very reason that it is cut off from the whole and has lost its connection with mankind and with the spirit'—which is the true self. There is a Hindu saying, 'Having drunk the wine of ignorance, the whole world becomes mad.'

Patañjali, the great teacher of Yoga, described how the soul is swayed by ignorance, which is not a negative entity for it creates a dangerous fantasy known as egotism. Egotism breeds attachment; attachment, in its turn, means clinging to a selfish life with its train of resentment and aversion. To be egocentric is to be spiritually ill. All spiritual paths are designed to cure the illness of the ego. In Hindu teaching we speak of Karma-yoga, the path of selfless activity, in which the fruits of all works are offered to the Supreme Spirit, tuning the individual will into harmony with the divine will. If we can do this, the selfish ego is conquered.

We have also the path of Rāja-yoga, which proceeds by self-analysis. In the course of this investigation the soul finds that it is not the ego, nor the mind, but a separate entity. The spiritual seeker strives to dispose of his ego by dwelling on the true nature of the Self, apart from the great illusion that confuses it with what belongs to the body and mind etc.

In Jñāna-yoga the spiritual seeker goes further, in rising above individual consciousness to a cosmocentric consciousness in unity with Brahman. It is the yoga of knowledge, that culminates in the realization of the unity of the *jīva* with Brahman.

But the easiest path to follow during the Kali-yuga or Iron Age in which we find ourselves, is the path of devotion (Bhakti-yoga), worshipping God as Father, Mother, Friend, or Comrade. 'Not I but Thou.' Our lives become instruments in the service of love. Sri Ramakrishna said: 'Freedom comes when your egotism vanishes and you yourself are merged in divinity. But very few can get rid of the sense of "I" through samādhi.' And so he stressed the path of service and devotion. The ego and the

passions are to be turned Godward. As the follower of the path of devotion looks upon himself as a servant of a devotee of God, he tries to direct his passions Godward. Sri Ramakrishna taught how this could be done: 'If you must have desire, let it be desire for communion with God. If you feel anger, let it be for all that keeps you from the spiritual path. If you must be infatuated, let it be with the beauty of holiness. If you must feel pride, be proud to say that you are a servant of God, a child of God.'

There is a word in Sanskrit, *upāsanā*, which literally means to sit near (the Deity.) In practice it means 'meditation' or 'contemplation' on God. This kind of worship is the principal spiritual practice in the dualistic and qualified monistic systems. These systems regard God and the self as two separate entities. The worshippers strive to bring about true unity, so far as it lies in them, but the devotee remains the servant and God the Master. This attitude may serve as a stepping-stone to the path of non-dualism or Advaitism.

For those whose nature inclines towards a formless God, it may be helpful in the beginning to conceive of Brahman, or the Supreme Spirit, as the ocean, while the individual soul is looked upon as a wave. There is the 'I' of the individual soul, distinct from the Supreme Spirit, but actually it is distinct only in the relation of microcosm to macrocosm. Instead of meditating always on the wave, concentrate on the ocean. The wave is one with the element water. It is identifiable both with the vast mass we call the ocean and with the smaller entity we call the wave. As a seeker advances along the spiritual path, he is finally able to realize the essence of all things. In one form he then sees the essence of all things in the Universal, the Absolute, and in another as that aspect of the universal which is the microcosm or the individual.

This is all very difficult, and unless such worshippers adopt some symbol for their meditation, the mind wanders. *Pratīka-upāsanā* is that in which an object is taken as a symbol of God—a practice common to the devotees of God with form, as well. God is worshipped not *as* the symbol, but *through* the symbol. The Supreme Spirit is that out of which all things come into existence, that by which all things are sustained, and into which all things return.

The sun is a good symbol of the cosmic energy as light and heat. Many have worshipped fire as a symbol of God. But we must always bear in mind that the symbol is *not* God. We must see beyond mere fire or sun in our meditations to the Eternal Light itself, of which the symbols are but manifestations.

Another type of symbol is the *yantra*—a mystical diagram which is regarded as symbolical of the body of the Deity. During the period of worship the Deity is invoked into the *yantra* and when the worship is over the devotee takes the Deity back into his heart.

Swami Vivekananda says: 'If the image stands for a God or a saint, the worship does not lead to liberation; but if it stands for the One God, the worship will bring both Bhakti and liberation... What matters most is the idea behind the symbol. We may worship God in the image; we *must not* worship the image as God. The image is an object to hang one's faith on, an aid in the process of meditation, and is used as a help to the vision of God.'

If the image does not help us to realize God, there is something wrong with it, and such an image is to be discarded. The philosophy behind this is simply that the Supreme Spirit is manifested in one form as the worshipped, and in another form as the worshipper. The soul is covered over

with a causal body, which, in turn, is covered over by a mental body. All three bodies—causal, mental, gross—are tainted. The causal body is tainted by ignorance. The mental body is tainted by our tendencies and emotions. The gross body, as well as the mental, is tainted by the inharmonious ego with its selfish ambitions. A dis-harmonious ego makes the mind sick; a sick mind affects the senses and both together disturb the functioning of the body, a fact which is being proved every day by contemporary psychology.

There is a cure for this dis-harmony. Take them all, gross and subtle bodies together, to the Source from which they came. We forget the supreme fact—that we live in God, and God lives in us. All things, including ourselves, are to be connected with the Divine Idea.

We know very little about ourselves or how our senses work. For instance, on the lowest plane of living we are identified with our physical senses, but as we become more spiritually aware, our higher centres of consciousness are strengthened so that they can control the lower centres. There are various centres of consciousness, and through meditation one proceeds until the individual soul is united with the Oversoul. It takes much practice, but slowly the consciousness is lifted upward. By keeping the channels clear and by the effort of will the level of consciousness is raised until we have a glimpse of the Highest Reality, when for a moment we become merged, inseparable from the Supreme Spirit. We know then that there is something of that divine spirit immanent in us. If we can feel the constant presence of that spirit, both within and without us, we shall become charged with a new energy. There will be changes in the quality of our living and our service. Our attitude both toward others and toward ourselves will be different.

Very few of us can attain this superconscious state in this manner by sheer exercise of will, and thus get rid of the ego or go beyond the senses. But the realization of immanence we *can* attain through *japa* (repetition of the divine Name or mantra) and meditation. When we have firm hold of a conception of the Supreme Spirit, let us offer to It—or to God—our divine qualities so far as we have attained: egolessness, desirelessness, freedom from pride and anger, and above all, *ahimsā*, non-injury. In India we think of our good thoughts as flowers to be offered at the feet of the Lord. Offer compassion and forgiveness; offer knowledge; and finally offer the entire body, mind, and soul in complete dedication to God.

Now all meditation takes place on the mental plane, and the mind is prone to wandering. It is well, as we have said, to tie the mind to some symbol. In India we have, for instance, the worship of Kālī, the Divine Mother of the universe, a conception of the energy of God in an image. We worship God in the image; then take the idea of God into ourselves and hold it there.

Mathur, the son-in-law of Rani Rasmani who built the great temple of Kālī at Dakshineswar, once instituted an elaborate annual worship of the Divine Mother in a clay image. After the worship the image was customarily immersed in the Gaṅgā. Now on one occasion, when Sri Ramakrishna was present, Mathur had become so used to seeing God in the image that he could not bear to have it thrown into the river when the time came. The situation became very tense until Sri Ramakrishna was brought to Mathur. 'Is the Mother in the image only?' Ramakrishna remonstrated with him. 'Why do you care so much for the image? Put the *thought* of the Mother in your heart and throw the image away.' This explains the essence

of the use of images in ritual.

The practice of *japa* is very powerful for good in our lives. The *word* has power, and truly does St. John say, '... the Word was with God.' The mantras, or sound symbols of the Supreme Spirit, are charged with tremendous power, and an illumined soul can use them with great effect. By repeating the appropriate combination of sounds that stand for a name or attribute of God, accompanied by concentrated meditation on the corresponding aspects of the Supreme Spirit, the seeker receives a spiritual vibration which helps him to rise to higher planes of consciousness. Holy men throughout the ages have derived immense benefit from the power of the words that stand for God. We know how the careless uttering of a word of anger may result in as much harm as though a bomb had been thrown. Words filled with the thought of the Supreme Spirit work, in the opposite way, for good. Through constant repetition, harmony comes into our souls and bodies. By constant repetition and meditation on divine words we come to have a new light, the light of introspection, which has been hidden within, and now shines upon our lives. This is the light of wisdom of which St. John of the Cross spoke.

The essential point of mystic worship is the attainment of purity. When the light of wisdom reveals the glory of the eternal spirit, a new realm is opened up by the divine light which floods the human soul. Mystics have tried to give us an idea of the supreme experience by various analogies. They describe the feeling of a clay pot full of salt water which is placed in the ocean and made to realize that the tiny bit of water, so long confined in the pot, is the same element as that in which it has been immersed. Again, as a result of inner purification, the seeker discovers that the light within himself draws his consciousness away from the outside world. As one concentrates on this inner light it is revealed that it is the same as the Divine Light he has been seeking, a light stronger than a million suns or moons. This Light can cleanse our hearts of all impurities; the inner light burns clearly and steadily because of the blessed consciousness that it is merely a reflection of the Infinite Light which is God.

MAN'S JOURNEY TO HIS DESTINY

SWAMI ASHOKANANDA

I

According to the teachings of Vedānta as long as the soul remains under the spell of ignorance, which is another name for spiritual self-forgetfulness, it will go from birth to death and from death to birth indefinitely. This transmigratory movement of the soul has been called *samsāra*, and since it can be graphically described as circular, it has also been called *samsāra-cakra*, 'the wheel of transmigration'.

In our life here we try to experience reality according to our understanding and measure. Some of the things we experience are right, others are not right; some are good, others are evil; some therefore produce pleasure, others produce pain; some are pleasurable in the beginning, pain-

ful in the end; others are painful in the beginning, happy in the end. All these experiences we are compelled to have, as it were, by something within ourselves, and since our experience is neither complete nor correct, we feel, as we live on, a certain dissatisfaction, to say the least, a certain incompleteness.

I think it can be rightly said that even if one lives the full span of life—eighty, ninety, or even a hundred years—the period of fruitful experience is short. It takes some years before our body and mind become developed enough to have a desirable experience of reality—and then we wear ourselves out. The abundance of energy we have at our command seems to intoxicate us and throw us into a sort of psychical splurge in which we exhaust ourselves in fruitless endeavour. After that, we pass into the somewhat humdrum existence of middle age, in which experiences of a new kind become rather difficult: our nature has become set and can function only according to its own established and rigid outlines. And so on into old age, where energy declines, and then to death. Since by the time we die we do not feel that we have achieved the completeness of experience which, consciously or unconsciously, we sought throughout our life, we die with a sense of unfulfilment.

It is maintained by the Hindus that although our after-death existence is somewhat different from our existence in this life, nothing new is achieved in the quality of experience. It is as though an ignorant man were to travel all over the world; because of his lack of knowledge, his experience will not differ in quality, even though in foreign countries it will take different forms. Similarly, when we go beyond this life, we experience a difference of form, but the quality of our experience remains the same; nothing new is achieved by the soul. The world to which we go after death has been called *bhoga-bhūmi*, 'the world of enjoyment'—actually the Sanskrit word *bhoga* indicates both enjoyment and suffering. Only that kind of thing—the experience of pleasure or of pain—is possible in that world; there is no attainment or growth. So after being there for some time, the soul feels a desire to come back to what is called *karma-bhūmi*, 'the world of action', the world of further attainments and achievements. Whether the soul returns to this earth or goes to a world similar to this where it becomes endowed with flesh and comes in contact with material objects, the soul does become incarnated, and this process has been called reincarnation. There is as it were a going up and a coming down, in a sort of circular motion: we come to the same state and go back to the same state; and on and on it goes.

