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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

THE FALLEN ANGEL

By Elise Aylen

Here let me rest a moment,
Here by the endless sea
Where the slow gulls are wheeling
And crying wearily.
Here let me lie unheeding
Low on the windy plain,
Earth unto earth is turning
Dust unto dust again,
Now while the west is burning
Against the darkening night,
And far, bewildering visions
Beat on my aching sight.

Vision and despair
And dream and longing
Beat their vain wings
About my breaking soul,
And old unmeasured sorrow
Wakes once again
In wild remembering pain
Formless, unspoken,
Beyond death and life.

For I have seen the face of God
And sung high songs
With all his glory round me,
Though I now
Lie bruised and wounded
In this weight of clay.

Here in the mystic peace
And break of twilight
Cleft between earth and night,
One narrow space of light
Left clear and bare
As for escaping wings,
In this still moment let me now forget
My stain and darkness
And my nameless sin,
Remembering those bright spirits
And the light that dwelt upon me
In unbroken joy.

There is but one beauty
To my seeking eyes,
There is but one comfort
Underneath the skies.

My failing soul has crept through
narrow ways
Seeking to slake its anguish
In earth's heavy grief.
I have lain long
Helpless, unknown,
Stricken with knowledge,
Lonely among the bleeding, captive hearts
That look for light
In vain through bitter dark.
All foulness and all passion
Have been mine
To bear and pity.

There is but one heaven
Where the sea-gull cries,
There is but one sorrow
Deeper than my sighs.

The sad ghost of the day
Goes by me moaning
On mothlike wings,
And softly from her veiled
And hidden eyes
Falls a pale gaze of pity
And lightly on the wind
A word is blown
From stilled and wondering lips.

'Turn again dark spirit
From your burdened clay,
Heaven still is bending
Round your mortal way;
Rise again, sad angel,
Still your home is high
Where the clouds are breaking
And the sea-gulls cry;
Where the sun is sinking
And the sea is bright
Leads a road of glory
Homeward to the light'.

Slowly in the west
Through golden mists
And mourning purple bands
A light breaks
Deeper than the parting clouds,
Deeper than sea or sky,
Piercing beyond creation.
Slowly the heavens open to my soul
In wondering mercy,
And lifted on a sudden dream of song,
Across the rain-built arc
Of my own tears
I leap to light at last,
Divinely lost.
Light unto light—
The broken ray is one,
And rapt unto itself
Is infinite—
Is joy.

'. . . From him his passive nature fell, and life appeared
As broad and new, and broader, newer grew,
Till light ahead began to break, and glimpse of That
Where Peace Eternal dwells,—yet one can only reach
By wading through the sea of struggles,—courage-giving came.
Then, looking back on all that made him kin
To stocks and stones, and on to what the world
Had shunned him for, his fall, he blessed the fall,
And, with a joyful heart, declared it—

"Blessed Sin!" '

—*Swami Vivekananda*

LIBERATION THROUGH REAL RENUNCIATION

In ancient