But this movement of the soul is not considered to be really endless by the Hindu philosophers; it is indefinite because we do not know when it will stop; but it does stop. It stops when the soul recovers from the self-forgetfulness which has imposed upon it the necessity of experience. The desire for experience comes through a sense of lack, and this sense of lack comes because we have forgotten ourselves. If we could remember what we are, we would find ourselves complete and perfect, with no need for anything or any experience from the outside to fulfil us. In fact, you cannot add to the soul. A man may make himself look well formed by padding his coat and pulling in his waist, but he knows he is actually lacking in certain places and bulging in others; it is all artificial beautification. In the same way, it is illogical to think that we could add to the soul—even if there were an actual lack. But the plain fact of the matter is that the soul has no lack; it is of the very nature of perfection. Only because of its self-forgetfulness does it think it lacks what it wants and that

what it wants is existing in the outside world and has to be gathered by means of experience.

Now, it is possible for the soul to regain its own knowledge of itself. Just as one wakes from a dream, the soul can come out of this self-forgetfulness. Awakening from a dream can take place in two ways: our sleep itself can become exhausted—our body having had enough sleep, we are pushed into the world of wakefulness; or for some reason we may suddenly awaken in the middle of the night. Similarly, it is said that when the soul has experienced enough, its period of self-forgetfulness subsides and it awakens from all its foolishness and illusions; the necessity for experience is over, and therefore these dreams of life and death come to an eud. Or it may be that just as the pain of a nightmare wakes us up. so the shock of an exceedingly uncomfortable experience—a sudden loss or bereavement, the suffering of a great injustice, or the witnessing of a catastrophe visited upon a large number of people—can suddenly waken the soul out of its ignorance. Then it becomes aware of its own majesty, and the whole process of this *samsāra*, or transmigration, stops.

This is the general view of the Hindus regarding the soul's existence here and its destiny.

II

Now, what are the forces that have kept us in this transmigratory existence, and what should we do to get out of it? It is all very well to say. 'Let's have a nightmare to wake us up.' But we are so timid ordinarily that we do not want to visit nightmares upon ourselves; rather, we want to escape even the slightest discomforts. Nor does nature always favour us with catastrophe. However, there are other ways. Those who have studied this existence can see that it depends upon certain conditions and that if a change can be brought about in those conditions, then this existence itself will become dispersed. Just as those whose job it is to wreck a house know where to strike so that the whole structure will collapse, in the same way, if we want to wreck this world of illusion that we have built up for ourselves, if we want to get out of it, we should discover what is holding it up—and there we should strike. Our philosophers and sages have studied those things, and they tell us what we should do and what we should not do in order to get out of this situation.

Let us first consider the progress or movement of the soul. I shall say 'soul' here instead of 'man', because we believe that wherever there is consciousness, whether in a human body, a subhuman body, or even a superhuman body, there is what we call in Sanskrit a *jīva*, an individual being or soul. The difference in status between one soul and another—say, between a man and an animal or a man and an angel—is a difference in degree and not in kind. So the word 'soul', used in the sense of individualized consciousness, whatever the form, will be appropriate in the present context, as the observations I shall make will apply not only to men, but also to other beings.

If you think of the whole journey that is undertaken by the soul, you can start from the present point of observation. As far as the past is concerned, it is not possible to say the soul's journey began in such and such a year—4,000, 10,000, or a billion years before Christ; you cannot say anything of the kind. So for the purpose of our study we can start from the present or from any point of time in which we have seen these individuals existing. Now, if we think of them as going towards the state where they will regain their true self-consciousness and attain to illumination, we can divide this journey into three

different periods. The first period I shall call the instinctive; the second the deliberative; and the third the intuitive. For convenience, the instinctive period can be called the subconscious; the deliberative the conscious; and the intuitive the superconscious.

What do I mean by the instinctive stage of the soul? Consider animals as we know them—they have not much power of deliberation in the control and regulation of their lives, they are subject to all kinds of forces, particularly external forces. In fact, why an animal is what he is can be explained more often by his external than his internal conditions. All you can say of animals—if you think of them in these terms—is that they are guided by instinct; they do not have the ability of coping with untoward circumstances; they just yield to them. If the circumstances are favourable, they thrive, if not, they suffer and eventually die out.

When we come to man, I would put him in the middle stage, which I have called the deliberative. It is true that when man is primitive or semi-civilized we often find that instinct prevails; in general, however, we find in man the ability of adaptation, which means that circumstances do not govern what he should think or how he should behave; rather, they bring out a force from within him. If the outward conditions are favourable, fine; if they are unfavourable, man pits himself against them and tries to conquer them for his own benefit. That is to say, human beings have a purpose of their own. I think this is what distinguishes them from subhuman beings: men seem to have developed a centre of deliberation within themselves; they are not merely reflecting what nature is saying to them, they are not being merely imitative or repetitive. In every phase of his development you find man has said *no* to nature. Even if conditions are completely opposed to him, he will still want to have his own way. Nature wants man to behave in a certain way; man, for a purpose hidden within him, has again and again asserted himself against nature. Not what nature is saying but what *man* is saying, that is the important thing.

Hindu philosophers say that this purposiveness is the first glimmering of one's truer self. I would not say that in the deliberative period the light of the soul is manifesting itself unclouded and unobstructed, but I would say that it is showing. It is showing murkily, it is true, uncertainly, as in the very beginning of dawn, but nevertheless it is a light from within, and it is this light which makes a centre of concentration, a centre of resistance. Something has come, and you might say, if you are not cautious about your language, that that is the birth of the soul.

Man's purposiveness is a conscious attitude; that is to say, his motives are conscious motives. Of course, some of you will say that the motives of man are more often unconscious than conscious. I would not agree with you there. The very fact that man sets his conscious mind against his unconscious shows that it is his nature to want to be guided by the conscious. Even the psychologists will tell you that if the contents of the unconscious are somehow controlling a man, then for that man's own benefit those things should be made conscious to him; only then will he act rightly. In other words whatever there may be in the unconscious, man has to bring it within the scope of his consciousness, for only in terms of consciousness is he what he is. So I am calling this second stage of the soul that of the conscious life.

As I said earlier, this conscious existence is not satisfactory; it is altogether too limited, too spare of meaning and significance, too much dogged by a sense of futility. You build up so many things in

the course of your lifetime, but old age undermines them all; and then comes death and takes everything away from you. Whatever you may accomplish here, it cannot be altogether satisfactory. Further, deliberation itself has not been found very helpful. Our knowledge is so limited that even when we have the facts and our reason deliberates upon them, it often fails to give us the correct conclusion. It is a heart-breaking struggle of man, this struggle to attain truth about anything. More often than not we find that what we thought to be true and correct is not true at all; our thinking has been all wrong; we feel that our whole life has been a waste. That, you see, is because we have depended upon our conscious deliberation, our own reason.

This is not the time for me to go into a study of why our consciousness is so limited and frustrating to us. What I want to point out here is that we do have a dream of perfection in respect to our own ability, our own thinking and conclusions. We feel we *should* be able to arrive at correct knowledge through a power other than this deliberative, conscious activity of the mind. We are all reaching towards what is usually called intuition. I am sure if someone says, 'Come along, I shall teach you how to be intuitive. Twenty-five dollars for a course of lessons!'—thousands will flock to him. What great fun to be intuitive—everything correctly known and without any deliberation!

Of course, you might say that the dream of a state beyond our limitations is like a poor man's dream of wealth; it is just a dream with no reality behind it. But I say there *is* such a thing as intuition; there is indeed a power in man by which he knows truth immediately and certainly. Our philosophers have been wonderfully helpful in this matter of knowledge. They have pointed out that even in order to make a mistake you must have perfect intuition to begin with. How wonderful! Just imagine this: even when you are groping around, making all kinds of errors and mistakes, even then you are exercising the power of intuition. In their epistemology, when our philosophers discuss how we know and whether our knowledge is correct or mistaken, they conclude that just as light is the precondition of vision—whether you see a good person or a bad person—in the same way the precondition of any knowledge, whether correct or mistaken, is the projection on the thing known of the light of intuition, which is the very essence of your own being. It is the spiritual light, the light from which all other lights have come and without which this universe would be plunged in blinding darkness and so become non-existent to us. That we perceive anything, that even animals, or for that matter, worms and insects, have a sense of perception, is dependent upon some projection of this inner light. The difference, therefore, between these three stages—instinctive, deliberative, and intuitive—is a difference in the degree of the projection of this light. If we could break down all the barriers, the obstructions, which have, as it were, blinded this tremendously brilliant light—this light we have within ourselves—we would find that there is nothing which could not be known to us.

The Hindus have taken a most optimistic attitude in this regard. They have always said that it should be natural for a man to know the truth. Since we are not separate from this universe of reality, since we are part of it and it is part of ourselves, the very thought of separation is itself a fiction. The waves on the surface of a lake might think they are completely separate from one another, forgetting they are rising from the same body of water and passing into one another. The fiction we have built for ourselves that we are separate existences is like that; it ignores the fact that in and through

us and behind us there is just one continuous reality. Since that is so, why should we feel cut off in our knowledge and consciousness from the rest of reality, living or nonliving, which we think is existing outside ourselves? This separation is all self-delusion; we should be able to know things as they really are without any effort.

When we ask a person a question, we take for granted that he will give us a true answer; it is expected of any decent person that he will not tell a lie. The whole of nature should be treated with that same courtesy; we should expect nature to tell us the truth. But we do not trust nature at all. Now, that is not right. If reality is a part of ourselves, knowing the truth about it should be instinctive with us; true knowledge should be always there. Hindus, as I said, have maintained that this lack of knowledge and the difficulty we apparently experience in knowing truth is an unnatural state of things and, like every other abnormality, is produced out of some obstruction or distortion. Since it is not natural, it can be got rid of easily: natural things cannot be got rid of, but unnatural things can easily be thrown off. Thus one should have no difficulty in knowing the truth.

(To be concluded)

APPEARANCE AND REALITY IN GREEK ART

DR. JEROME J. POLLITT

Swami Vivekananda maintained that all art is an expression of feeling and that different cultures express their characteristic feeling or characteristic idea in their own particular way.[1] He would thus have been very much in sympathy with what present-day art historians call 'iconology', the study of the ways in which works of art are expressions of the fundamental values and attitudes of the age which produced them. The present article offers a few suggestions about the iconology of Classical Greek art in the fifth century B.C.—the age of Socrates and the flowering of Periclean Athens—in the hope of exonerating the artists of ancient Greece from the charge that they were thoughtless mimics of sense experience.

Anyone who has ever spent a few hours looking at examples of ancient Greek art in a museum will not need to be told that in certain obvious ways it seems much more naturalistic than other contemporary artistic traditions in the ancient world. Particularly in the fifth century B.C. the musculature and pose of Greek statues are set free from the schematic formats of previous centuries and come to approximate the way they 'look' in nature. Likewise in painting, although there is little preserved upon which to base our judgment except painted pottery, we see that Greek artists began to use foreshortening, perspective, and shading in order to create more illusionistic representations of the external world. These developments are undoubtedly a *fact* of Greek art, but were they also its *aim*? Was mimetic fidelity to nature all that the Greeks were interested in? A look at the intellectual currents which were circulating among both philosophers and artists in the fifth century B.C. suggests that the answer to this ques-

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1 See his comments to the painter Ranada Babu in the 'Conversations and Dialogues', *The Complete Works of Swami Vivekananda* (Advaita Ashrama, Mayavati, Dt. Pithoragarh, U.P., Vol, VII (1958), p. 202; see also *Inspired Talks,* ibid., p. 31.

tion is no. It will suggest on the contrary that Classical Greek art typically operated on two levels—a realistic and an idealistic level—and that its aim was to suggest the presence of an inner abstract essence underlying the world of sense experience. When viewed in this light Greek art, far from having the slavishly mimetic qualities which are sometimes ascribed to it, will be seen to fulfil very well Swami Vivekananda's dictum that 'Art must be in touch with nature—and wherever that touch is gone, art degenerates—yet it must be above nature.'[2] To illustrate this point let us look briefly at the work of one famous Greek sculptor and at the form of one famous Greek temple.

A number of prominent Greek artists of the fifth and fourth centuries B.C. wrote treatises about their art, but unfortunately none of these has been preserved. The best known of these treatises in ancient times was *The Canon* by the renowned sculptor Polykleitos of Argos (active c. 450-420 B.C.). References to this work by other ancient authors enable us to form some idea of its contents and consequently give us some insight into Polykleitos's aims as an artist. *The Canon* proposed and explained an elaborate system of proportions to be used by sculptors in designing an ideal human form.[3] A valuable quotation from the treatise indicates that the purpose of these proportions was to realize what Polykleitos called in Greek *to eu*, 'the perfect' or the 'ideal', in art and that this ideal arose 'from many numbers'. Now a set of perfect proportions is in itself an intellectual rather than a sensible ideal. The forms which we see around us every day present an enormous variety of proportions and inevitably have at least minor irregularities; there is no obvious and universally accepted perfect form among them. Hence an artist who strives to create an ideal form is, by that very fact, refusing to be completely dependent on nature. The attempt to produce an exact imitation of nature and the attempt to design the perfect form of a natural object are contradictory endeavours. Polykleitos's art was therefore more idealistic than naturalistic. Imitation of natural forms was to him a point of departure but not an end in itself.

The language of Polykleitos's statement that 'the ideal (*to eu*) arises from many numbers (*arithmoi*)' seems to echo the vocabulary of one of the major philosophical schools of his time—Pythagoreanism—and suggests that the sculptor's particular artistic principles and aims may have been influenced by this school.[4] According to Aristotle's summary of their doctrines in the *Metaphysics*, the Pythagoreans held that numbers were the first principles of all things, the basic constituents of the universe. Numbers were the 'elements' out of which not only physical phenomena, such as human bodies, but also intellectual conceptions, such as 'justice', were fashioned Behind the relative, changing universe of forms and thoughts, there was an inner harmony of numbers which was its essence and substratum. The inspiration for this idea seems to have come from the Pythagoreans' study of harmony in music. They apparently concluded that, if the formless continuum of sound produced by plucking the string of a lyre could be converted into definable phenomena (that is, musical scales) by superimposing harmonic intervals, expressible in basic integers such as 2:1 or 3:2, on the string, so also the creation of

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2 ibid., Vol V (1959), pp. 258-9

3 Sources of information are collected in H. Diels, W. Krantz, *Die Fragmente der Vorsokratiker* (seventh edition, Leipzig, 1949-54), section 40. For a general study: P. Arias, *Policleto* (Milan, 1964).

4 The evidence for this conclusion, too technical to be taken up here, may be found in the present writer's *The Ancient View of Greek Art* (New Haven and London, 1974), pp. 14-23 and 38.

other entities such as men, trees, stars, and planets could be explained as the products of the superimposition of numerical proportion on undifferentiated matter.[5]

In adopting this view that numbers were *stoicheia* (the Greek word normally used for physical elements), the Pythagoreans were following one of the oldest patterns of thought in Greek philosophy. Pre-Socratic philosophers, particularly those of the Milesian School, were mainly concerned with questions of cosmology. They were intent on discovering what the physical universe was made of and what laws governed its operation. In many ways they were the progenitors of the scientific tradition in European civilization. The Pythagoreans added an unusual dimension to their cosmology, however, by attaching to it a set of religious ideas, including some specific beliefs about the nature and destiny of the human soul.

The religious doctrines of Pythagoras the sixth century B.C., are difficult to the sixth century B.C., are difficult to assess because many of the sources which preserve them, like the biographer and doxographer (historian of philosophical ideas) Diogenes Laertius (active in the third century A.D.), belong to a much later stage of Classical antiquity. No writings by Pythagoras himself, if they ever existed, have survived, and we cannot be sure that the ideas which are attributed to him by later writers did not really originate in the centuries after his death when his school grew and developed. It is fairly certain, however, that Pythagoras did believe in the transmigration of souls from one physical body to another. It is also probable that he believed, as later Pythagoreans certainly did, that the soul which was bound up in matter was compelled to pass through a cycle of incarnations until, by a process of purification (*catharsis*), it freed itself from bondage. This purification was to be brought about mainly through contemplation of the harmony of proportions which was inherent in music, in the objects of the visible world, in the heavenly bodies, and so on. The Pythagorean philosopher who sought to free himself from rebirth was advised to live in the world as a detached spectator, continually searching out its inner harmony. 'Life, Pythagoras said, is like a fair. Just as some people come to a fair to compete and others come to engage in business, but the best people come simply as spectators, so also in life there are men with slave-like natures who hunt for fame and gain, and there are philosophers who hunt for the truth.' (Diogenes Laertius VIII, 8)[6]

While there is no direct evidence to prove that the sculptor Polykleitos knew of these Pythagorean doctrines, the language used in the *Canon*, as stated above, suggests that he might have. If Polykleitos was in some degree a Pythagorean, it may be that his *Canon* was an attempt to discern and define in sculptural form the higher, ideal nature of man. His statues may have been related in some way to a contemplative process whose ultimate goal was to purify and enlighten.

In citing the somewhat unusual case of Polykleitos, I do not mean to imply that all Greek art involved the deliberate expression of philosophical doctrine or that Greek art dealt exclusively with abstractions. Polykleitos's art clearly does testify to a strongly idealistic current in Greek art, a current which needs emphasizing, since it has so often been ignored by later critics; but stressing the idealistic aspect of Greek art

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5 The sources and nature of the Pythagorean doctrine of numbers are analysed in G.S. Kirk and J. E. Raven: *The Presocratic Philosophers* (Cambridge, 1962), pp. 243-7.

6 On Pythagorean religious ideas see Kirk and Raven: ibid., pp. 219-27.

alone does not give us a complete picture. The Greeks were also clearly interested in capturing and understanding the impressions which the external world makes on our senses. Most works of Classical Greek art (including those of Polykleitos, for that matter) contain, as suggested earlier, a mixture of idealistic and naturalistic elements which are seemingly designed to remind us that both are aspects of one reality.

As an example of how these two aspects were fused, let us look at the Parthenon, the temple of the goddess Athena *Parthenos* (Athena in her aspect as a virgin warrior goddess) built on the Acropolis of Athens between 447 and 432 B.C. As was the case with the sculpture of Polykleitos, it will be helpful to examine the Parthenon in the light of the philosophical climate of its time. The period during which the temple was built saw the flowering of Classical Greek civilization. The Greeks' dramatic victory over the Persian invaders in 479 B.C. had stimulated a new spirit of cultural self-confidence—a belief that by disciplined thought and action men could overcome the chaotic forces in nature and in society and make ideal conceptions of existence manifest in actual human institutions. This self-confidence was short-lived—the disillusionment which came with the Peloponnesian War in the 420s B.C. was to shatter it irreparably—but while it lasted it was a tremendous stimulus toward intellectual inquiry and artistic endeavour. It was at this time that Socrates began his quest for understanding, that Herodotus and Thucydides began to think critically about human history, and that Aeschylus, Sophocles, and Euripides perfected tragio drama.

In Greek philosophy this new self-confidence was most clearly expressed in the anthropocentrism of a group of itinerant teachers and philosophers known as the Sophists. The most prominent of these teachers was Protagoras of Abdera whose famous dictum 'man is the measure of all things' is sometimes invoked as a kind of motto for the spirit of Classical civilization as a whole. Protagoras himself used this phrase, however, in a more limited and technical way to sum up a new line of thought in Greek epistemology: namely, the conviction that all knowledge is subjective and that 'objects' have no real existence outside of our perception of them. Any measure—and hence order—which can be discerned in the outside world are attributed to it by the mind of the perceiver, that is, man.

In earlier Greek philosophy the problem of the subjective nature of knowledge was largely ignored. Pythagoras and the Milesians were primarily concerned, as already noted, with understanding and describing the nature of the cosmos, and they seem to have taken it for granted that the world perceived by the mind and the senses had objective reality. After the time of Protagoras the value and significance of cosmology became more questionable, and Greek philosophers were faced with the challenge of synthesizing cosmological speculation with the subjectivism of the Sophists. The most influential and abiding such synthesis was that of Plato, who conceived of a realm of pure, unchanging being characterized by 'forms' or 'ideas' which were the essence of all relative phenomena, and also of a realm of appearance, the everyday world of sense experience, in which all things were in a constant state of flux. By an arduous course of self-discipline it was possible for a philosopher to have knowledge (*episteme*) of reality, but for the most part men were condemned to live in the world of appearances and to have only an opinion (*doxa*) about the nature of things.

Such philosophical questions cannot have been lost on Pheidias, the artistic overseer of the Parthenon project, and on Iktinos, its chief architect. They were part of

a circle of artists and philosophers whose patron was Pericles, the leading political figure in Athens in the mid-fifth century B.C. It was Pericles who initiated the great building program in Athens of which the Parthenon was a part, and ancient writers make it clear that he intended these monuments to be a physical expression of the cultural ideals, and perhaps also the philosophical speculations, of his age.

Iktinos's design for the Parthenon, when thought of in the light of the foregoing discussion, can be seen to have both Pythagorean and Protagorean elements. There is, for example, a basic 9:4 numerical proportion underlying various dimensions of the temple—the proportion of its length to its width, of its height (up to the top of its horizontal cornice) to its width, and of the diameters of single columns to the distance between the centres of adjacent columns—which seems to reflect the same Pythagorean doctrines of perfection that had preoccupied the sculptor Polykleitos. On the other hand there are subtle deviations from mathematical regularity in the form of the temple which may be related to a Protagorean mode of thought. Many of the horizontal elements of the temple—its floor and its entablature, for example—curve upward. Its floor is, in fact, a subtle dome. Other vertical elements incline inward (the columns, for example), or outward. What is the reason for these architectural refinements, which must have required painstaking planning by the architects and time-consuming carving by the masons? One idea sometimes advanced is that these subtleties were intended to counteract optical illusion and make the temple look 'correct'. It can be demonstrated, however, that many of these refinements not only do not counteract optical distortion but actually enhance it. Their real purpose may have been to create in the viewer a tension between what he thinks he knows and what he actually sees. The viewer's mind is predisposed to think of the temple as a perfect geometrical form with true horizontals, true veriticals, and regular dimensions, but what he actually sees is a complex of curves, tilts, and variant dimensions. The disparity between his idea of what the temple is and his actual perception of it with his eyes, makes him aware of two aspects of his existence and knowledge—an abstract, invariable aspect expressed by mathematical correspondences and a subjective, variable aspect revealed in the experience of the senses. In short, he is forced to grapple with, and reconcile, appearance and reality.

This conviction that Greek art, when studied closely, will be found to have deep levels of philosophical significance was once given eloquent expression by the late Swami Nikhilananda in one of his lectures in New York. Since Swami Nikhilananda had a lifelong appreciation of Greek culture and helped to open the mind of the present writer on many subjects, it seems only appropriate to let him have the last word:

> 'It is often said—at one time I also held that view—that Greek sculpture or art or drama describe only the physical or the tangible; but a perceptive observer sees in them an attempt to express the intangible and the transcendental through physical forms. The Greeks used the best media they knew—like poetry or drama or marble—to express the inexpressible. If you look carefully and attentively at a beautiful Greek statue, you get a glimpse of the inexpressible.'

YOUNG AMERICA'S SPIRITUAL QUEST

DR. LETA JANE LEWIS

Everyone knows that there is much restlessness in the contemporary United States. Newspapers and magazines here and abroad are fraught with accounts of where and how Americans (especially young Americans) are seeking greater fulfilment than their lives ordinarily provide.

Although generalizations are, on the whole, dangerous, it is relatively safe to state that young Americans exhibit certain characteristics more commonly than others. They are frequently independent thinkers who want the freedom to make their own choices and assume responsibility for their own lives. Honest, rational, and scientific, they refuse to consider beliefs which, if they cannot actually be proved, do not meet the test of reason and common sense. They are concerned about the welfare of others and keenly aware of social injustices. And they have popularized the term 'relevancy' because they believe that education must be significantly relevant to individual and social problems.

Many young Americans are restless because they personally are confronted with uncertainties and insufficiencies which are difficult to cope with. For instance, they may be undecided as to who or what they want to be, both spiritually and professionally. They may be recent or prospective college graduates in competitive fields where there is little opportunity for employment. They may be unhappy and unsettled in their family and personal relationships. Or, having done nothing apparently reprehensible at all, they may suffer from unaccountable feelings of guilt and worthlessness.

Many of those who suffer from life's limitations will burrow deep into materialism, perhaps in the form of drugs and sex. And others, putting forth vigorous efforts to achieve legitimate material and personal success, will eventually become contented with economic security and comfortable homes. But those who are idealistic as well as dissatisfied with their lives will tend to seek spiritual rather than materialistic fulfilment.

Another, and much smaller, group of restless young Americans is comprised of those who have successful careers and happy personal relationships which almost anyone might envy. Although their lives are filled with love and beauty, they are dissatisfied because they have not conquered selfishness. Thus goaded by divine discontentment, they ask the crucial question, 'Isn't there something better?' and begin their spiritual quest.

When properly introduced to India's age-old spiritual tradition, such sincere seekers often feel an immediate affinity with its basic principles. The Indian world-view meets their standards of catholicity and common sense with its fundamental teaching, 'Truth is one, men call it by various names.' Reasoning that if divinity ever at any one time manifested itself perfectly on earth, it could also do so at numerous other times, they are receptive to India's age-old teaching that there have been many sons of God, the founders of the great religions, all of whom have experienced and taught the same one truth. They then attribute the apparent differences in the existing religions to the fact that in the centuries since the death of the divine incarnations we ordinary mortals have interpreted, reinterpreted, and finally garbled their one message. Because our puny minds have been unable to comprehend what the divine incarnations taught, we have veiled the truth in doctrine and dogma.

Independent, self-motivated young Amer-

icans appreciate the fact that the Indic tradition, instead of asking them to accept a creed on blind faith, advises them that it is quite permissible to experiment and discover the truth for themselves.

The scientifically oriented also applaud India's concept of slow growth and development. Dissatisfied with the western theory that the world was created from nothing at the 'beginning of time', they attribute greater scientific plausibility to India's hypothesis that from beginningless time universe after universe has come forth from the womb of Brahman to flourish and finally disappear. They feel that this hypothesis harmonizes, however crudely, with the physical law of the indestructibility of matter. They are impressed with the concept of Saguṇa-brahman which, in one aspect, as the undifferentiated energy, sustains the universe because they believe this concept to be in accord with contemporary physics' reduction of matter to energy. Furthermore, they readily understand that, since Saguṇa-brahman is the source of all that is, Indian thinkers have been logical in attributing consciousness as well as energy to it.

Young western seekers are similarly pleased with the rationality of the assumption that the human spirit is uncreated and eternal. In their judgment, the hypothesis of reincarnation, which permits the individual to grow slowly until knowledge of the Self as absolute bliss and perfection is finally attained, is much more equitable than the belief in only one life, which, if wrongly lived, must end in eternal damnation. They extol the humanity of the teaching that, since truth must ultimately prevail over falsehood, even the worst reprobate, given enough time, will eventually wake up to his true nature as undying wisdom and joy.

The discriminating spiritual pilgrim likewise finds justice and common sense in the law of karma, the law of moral cause and effect, which works in conjunction with reincarnation. According to this law, we reap what we sow—and only what we sow—either in this life or in the next. When we cause someone to suffer, we put the law of karma into immediate effect. Our deed bounces back upon us, as it were, and we ourselves experience the exact degree of suffering we caused, no more and no less. There is no idea of punishment or retribution involved in the operation of this law; for it is as impersonal as the law of gravity, which decrees that the man who jumps from a ten-storey building will break some bones. Since the results of even the most fiendish deeds will eventually be dissipated, eternal suffering is out of the question.

The Indian approach to wrong-doing meets the aspirant's approval in yet another way. Many contemporary westerners, like the well-known Austrian writer Franz Kafka, who suffered from an irrational sense of worthlessness, bear a heavy burden of guilt feelings. Since these guilt feelings seem closely associated with the Christian view of man as a sinner, it is a relief that, according to the Indian sages, we do evil deeds not because we are innately sinful but because we are ignorant of our real natures as perfect wisdom and perfect love.

Thus, the honest inquirer, satisfied with the breadth, humaneness, and logic of the Indian world-view as well as with the fact that it does not require him to accept any beliefs which he cannot prove by his own experimentation, feels free to investigate it more deeply in search of the spiritual fulfilment to which he aspires.

When properly introduced to India's age-old spiritual tradition, the eager aspirant feels a ready affinity with its basic teaching that human nature contains a transcendent fourth dimension, which is absolute consciousness, absolute knowledge, absolute bliss, and, in a certain sense, absolute love. The possibility that his true Self is actually identical with that fourth dimension and can

be experienced as the result of spiritual practices opens up for him the immediate hope that he may attain his heart's greatest desire, that he may conquer selfishness, overcome the limitations of fear, and live expansively.

The hope that man actually is divine and can realize his divinity is nourished by the documented fact that, even in recent times, Indian saints and sages like Sri Ramakrishna, Sri Sarada Devi, the Holy Mother, Swami Vivekananda, and Sri Ramana Maharshi have attained profound spiritual fulfilment which transformed their entire lives. When, for instance, Sri Ramakrishna was experiencing excruciating pain from terminal cancer of the throat, he constantly forgot his body in deep samādhi and concern for the welfare of others. The bliss of Brahman was so overwhelming in his presence that his closest disciples, young men who were constantly with him, could hardly believe that he was suffering physically.

Having come to the conclusion that India's great spiritual tradition may offer him the true fulfilment he seeks, the modern pilgrim asks a second question : *How is it possible to know the Self* ? And India's wise men answer : *Through the practice of yoga.*

Unfortunately, the real nature of yoga is frequently misunderstood in the United States. But the spiritually earnest inquirer who has become familiar with India's basic wisdom is not deceived by false notions. Having no desire to obtain occult powers or walk on water, he refuses to be taken in by false yogis desirous of money and fame. He may practise a little *haṭha-yoga* for physical fitness, but he knows that this cannot help him substantially in his spiritual quest. On the other hand, he is intensely drawn to legitimate yoga, which is defined as man's union with the divine Self and the way to attain that union. He appreciates the further explanation that on the highest, the non-dualistic, level the yogic union ceases to be a union and becomes absolute identity.

The freedom-loving seeker is reassured to learn that in the actual practice of yoga he will not be forced into any preconceived mould, that his choice of an individual yoga (or, more probably, of a combination of yogas) from the four great yogas (Karma-yoga, Bhakti-yoga, Rāja-yoga, and Jñāna-yoga) will not be arbitrary but will depend entirely upon his individual temperament.

The aspirant who feels a natural attraction to Bhakti-yoga, the yoga of love and devotion for pure spirituality as conceived or manifested in some personal form (perhaps that of a Jesus, a Buddha, or a Kṛṣṇa), is grateful that he is not compelled to worship anyone or anything to which he is not naturally inclined. Instead, he is asked only to intensify his devotion to the personification of divinity he admires most until he experiences its presence in his own consciousness and finally loses himself in it.

Devotion to the guru is another very important aspect of Bhakti-yoga. Although the word 'guru' is the subject of many misconceptions, the sincere aspirant will intuitively understand that the true guru must be a very holy person, one who has either attained enlightenment or made much progress toward it. The neophyte may become rather apprehensive when he hears that at the time of initiation the guru will assume responsibility for his spiritual development through as many lives as are needful to attain self-knowledge. He may be tempted to avoid initiation for fear of losing his right of self-determination. But if he considers the matter carefully, he will find that, instead of using compulsion in his teaching, the guru will study his temperament and help him grow in the way most natural for him. He will also discover that the guru's chief method of teaching, which might be

called 'consciousness communication', could not possibly involve the imposition of ideas upon an unwilling recipient. Silently and subtly by his simple presence, the guru will gradually impart the higher awareness of his own illumined consciousness to the disciple until the disciple finally realizes what the guru knew all along: that guru and disciple are one.

Since anyone from a convinced atheist to a devout theist can practise Karma-yoga, the yoga of dedicated action for which the yogi seeks no personal reward, this yoga also meets the independent thinker's demand that he not be forced into a mould. And it has special appeal for the active young person who is concerned about the welfare of others. Such an aspirant may initially try to serve the unfortunate for ordinary humanitarian reasons. However, he will find Karma-yoga made easier if he loves some great compassionate soul, perhaps a Buddha or a Swami Vivekananda. As he meditates upon such a holy person and begins to experience his sweet presence, he will feel something of the saint's deep sympathy for suffering human beings and his intense desire to alleviate their wretchedness.

Although many young Americans respect and admire Mahatma Gandhi, who was a great Karma-yogi inspired by Bhakti, few know that the Mahatma's deep, unselfish love for friend and foe alike was rooted in his consciousness of the divine spirit pervading the universe. But as the devotee grows spiritually, he can begin to see that Gandhi dealt reverently with all types of humanity because he looked beneath the facade of personality to see the Ātman, the true Self, in everyone regardless of his surface character or situation in life. He led millions by gentle love without a trace of external force.

Like Karma-yoga, Rāja-yoga, the yoga of mental control, appeals to the younger generation by virtue of its being so experimental and undogmatic that it can be practised with or without faith in a personal God. Youthful aspirants are often eager to explore this yoga of concentration and meditation because they conceive of it as the most direct path to Self-realization. Since there is a bit of Bhakti in the make-up of most of them, they like the idea of concentrating upon the personification of divinity they most admire until they become aware of it as spiritual consciousness. They also appreciate the importance of setting aside some time exclusively for systematic meditation in lives full of situations which make the thought of God difficult for advanced aspirants to say nothing of beginners like themselves.

Although intelligent young people may be inspired with awe by the grandeur and scientific simplicity of Advaita Vedānta's ultimate *Tat twam asi* ('That art thou'), they find Jñāna-yoga's negative way of discrimination based upon this famous dictum discouragingly difficult. Few would want to practise this philosophical yoga to the exclusion of the other yogas or even more intensely than the other yogas, but most realize that all yogis, even the Bhaktas (devotees), will profit by discriminating between the true Self and the little ego, the divine and the earthly.

In conclusion, it is important to note that of those young Americans who initially exhibit some interest in India's great spiritual tradition, there are only a few who sincerely enter upon the practice of yoga and persist in it. Some have an intellectual, rather than a personal, interest in India's great philosophies. Some, lacking a proper sense of values, become the prey of miracle vendors. And others, becoming impatient for 'instant samādhi', drop out when they discover that they are far from attaining it.

Egotistical expectations are usually what prevent this last group of impatient 'drop-outs' from weathering the dryness which

ordinarily follows the beginning yogi's initial enthusiasm. No one will, of course, achieve enlightenment overnight. But those who do persist will be rewarded for their honest efforts with little glimpses of Reality. These glimpses will inspire them with the certainty that they are on the right path and encourage them to continue their spiritual practices with even greater vigour. Happiness will grow in their lives and fear will diminish. Although they may not attain perfection in this life, they will become very fine characters and be a blessing to all who know them.

THE ACTIVATION OF HUMAN ENERGY : SPIRITUAL EVOLUTION TOWARD OMEGA

Dr. Beatrice Bruteau

The year 1975 marks the twentieth anniversary of the death, on Easter Sunday, 1955, of Pierre Teilhard de Chardin, the French Jesuit paleontologist whose brilliant synthesis of modern science and Christian theology has refreshed the spirits of so many who had felt their souls torn apart by these two great forces. Teilhard himself experienced the conflict in the most poignant way, being drawn by his religious faith to renounce the world and immerse himself in the worship of the transcendent God, but being deeply rooted in the Earth, the beloved material environment in which also he sensed 'a beautifying presence'.[1] But, as his vision clarified, the conflict was resolved, and he was able to see that it was the transcendent God Himself who was expressed in this material world, a material world which was imaging that infinite and perfect Divinity by moving from one stage of growth to another, like a huge embryo, evolving through the eons to form in the end the mature Offspring of the First Source, or Son of God, the complete Christ in the fullness of the Mystical Body.[2]

Submerged in the midst of the great evolutionary process, limited in our concrete imagination to a timespan which scarcely exceeds a human lifetime, we find it difficult to encompass such a lofty perspective. And yet there are secret energies stirring in all of us which hint that it is only a perspective of this magnitude which can actually move us to continue our efforts towards the goal. We human beings are the fruit of a most critical development in the universal evolution ; from now on, further growth depends on our free cooperation, and our free cooperation can be enlisted only if we firmly believe, and to some extent see, that our efforts will be crowned with success. Human energy must be activated if the world is to continue to evolve, says Teilhard, and human energy can be activated only by the vision of God-in-the-world. In this way Teilhard brought the visual fields of science and religion to a single focus and offered us a stereoptical glimpse of what he called our *divine milieu.*

The Evolution of Consciousness

The divine milieu in which we live is a gigantic evolution, a *cosmogenesis*, that is, an organized world in the process of becoming. As it grows, Teilhard finds, both its *complexity* and its *consciousness* increase

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1 Pierre Teilhard de Chardin : *The Making of a Mind* (Harper & Row, New York, 1965), p. 159.

2 Teilhard : *Christianity and Evolution* (Harcourt Brace Jovanovich, New York, 1971), p. 129.

from stage to stage, the fundamental energy-stuff organizing itself first as the most elementary units of matter, then as atoms, molecules, cells, organisms, societies. As the complexity increases, the world-form moves away from homogeneity toward differentiated unities, in which diverse structures are more and more interdependent in their functioning. In fact, the greater the differentiation, the greater the union, because the more intimate and the more intrinsic to the participants are their relations with one another. Union, or unification, is essentially a complexifying process, not a reducing of many kinds to one-kind (homogeneity). *Union differentiates*, says Teilhard, and 'fuller being consists in closer union'.[3]

What is this unifying power that holds the entities of the world together in such close and being-sharing relations? It is what Teilhard calls the 'within' of things[4] or generalized consciousness. There must be consciousness at all levels of evolution since the universe is one growing being and since consciousness is so obviously present on the higher levels.[5] Indeed, it is the relative economy with which evolving Nature has progressed in the direction of increasing consciousness that most convinces Teilhard that the universe is a single cosmogenesis, the coming to be of some one great thing. The 'persistent advance of consciousness toward always more spontaneous and finally reflective form', he says, enables us to discern the 'continuously ascending advance of a single fundamental greatness'.[6] He observes that 'energies of a psychic nature everywhere control the development of life'; so much so that we may conclude that evolution itself is 'primarily psychical transformation'.[7]

The psychical transformation, in Teilhard's view, consists of an ever increasing intensity of union, which results in greater complexity of the organized structure, greater spontaneity in the activity of the entity, more freedom and variety in its relations with other beings—altogether, greater self-possession or centredness. With each advance to a higher level of complexity, consciousness, centredness, and freedom, a new synthesis appears, a new type of union, which cannot be predicted from its component elements and cannot be understood in terms of analysis into those lower level elements. It is a *creative union* of the less complex and less conscious into the more complex and more conscious, the tendency in evolutionary Nature toward greater consciousness drawing the whole enterprise in this anti-entropic direction. Evolving consciousness is the thread on which are strung the beads of the various inorganic and organic structures that have appeared in the course of time. This consciousness holds the universe together and directs it from *within*. The principle of unity of the cosmogenesis is immanent to it.

This principle, Teilhard holds, is itself divine. Evolution is God moving in the world, that is, God in the very *act of creating*. God is present where He acts and God is interior to His action, Teilhard claims, being more like a 'formal cause' than an 'efficient cause'. God transcends the world, but He is not *apart from* or *outside* the world in such a way that His acts with respect to it would constitute arbitrary inter-

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3 Teilhard: *The Phenomenon of Man* (Harper Torchbooks, New York, 1961), p. 262, p. 31.

4 ibid., p. 56.

5 ibid., pp. 55-6.

6 Teilhard: *The Vision of the Past* (Harper & Row, New York, 1966), p. 181; cf. *The Phenomenon of Man*, p. 258.

7 *The Vision of the Past*, p. 159.

8 Cf. Teilhard, *Hymn of the Universe* (Harper & Row, New York, 1965), p. 143; Teilhard, *Science and Christ* (Harper & Row, New York, 1968), p. 44.

ventions.[8] Moving within the world as its creatively unifying Principle, the Divine Word (that is, the Divine Self-Expression) is shaping this universe as His own Body.[9] Christ, the Incarnate World, is, for Teilhard, Christ-the-Evolver.[10] He 'invests Himself with the whole reality of the Universe',[11] and consequently His worshipper can say, 'Through all nature I [am] immersed in God'.[12]

Human Cooperation

But evolution is not yet complete. The Cosmic Christ is not yet consummated and we are still in the process of being drawn into His Unity, of becoming more intimately interrelated and more conscious. The Divine Energy of evolution had reached a critical point with the appearance of the human being. The expanding consciousness had become reflexive. It became conscious of itself: conscious of being conscious, conscious of being an evolving consciousness, even evolving in its consciousness of being an evolving consciousness. This means, Teilhard explains, that from this point on, the thrust of evolving energy is centred and focused in human consciousness.

But human consciousness is not only reflexive, it is free. It is not merely a contemplator of That Which Is and Acts, but it is itself an initiator of action. If it is evolving, then it must be evolving also in its character as initiator of action. But one great action, in which all other actions participate, is the action of evolution. Human consciousness thus becomes not merely the *product* of evolution but the *agent* of evolution. And since the focal point of evolution is this same human consciousness, the human agent is *the primary agent* of evolution (in our local region of the universe). This means that *evolution itself* has become reflexive in our free consciousness: the evolved must be henceforth the evolvers.

This is why further progress in evolution now depends upon us and why the activation of human energy is so important. Because we are not only products of evolution, but ourselves agents of evolution, nothing is automatic. There is no longer any such thing as letting Nature follow its own course. That course passes through us, that is, through our *freedom*. Unless we are willing to continue, says Teilhard, evolution will not continue (here).

However, man makes certain conditions. In order for our free energy to be roused to continue the struggle that evolution necessarily is, these demands must be met. The most basic of these demands, according to Teilhard, is that our efforts shall not come to nothing in the end, through our individual deaths and the projected 'heat death' of the universe. If all our agony of striving to raise ourselves to greater heights of consciousness is to disappear in a puff of smoke on the funeral pyre of life, then it was all meaningless, there was no point in doing it. And if we really believed that such was our inevitable end, both as individuals and as a world, says Teilhard, we could not summon ourselves to act, to take up the burden of continuing the evolutionary adventure.

> We must strive for ever more greatness; but we cannot do so if we are faced by the prospect of an eventual decline, a disaster at the end. With the germ of consciousness hatched upon its surface, the Earth ... has brought into the universe a demand, henceforth irrepressible, ... that what is best in the world ...

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[9] Cf. *Hymn of the Universe*, p. 23 and n. 1, p. 119: *The Phenomenon of Man*, pp. 296-97; Teilhard, *The Divine Milieu* (New York: Harper & Row, 1965), p. 143.

[10] *Christianity and Evolution*, p. 147.

[11] Teilhard, *The Future of Man* (New York: Harper & Row, 1964), p. 224.

[12] Teilhard, *Writings in Time of War* (New York: Harper & Row, 1968), p. 60.

most complex, most highly centrated, shall be saved. ... Evolution proclaims its challenge: either it must be irreversible, or it need not go on at all![13]

The Omega of Evolution

Here is a mystery. Evolution itself has brought up this strange creature, the human consciousness, which now stands up and declares that unless it survives—lives beyond itself forever in constant expansion—it will not participate in the process which gave it birth. Could the Divine Evolutionary Energy express itself thus in a being which made such a demand, which demand was foredoomed to failure? Could the universe so contradict itself?

Clearly not, Teilhard answers. Evolution is a drawing of organized unity out of unorganized multiplicity. The very principle of evolution is progress toward unity, consistency, fulfilment. At every stage the evolutionary power has been immanent to the complex being which it formed. Now the immanent principle which forms the human being is its consciousness, and at the core of that consciousness is the demand for survival. Clearly it is the evolutionary Principle itself which is making the demand.

But what does survival mean relative to present degree of evolution? It means, says Teilhard, the formation of a *community* of consciousnesses. Evolutionary Nature is consistent; her patterns recur. Just as atoms are united in the higher synthesis of the molecule and molecules in that of the cell, so individual human consciousnesses are to be drawn into the union of a 'unanimous' consciousness.[14]

And what can make us to be of one soul? A single love, answers Teilhard. There must be some one supreme value to which we are all devoted. But our highest devotion we reserve for *persons*. Then the supreme value must be a person, a supremely lovable Person. To be supremely lovable, though, the Person would have to be also supremely loving, for love is mutual giving. And obviously, the Person must be real and present, here and now. This Person can constitute the Centre around which the new super-human community will unite and can act as the immanent unifying Principle of this higher level being. So functioning, this Person is our end and our goal, our ultimate desire. Teilhard calls the Person Omega, and identifies Him with Christ. The Principle of the ultimate unity of the world is Christ the incarnate Word of God, Christ the Shepherd, who protects and gathers all, rescuing personal consciousness from the darkness of maximizing entropy, disorganization and death.

Omega is *ahead*, as the goal of our striving, and the Centre around which the ultimate form of the universe will take shape. Omega is *above*, as the transcendent Deity whom we adore, by which adoration we centre ourselves and unite ourselves with all other consciousnesses elevated by this common adoration. Omega is *within*, as the very Principle by which we live, are conscious, evolve, seek our end, and adore this same Omega.

Thus human energy can be activated. Both our scientific analysis of our observation of the world and our traditional faith can reassure us that our life is meaningful, that our efforts will not be wasted, that the goal is indeed in sight and that all will be fulfilled.

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[13] *The Future of Man*, p. 121.

[14] Teilhard: *The Phenomenon of Man*, p. 251.

OKAKURA AND SWAMI VIVEKANANDA

YASUKO HORIOKA

Swami Vivekananda's biographers all mention Okakura's visit at Belur in 1902, but none of them seems to give any great significance to the event. In this essay we shall attempt to reconstruct the chronological account of the Okakura-Vivekananda friendship and to evaluate its significance, in particular, Vivekananda's influence on Okakura's thought.

Who is Okakura? The name of Okakura Kakuzo may be best known to Westerners as the author of *The Book of Tea* which was originally written in English and published by Duffield & Co., New York, in 1906. In Japan, Okakura (best known in Japan as Tenshin, the pseudonym he used from around 1900) is known as one of the outstanding leaders who revived traditional Japanese art in the midst of Japan's westernization. He is one of the founders of the Tokyo School of Art, of the Nippon Bijutsu-in (the Fine Arts Academy of Japan), and of the *Kokka* (National Flower), an art journal of traditional Japanese art since 1889. He helped preserve art objects of ancient Japan as a member of the Imperial Archaeological Commission, and, at the same time, promoted Japanese art in the West as a curator of the Chinese-Japanese Department, Museum of Fine Arts in Boston.

Okakura was born in December 1862, only 17 days before the Swami was born, as the second son of a former *samurai* (warrior), who was then a silk merchant at Yokohama. As a boy, Okakura learned English at a private school run by American missionaries in Yokohama. He also received private lessons in Chinese classics from a Buddhist priest. He was a student, an interpreter, and later a colleague of Prof. Ernest F. Fenollosa, a Salem-born Harvard graduate who came to Japan in 1878 to teach at the Tokyo University. The latter's increasing enthusiasm for Japanese art was influential to Okakura's later devotion to Japanese art.

In 1886 he and Fenollosa made an extended tour of Europe and America by order of the Japanese government to investigate art education in the West in preparation for the establishment of a new government school of art in Tokyo. In 1893 he travelled in China. In 1898 he was forced to resign as curator of the Imperial Museum of Art and president of the Tokyo School of Art due to the hostility of his opponents. Seventeen other professors and lecturers also resigned in sympathy. Okakura established the Fine Arts Academy of Japan within six months of his resignation from the Tokyo School of Art. Twenty-six regular members of the academy worked hard every day. In a large assembly hall of the academy students of painting received lessons from them. It was about this time that Miss Josephine MacLeod visited Okakura at the Fine Arts Academy of Japan in Tokyo.

Miss MacLeod, a devoted disciple of the Swami since his first stay in the U.S., arrived in India around 26 January, 1901[1] and left India for Japan sometime after 17 February, 1901, and before 29 March, 1901.[2] While she was in Japan, a plan to invite the Swami to speak at a Japanese version of the Parliament of Religions seems to have taken shape between Miss MacLeod and Okakura. The Swami wrote to Miss MacLeod from the monastery at Belur, on 14 June, 1901 :

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1 See *The Complete Works of Swami Vivekananda* (Advaita Ashrama, Mayavati, Dt. Pithoragarh, U P.), Vol. V (1959), p. 153

2 ibid., pp. 156-7

'I am so glad you are enjoying Japan—especially Japanese art. You are perfectly correct in saying that we will have to learn many things from Japan. The help that Japan will give us will be with great sympathy and respect, whereas that from the West unsympathetic and destructive. Certainly it is very desirable to establish a connection between India and Japan. ...

Now, Joe dear, if I am to go to Japan this time it is necessary that I take Saradananda with me to carry on the work. Also I must have the promised letter to Li Huang Chang from Mr. Maxim; but Mother knows the rest. I am still undecided. .... You also are determined to drag Mrs. Bull down to Japan from Norway all the way—*bien, mademoiselle, vous êtes une puissante magicienne, sans doute* (Well, Miss, you are undoubtedly a powerful magician.) Well, Joe, keep health and spirits up. ...

P.S. Just now came a cheque for Rs. 300 from Mr. Okakura, and the invitation. It is very tempting but Mother knows all the same'.[3]

The Swami appears to have accepted the check and also Okakura's invitation to visit Japan, as he sent the following letter to Miss MacLeod on 18 June, 1901:

'I enclose with yours an acknowledgement of Mr. Okakura's money—of course I am up to all your tricks.

However, I am really trying to come, but you know—one month to go—one to come—and a few days' stay! Never mind, I am trying my best. Only my terribly poor health, some legal affairs, etc., may make a little delay.'[4]

However, the Swami changed his plans and decided not to go to Japan. The following letter of 5 July, 1901, to Mary Hale, his friend in Chicago, explains the reasons:

'Miss MacLeod is in Japan. She is of course charmed with the country and asked me to come over, but my health not permitting such a long voyage, I desisted. I have seen Japan before.'[5]

The Swami had seen Japan in July 1893, on his way to the Parliament of Religions in Chicago. After seeing Hong Kong and Canton, the Swami landed at Nagasaki and then at Kobe. From Kobe he took the land route to Yokohama. On the way he saw three big cities: Osaka, Kyoto, and Tokyo. In the letter to his Madras friends, the Swami wrote from Yokohama on 10 July, 1893:

'I cannot write what I have in my mind about the Japs in one short letter. Only I want that numbers of our young men should pay a visit to Japan and China every year. Especially to the Japanese, India is still the dreamland of everything high and good. And you, what are you? ... talking twaddle all your lives, vain talkers, what are you?'[6]

The Hindu (Madras, Feb., 1897) printed the report of the interview with the Swami held on the train between Chingleput and Madras. This interview was interesting as it outlined the Swami's views of Japan and of India:

Question: What is the key to Japan's sudden greatness?

Answer: The faith of the Japanese in themselves, and their love for their country. When you have men who are ready to sacrifice their everything for their country, sincere to the backbone—when such men arise, India will become great in every respect. It is the men that make the country! What is there in the country? If you catch the social morality and the political morality of the Japanese, you will be as great as they are. The Japanese are ready to sacrifice everything for their country, and they have become a great people. But you are not; you cannot be, you sacrifice everything only for your own families and possessions.

Question: Is it your wish that India should become like Japan?

Answer: Decidedly not. India should

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[3] ibid., pp. 161-2
[4] ibid., p. 163
[5] ibid., p. 165
[6] ibid., p. 10

continue to be what she is. How could India ever become like Japan, or any nation for the matter of that? In each nation, as in music, there is a main note, a central theme, upon which all others turn. Each nation has a theme: everything else is secondary. India's theme is religion. Social reform and everything else are secondary. Therefore, India cannot be like Japan. It is said that when 'the heart breaks', then the flow of thought comes. India's heart must break, and the flow of spirituality will come out. India is India. We are not like the Japanese, we are Hindus. India's very atmosphere is soothing. I have been working incessantly here, and amidst this this work I am getting rest. It is only from spiritual work that we can get rest in India. If your work is material here, you die of—diabetes!'[7]

Swami Vivekananda's decision of not going to Japan must have reached Japan by the end of June, for Okakura's talks with Hori Shitoku, a twenty-five-year-old Buddhist priest in Nara, regarding their forthcoming trip to India, began on 27 June.[8] The plan for the trip worked out smoothly, and by early November, Miss MacLeod informed the Swami of their plans to visit India. The Swami answered:

> 'Well, I am so glad that you are coming over with your Japanese friends—they will have every attention in my power. I will most possibly be in Madras. . . .'[9]

The following itinerary of their trip is based upon Hori's diary which was discovered recently and published by Prof. Kasugai of the Buddhist University in Japan.

On 30 November, Hori went aboard the *Hitachimaru* at Yokohama. Miss MacLeod joined him at Kobe on 4 December, and finally Okakura got on board at Moji, Kyūshū. The ship left Moji on 7 December. Stopping at Hong Kong, Singapore, and Penang, they landed at Colombo on 29 December. There they changed to a boat for Madras. The next day they landed at and were entertained by the Raja there. On the evening of 4 January, 1902 they went to Cuttack by train. The Swami was supposed to be there to greet them but he could not do so because of his illness. They immediately headed for Calcutta, and thence to the Math by horse carriage.

It was the evening of 6 January, 1902, that Okakura and the Swami first met. Romain Rolland records in his book on Swami Vivekananda what Miss MacLeod told him:

> 'We are,' said Vivekananda, 'two brothers who meet again, having come from the ends of the earth.'[10]

Okakura wrote his impression of the Swami to Oda Tokuno, a Buddhist priest of the Shin Sect who was then in Tokyo compiling a Buddhist dictionary:

> 'We arrived here a few days ago and met Swami Vivekananda. He is a superb scholar in high spirits. He is such a prominent figure that people of the entire earth respect him.
>
> He holds the Mahayana to be older than the Hinayana and now thinks of Hinduism as transmitted from Buddhism and admires Buddha as the greatest teacher that ever lived.[11]

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7 ibid., p. 210

8 Kasugai, 'India and Japan—5' *Buddhist University Journal* (in Japanese), March 1973, Tokyo

9 *The Complete Works*, Vol. V, p. 170

10 *The Life of Vivekananda and the Universal Gospel* (Advaita Ashrama, 1947), p. 178

11 Undoubtedly Swami Vivekananda held the Buddha in extremely high regard and reverence. He also held that Hinduism with its genius for 'assimilation' of new ideas, profited from the Buddha's teachings, especially on *ahiṁsā* or non-violence. But nowhere in Swami Vivekananda's published works—speeches, letters, dialogues and writings—do we come across such a statement as Okakura ascribes to him here, that Hinduism was transmitted from Buddhism. That would be nothing but a historical anomaly. This obviously is a miscomprehension by Okakura of what Vivekananda might have said about the special characteristics displayed by post-Buddhistic Hinduism—or Neo-Hinduism, as he

He has a good command of English and is well acquainted with modern Western thought. He is quite an orator when he combines East and West and preaches advaitism. Such a man cannot be found anywhere else. If possible I would take him with me to Japan. In my opinion Vivekananda's advaitism is exactly the Mahayana. If this Indian monk preaches the oneness of Buddhism and Hinduism, which were heretofore considered as two different religions, he will be heard as a new voice from India, particularly in Japan where Mahayana Buddhism is strongly debated as being a non-Buddhistic teaching at present. Scholars in Japan should pay attention to the fact that an Indian scholarly monk thinks the Mahayana to be older than the Hinayana.[12]

The entire letter was later printed in a Buddhist magazine, *Dento*[13] (February 1902) with the title of 'The Mahayana as Older School than the Hinayana". Okakura's interest in the Mahayana and Hinayana schools reflects more or less the controversy among the Japanese Buddhist scholars at that time. A group of Buddhist scholars in Japan presented a theory that Mahayana Buddhism is not based on Buddha's teachings. This opinion was strongly held by Sasaki Gessho, a Buddhist scholar of the Shin Sect who had just published a massive book on the subject. No wonder Okakura showed a keen interest in the Swami's discussion. The Swami's letter of 9 February 1902 to Swarupananda further explains his (Vivekananda's) opinion on Buddhism in reference to Hinduism. The following is quoted from the same letter :

'There are references, though in Buddhistic literature, to Vedanta, and the Mahayana school of Buddhism is even Advaitistic. Why does Amara Singha, a Buddhist, give as one of the names of Buddha "Advayavadi"? ....

I hold the Mahayana to be the older of of the two schools of Buddhism.

The theory of Maya is as old as the Rik Samhita. The Shvetasvatara Upanishad contains the word "Maya" which is developed out of Prakriti. I hold that Upanishad to be at least older than Buddhism.

I have had much light of late about Buddhism, and I am ready to prove :

(1) That Shiva-worship, in various forms, antedated the Buddhists, that the Buddhists tried to get hold of the sacred places of the Shaivas but, failing in that, made new places in the precincts just as you find now at Bodh-Gaya and Sarnath (Varanasi).

(2) The story in the Agnipurana about about Gayasura does not refer to Buddha at all—as Dr. Rajendralal will have it—but simply to a pre-existing story.

(3) That Buddha went to live on Gayashirsha mountain proves the pre-existence of that place.

(4) Gaya was a place of ancestor-worship already, and the footprint-worship the Buddhists copied from the Hindus.

(5) About Varanasi, even the oldest records go to prove it as the great place of Shiva-worship, etc., etc.

Many are the new facts I have gathered in Bodh-Gaya and from Buddhist literature. ...

A total revolution has occurred in my mind about the relation of Buddhism and Neo-Hinduism. I may not live to work out the glimpses, but I shall leave the lines of work indicated, and you and your brethren will have to work it out.'[14]

It was unfortunate that the Swami did not live long enough to write on his revolutionary idea concerning the relationship of Buddhism and Neo-Hinduism. Sister Nivedita's essay entitled 'Bodh-Gaya' seems to reflect the discussion between the Swami and Okakura on the same subject. She writes :

'It is then, absurd to think of Buddhism

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calls it in his letter to Swami Swarupananda, quoted shortly below in this article.—*Ed.*

12 *Tenshin to Sono Shokan* [Tenshin and His Letters] (Ed. by Shimomua, Tokyo, 1963), No. 33

13 '*Dento*' means 'tradition'; the magazine later became defunct.

14 *The Works*, Vol. V, pp. 171-2

in India as superseded by Hinduism, at a definite moment in its career, and the care of the Bodh-Gaya temple passing from the one sect to the other. ...

The temple of Buddha at Bodh-Gaya then, is the heart of a perfect tangle of of worships, just as it might have been, had it been situated in China or Japan.'[15]

Young Hori's diary does not mention his impression of the Swami, but it tells about the reception he and Okakura received at Calcutta (Hori's diary, 12 Jan. 1902).

'In the evening at five, we attended the reception for us at the invitation of our friends in Calcutta. About thirty people sat on the grass and ate from banana leaves. I felt as if we had been taken back to two thousand years ago.'

The above story in Hori's diary is incompatible with Sister Nivedita's recollection that the Swami 'arrived at Buddha Gaya on the morning of his last birthday'[16] which was 12 January, 1902.

(To be concluded)

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15 *The Complete Works of Sister Nivedita* (Sister Nivedita Girls' School, Nivedita Lane, Calcutta-3, 1968), Vol. IV, pp. 193, 197

16 His Eastern and Western Disciples: *The Life of Swami Vivekananda* (Advaita Ashrama, 1949), p. 742. 'Buddha Gaya' is the same as Bodh-Gaya. It would seem from currently available evidence that Hori's diary is quite correct and that Vivekananda (with Okakura) did not go to Bodh-Gaya till late in January 1902.—*Ed.*

NOTES AND COMMENTS

IN THIS NUMBER

Reminiscences are taken from: Swami Saradananda: *Sri Ramakrishna The Great Master,* Sri Ramakrishna Math, Madras, 600004, 1970; and 'M': *The Gospel of Sri Ramakrishna,* Madras, 1947. References: *Great Master:* No. 1, p. 525; No. 2, p. 168. *Gospel:* No. 3, pp. 796-7; No. 4, pp. 46-7.

The words quoted in 'Onward For Ever!' are from *The Complete Works,* Volume I (1962), pp. 421-2.

We hear and read a lot nowadays about the moral and ethical degeneration of man kind. Well, let us accept the general opinion. But then, let us not, at the same time, remain passive, with fingers crossed, with a fatalist's whimper, or even add to the fast-spreading decline. Neither defeatism nor despair is the right reaction to moral decadence. The right reaction is to rouse up faith in the spiritual potentiality of man and buttress our inner defences against the moral contagion. This is done by remaining staunchly devoted to one's moral and ethical principles. In this, Swami Vivekananda can give us the required lead and inspiration. The *Editorial* of the month deals with this urgent topical theme.

Worship and meditation form the most important means of communing with God and are adopted as such by the vast majority of spiritual seekers. The fruition of the seekers' efforts greatly depends on their ability to dissolve the ego-consciousness in the infinite awareness of God. For this, again, a clear conception of the goal, the means, and of oneself with regard to the goal, is absolutely necessary. In 'The Science of Mystic Worship', Swami Yatiswarananda clearly and succinctly discusses this theme. The article is an edited version of the talk given by the Swami under this caption, in the Vedanta Society of Philadelphia, U.S.A., on 18 January, 1949.

Vedānta's prime purpose is to remind man about his infinite spiritual potentiality and to teach him how to realize it. All human misery, individual and collective, stems from this one cause—ignorance of the spiritual substratum of oneself and the cosmos. Because of this ignorance, man wanders in this network of sense-experience and ego-infatuation. 'Man's Journey to His Destiny', by Swami Ashokananda, who was a former Editor of the *Prabuddha Bharata* and later the Head of the Vedanta Society of Northern California, depicts the course that a man has to take to realize his destiny. This was originally delivered by the Swami on 18 March 1953 at the Old Temple of the Vedanta Society, as the fourth of a series of lectures on the 'Origin and Destiny of Man'.

There is a largely-subscribed view that Classical Greek art is mimetic or imitative of nature and devoid of all touch of idealism which alone saves art-expression and experience from materialistic sensualism. Dr. Jerome J. Pollitt contradicts this view in his scholarly article 'Appearance and Reality in Greek Art' and asserts that 'Classical Greek art typically operated on two levels—a realistic and an idealistic level—and that its aim was to suggest the presence of an inner abstract essence underlying the world of sense-experience.' He takes up for his study the celebrated Parthenon temple, a beautiful illustration of which accompanies his article. Dr. Pollitt is Associate Professor of Art and Archaeology, Dept. of Classics, Yale University, and is the author of several books and papers on Greek and Roman art. He is also a long-standing member of the Ramakrishna-Vivekananda Centre, New York.

'Young America's Spiritual Quest' by Dr. Leta Jane Lewis, is a thoughtful analysis of the nature of spiritual discontent prevailing among present-day American youth, and of how Hinduism with its rational, experiential and liberal Vedāntic foundation, can satisfactorily remedy this discontent. Dr. Lewis who is likely to be already known to our readers by her earlier contributions to this magazine, is Professor of Foreign Languages, School of Humanities, California State University, Fresno, California, U.S.A. The present article is based on a talk she gave at the Vedanta Society of Sacramento, last June.

Father Pierre Teilhard de Chardin, the great Jesuit Paleo-botanist priest, has tried with eminent success to bring together two rival thought-disciplines, namely, Christian theology and the evolutionary theory of modern biology and related sciences. Many of his leading concepts are to be found in his great work *The Phenomenon of Man.* To students of Vedānta and the various streams of Hindu thought, his ideas do not seem new or foreign. In 'The Activation of Human Energy: Spiritual Evolution Toward Omega', Dr. Beatrice Bruteau—who was a Founder and Coordinator of the Teilhard Research Institute at Fordham University and is presently the Director of the Philosopher's Exchange of Winston-Salem, N.C. (U.S.A.)—depicts in the light of de Chardin's philosophy how man can self-direct his evolution to reach the highest point of his destiny, namely, Omega, which according to Teilhard is the cosmic Christ concealed in man and in the external universe.

We know that the last trip Swami Vivekananda made out of Belur Math and Calcutta was to Bodh-Gaya and Varanasi. Both these places of pilgrimage held the greatest attraction for him. It is doubtful if Swamiji would have made this trip had not Okakura, the artist-scholar from Japan,

persuaded him to go with him to those places. The meeting of Swamiji and Okakura, and their intimate friendship and travels, have not received extensive treatment in any biography of Vivekananda currently available to us. We are glad to offer our readers in this issue the first part of a well-documented study of this subject by Yasuko Horioka (Mrs. Chimgo Horioka). The author holds an M.A. in Religion from Columbia University and Union Theological Seminary (New York City), and has to her credit two books, one in English and the other in Japanese, on Okakura. She has also contributed numerous articles to Japanese and American magazines, mainly on the cultural relationship between the East and the West. The second and concluding part of this article will be published soon.

To Our Readers

This month finds us at the beginning of a new year and of the eightieth volume of the *Prabuddha Bharata*. On this happy occasion, we offer our hearty good wishes and greetings to all our readers and subscribers, contributors and reviewers, advertisers, friends, and sympathizers.

In these days of mounting crises in many important areas, such as food, employment, finance, environment, social and international relations, man everywhere is in greater need of God—in need of spiritual strength. In times of crises, the dark side of man's character finds greatest expression, individually and collectively. Corruption in high places as well as in the ranks, riots, robberies and other violence, interpersonal and inter-racial hatred, and in grim succession wars and natural calamities—all seem to make man's present situation look bleak, almost hopeless. It is again in such critical times that man's nobler side—courage and unselfishness, spirit of sacrifice and altruism, love of neighbour and compassion for the suffering—reveals itself. This nobler aspect needs to be called forth, strengthened and sustained. The only way to do that effectively is to remind man again and again about his limitless spiritual potentialities and the all-pervading nature of the Divine Ground. It is this message of inherent divinity in man and universe, and the hope and strength born of spiritual conviction, that the *Prabuddha Bharata* is trying continuously to bear to its readers all over the world. In his lecture 'Work and Its Secret', Swami Vivekananda called upon humanity to cultivate 'super-divine' strength to face and overcome trials, miseries and hardships. He said:

> '... therefore I say, we require super-divine power. Super-human power is not strong enough. Super-divine strength is the only way, the only way out. By it alone we can pass through all these intricacies, through these showers of miseries, unscathed. We may be cut to pieces, torn asunder, yet our hearts must grow nobler and nobler all the time'.

Our Journal, we are sure, is carrying out the command that Swami Vivekananda, its founder, gave it, namely, of speaking to man of his divinity and how to make it manifest in every moment of life. This message should reach as wide a circle of readers as possible, and herein our present readers and friends can help. Those who feel benefited by the Journal, we suggest, may kindly introduce it to like-minded friends. Such an act will be a service to 'one's neighbour' and to the great cause to which the Journal is dedicated.

REVIEWS AND NOTICES

OUTLINE OF INDIAN PHILOSOPHY': By A. K. Warder, Published by Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi-7, 1971, pp. vi+262, Price Rs. 30/-.

Indian philosophy is distinct from western philosophy in the sense that in India, philosophy has never been a mere theoretical explanation or exploration of the nature of Reality. It has always been closely related to an immediate experience of Reality. This has led many critics to argue that in India religion was not distinguishable from a pure philosophical enquiry. This can be seen to be erroneous if we remember, first, that any system of philosophy has nltimately to be tested in experience and realization by the individual, and secondly, that Hinduism is a way of life as well as a philosophy. Professor Warder, of the University of Toronto, seeks in the book under review to distinguish philosophy from religion, and this in effect means separating theory from practice. In the 27 chapters of this book he surveys the Upanishads, and all other systems of philosophy though with scant attention to the Vedānta. Nine chapters are devoted to Buddhism alone. The other non-Vedantic systems, both theistic and atheistic, receive his attention. As he takes for granted that philosophy means only philosophical analysis and criticism, the author has not done justice, in our opinion, to some aspects of the Indian philosophical systems.

We will give a few samples of inadeqnacies resulting from this assumption. The teaching of Yajnavalkya which is pure metaphysics has not been grasped (pp. 26 to 28). The account given of Nagarjuna, Aryadeva, and Buddhist idealism does scant justice. The post Dinnaga Brahmanical philosophy offers a catalogue of names and ignores the severe criticism to which Dinnaga was subjected by Sankara, Kumarila, and Vacaspati.

The author might well have limited his study to the Buddhist schools. Then he would have been able to offer a cogent account of the so-called pure philosophy of Buddhism.

Still the book is worth reading.

Dr. P. S. Sastri
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Nagpur University

THE APOSTLES IN INDIA: By A. C. Perumalil, Published by Xavier Teachers' Training Institute, Patna 800001. Second Edition, 1971, pp. xvi+234, Price Rs. 6.75.

The name of St. Thomas, one of the Apostles of Christ, is closely connected with India. We have the Church of St. Thomas in Mylapore, Madras, and Goa is replete with references to St. Thomas. Most authorities believe that the Saint lived and died in India. It is then necessary to know something about the activities of this and other apostles in India. The present work seeks to enlighten ns about the lives of St. Thomas and St. Bartholomew in India.

The first six chapters of the first Part ('St. Thomas in India') attempt to identify the India of the Greeks and Romans with the country now called India. This is admirably done. In the remaining five chapters the author gives an account of St. Thomas' life and work in India. It seems a pity that he has failed to utilize the historical information to be found in the biography of Apollonius of Tyana by Philostratus. To the early Christians, Apollonius was a name not to be mentioned. The author evidently followed these early Church Fathers in ignoring this great man of Greece who studied Vedanta nnder Iarchus in the Gangetic valley. This omission is serious in a work that seems to be based on serions historical research.

The second Part deals with St. Bartholomew and it is well documented and ably presented. The third Part has six appendices. This third part of the book is especially valnable.

Dr. P. S. Sastri
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A FEW ZOROASTRIAN FUNDAMENTALS: By Dr. Jal. K, Wadia (Author and Publisher), 275, Bepin Behari Ganguly St., Calcutta 12, Date ?, pp. 36, (Free.)

In this lucid commentary on three hymns from the Gathas, the author explains what is the Goal, what is the path and what is the inspiration to arrive at the fulfilment of life. He describes the workings of Spenta Mainyu, the inward current that draws man to God and Angre Mainyu, the outward current that takes him away in the illusory rounds of egoism and falsehood. In promoting the former, man needs the assistance and continuous support of the Divine Flame which manifests itself in different forms on different planes of existence. The form relevant to the

seeker is the Flame of Will and Aspiration in the heart which is also lauded so extensively in the Veda.

An earnest exposition of an ancient faith.

SRI M. P. PANDIT
Aurobindo Ashrama,
Pondicherry

BENGALI

SARAL VICHARE ADVAITAVAD: By SRI TEJOMAY GHOSH, M.SC., F.I.A, (Author and Publisher), 18A, Lansdowne Terrace, Calcutta-26, 1973, pp. vii+151, Price Rs. 5/-.

This book is a very valuable addition to Vedantic literature in Bengali. The popular idea about Vedanta philosophy in its nondual aspect is that the subject is very subtle and abtruse; but the learned writer has in this book successfully shown that this very subject can easily and clearly be understood even by a casual reader.

The book contains five chapters. The first chapter is the most appealing. It elaborately establishes that the Self or the Atman is the only reality and that the objective world is nothing but a projection of the mind. The writer has aptly cited a good many examples to prove that the world cognized by our senses should not be accepted as real. His clear approach to the subject will certainly satisfy the modern man with his scientific bent of mind. The discussion in detail of the utility of pursuing the Advaitic truths is also valuable.

The remaining chapters deal comprehensively with all aspects of Advaita Vedanta as taught by *sruti, smriti,* and the great teachers like Sankaracharya and others. The reader will find well-selected *slokas* (vsrses) quoted in all the chapters with the proper meaning and context given.

Anyone who is interested in monistic thought will gain great help from reading this book since the writer who has a good grasp of the subject has spared no pains to make it lucid and informative. His labour for the book is a dedication to a great cause, namely that of spreading the grand and life-giving ideas of Vedanta to every Bengali reader. Its wide circulation is highly desirable.

SWAMI JYOTIRUPANANDA

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION ASHRAMA —SALEM

REPORT FOR APRIL 1972—MARCH 1973

This branch of the Ramakrishna Mission had its foundation laid in 1919, was formally opened in 1928 and affiliated to the Headquarters in 1940. Its activities have been mainly twofold—(1) Spiritual-Cultural, (2) Humanitarian.

(1) *Spiritual.* Daily there are morning Puja and *arati,* Prayer and *bhajana* in the evenings. Sundays there are morning classes on the life and teachings of Sri Ramakrishna, evening classes on the *Gita* and other scriptures. Discourses are given by visiting Swamis and others, on appropriate subjects. On Saturdays the children of the local Sri Sarada Bala Mandir and on Wednesdays the women devotees conduct *bhajana.* On Ekadasi Days, *Rama-nama-sankirtana* is held. Birth Anniversaries of Sri Ramakrishna, the Holy Mother and Swami Vivekananda are celebrated with special Puja, 'Katha-kalakshepam', *bhajana,* and public meetings; birthdays of apostles of Sri Ramakrishna are also observed with discourses on their life and teachings. Anniversaries of Sri Rama, Sri Krishna, Buddha, Christ, and religious festivals like Sivaratri and Navaratri are duly obeserved All these activities have been increasing in recent years, especially since the new shrine and Vivekananda Prayer Hall were completed four years ago.

Further impetus to Ashrama activities came this year in the five-day visit of Srimat Swami Vireswaranandaji, President of the Ramakrishna Math and Ramakrishna Mission, in August 1972. The Swamiji, besides numerous informal interviews and talks, witnessed several devotional programmes, addressed the devotees at one evening *satsang,* and on August 24th formally opened the Vivekananda Veena Nilayam and inaugurated the Students' Union of the Sri Sarada College.

Cultural: The Ashrama *Library* had 1,400 books, in English, Hindi, Tamil, Telugu, Malayalam, and Kannada. It was receiving thirteen journals in four of these languages.

(2) *Humanitarian.* The Free and Charitable *Dispensary,* in its own building near the Ashrama, treated in this year 31,360 new cases, 35,842 revisits. There had been two full-time Medical officers; re-

cently the increasing work required the appointment of a third. There is also an eight-bed indoor ward, with Operation Theatre, where this year 26 major operations were done; an Ophthalmic Unit, in charge of a qualified Eye Specialist, medical and surgical; and this year a Dental unit was opened.

Flood Relief: In the wake of the cyclone of December 1972, unprecedented floods overwhelmed Salem. Thousands of people lost their shelter and belongings. Thus the Ashrama, together with the local Sri Sarada College and Vidyalaya, began rescue work promptly, distributing food and clothing. The Ashrama's workers collected and distributed Rs. 2131-50 in cash and about 5,000 garments new and old.

Immediate Needs: (1) *Library and Reading Room* are presently conducted in the administrative Block of the Ashrama, under real handicaps. Now the local Municipal Council has agreed to assign property contiguous to thc Dispensary, for a Library building. Estimated Rs. 1,50,000/- are needed for such construction, plus Rs. 20,000 for furniture, racks, fittings, and Rs. 25,000 for Books, Journals, etc. (2) *Dispensary* For construction of Staff Quarters: Rs. 80,000/-; Equipment for Dental Unit, and for proposed E.N.T. Unit plus Clinical Laboratory: Rs. 20,000/-. (3) *Ashrama*: Workers' Quarters (monastic and lay workers, with guest rooms): estimated Rs. 75,000.

on *Bhagavad-gita*. *Bhajans* and classes were held every Sunday morning for school children.

(*b*) 51 special lectures and discourses, including seven classes on *Kathopanishad* and six lectures by Swami Ranganathananda. In connection with the Birthday of Sri Ramakrishna, a series of ten discourses on *Sri-Ramakrishna-karnamritam*, and a public meeting at Vivekananda Institute.

(*c*) Fourteen monthly and special religious Retreats, and one week-long Retreat at Nettayam Ashrama.

(*d*) Twelve Inter-religious group discussions.

(*e*) Appropriate birthday celebrations of Sri Ramakrishna, the Holy Mother and Swami Vivekananda.

Hospital: From a small dispensary started in 1940, the hospital has grown to include the following:

(*a*) Indoor: 230 beds, of which 130 are free; Maternity and Child Welfare Department with 20 maternity beds; Psychiatric ward with facilities for Electro-convulsive therapy.

(*b*) Out-door department, with morning and evening sessions; bi-weekly 'E.N.T,' clinics; dental clinic.

(*c*) Two modern operation theatres; Two X-ray plants; Clinical and Biochemical Laboratory; Cardiography and Diathermy apparatus.

(*d*) Attached to the Hospital, an Auxiliary Nurse-Midwife Training Centre, with 15 stndents enrolled annnally for a two-year course.

(*e*) Staff: Permanent: Six doctors, of whom one is M.R.C.P., one D.G.O., one B.D.S., and one M.B.B.S., Five consultants, of whom two are F.R.C.S., one D.L.O., and one M.B.B.S. (Anaesthetist), Nursing: Superintendent, Matron, 13 Staff and 15 Assistant Nurses.

(*f*) Finances: Deficit for year was Rs 50,,456/-, mainly from the expenses for the 130 free beds. Some of these are already endowed; but much public support is needed. Dnring the year the Government of India sanctioned a matching grant of Rs. 1,21,000/- for construction of a Women and Children ward; and another grant of Rs. 71,600/- was given for purchasing permanent equipment.

Present Needs: For *Hospital*, besides that noted above, (*a*) Construction of Outpatient Poly-clinic: estimated Rs. 1,90,000/-; (*b*) Electric Lanndry machine and drying shed: estimated Rs. 1,00,000/-; (*c*) Adding new floor to Nurses' quarters: estimated Rs. 50,000/-.

For *Ashrama*: Prayer hall and Library: estimated Rs. 2,00,000/-.

SRI RAMAKRISHNA ASHRAMA: TRIVANDRUM—10

REPORT FOR 1972-73 (APRIL THROUGH MARCH)

This branch of the Ramakrishna Math was founded on the Nettayam hills near the city of Trivandrum in 1916 by Swami Brahmananda. In a beautiful, solitary spot in the hills, well fitted for Sadhana, the Ashrama conducts regular worship and other devotional activities, as well as running an Ayurvedic dispensary which serves an average of 30 patients daily. Fnrther, an extension of the Ashrama in the city at Sasthamangalam has for many years conducted the Sri Ramakrishna Ashrama Charitable Hospital.

Religious and Cultural Activities. Besides the daily Services in the Shrines at the two centres, the following were conducted:

(*a*) 288 classes and discourses, including classes, Sundays on *Srimad Bhagavatam* and Wednesdays

SWAMI VIVEKANANDA'S BIRTHDAY

The Birthday of Swami Vivekananda falls on Sunday, 2 February 1975

RAMAKRISHNA MISSION : NAMSANG BORDURIA BRANCH

Report for 1971—1973

This Centre had been earnestly desired by many of the people of the Tirap district of Arunachal Pradesh (then N.E.F.A.) for some years, as they heard of the educational and social work done by the Mission in other underprivileged areas, in Assam and elsewhere, especially its School in Along (in Siang district). In July 1971 the authorities of the Mission finally agreed to open a residential school for the Tirap children, at Narottam Nagar. The opening ceremonies, on 3 October 1971, attracted about 1,500 people and were presided over by Sri K.A.A. Raja, now the Chief Commissioner of Arunachal Pradesh. The students of the Ramakrishna Mission School actively participated, and the foundation stone of the first hostel building was laid the same day. That building, of brick and mortar, to an area of 2,000 sq. ft., was finished in record time despite the national crisis of the Bangladesh war and the resultant refugee influx; and on 3 March 1972, the building was inaugurated by Sri B. K. Nehru, Governor of Assam, Nagaland, Manipur, Tripura and Meghalaya, before a huge gathering. The function was presided over by Swami Chidatmanandaji, Assistant Secretary of the Math and Mission.

As soon as the related construction work (sanitary arrangements, road, etc.) was completed plus interviewing of prospective students (nearly 1,000) the school sessions began on 1 July 1972 with 111 students, all residential. Of these, 86 were boys, all staying in the Hostel building; the 25 girls stay in a hostel managed by the Ashrama, about 8 Km. distant, coming daily by mini-bus. All their expenses are covered by the Mission from its Trust Fund. At present the students are in the primary stage of education. Medium of instruction is English, but Hindi is also taught.

Other work done meantime: (1) Water supply scheme nearly completed, costing about Rs. 2·5 lakhs, with over one kilometre of pipe line. 3 settling-pits, pressure filters, and overhead tank to supply 50,000 gallons per day. (2) Power line brought along roads and connected to all the quarters. (3) Mobile Dispensary presently serving two near-by villages.

Immediate Task: As indicated above, the needs of this notably 'under-developed' region are vast and the people though simple and unsophisticated are eagerly welcoming all possible constructive help toward its development, and have already shown themselves capable of vigorous efforts when given opportunity. Since education is basic to all such efforts, as so often stressed by Swami Vivekananda, much of the immediate Task is educational: (*a*) Construction of a school Building and completion of six extra dormitories and a dining and Community Hall already undertaken. (*b*) Construction of basic minimum of staff quarters, plus Isolation Ward for sick students. (*c*) Developing of roads, playgrounds, deepening of a stream into swimming-pool, etc. (*d*) Extending the benefit of the school's Audio_visual programme to the remoter areas. (*e*) Raising the level of Farming (especially of poultry) to be a Model for training of the boys (*f*) To enlarge the Mobile Medical unit to serve all adjacent areas.

Goal ahead: to complete all the construction so as to make this a full-fledged residential high school with training facilities in Arts, Sciences, and related vocations—within a period of two to three years.

SWAMI SAMBUDDHANANDA: AN OBITUARY

We are sorry to announce the passing away of Swami Sambuddhananda, a senior Trustee of the Ramakrishna Math and a member of the Governing Body of the Ramakrishna Mission, on 21st December, 1974, at Calcutta. He was 83.

The Swami joined the Ramakrishna Order in the year 1917 at Sonargaon Centre (at present in Bangladesh). He had his initiation from the Holy Mother in the year 1915, and was initiated into *sannyasa* in 1923 by Swami Shivananda, the second President of the Order.

The Swami had held various responsible posts in the work of the Order. He was the head of the Ramakrishna Mission Ashrama, Bombay for nearly thirty years. He was also the head of various other centres for shorter periods. His contribution in the field of extensive relief work in various states is noteworthy. Besides these he had worked as the Secretary of the Ramakrishna Birth Centenary Committee, Holy Mother's Birth Centenary Committee, and the General Secretary of Swamiji's Birth Centenary Committee. The Swami was a person of dynamic character and was possessed of great enthusiasm in working out the ideas and ideals of Sri Ramakrishna and Swami Vivekananda. His death leaves a void difficult to fill.

The Parthenon from the Northwest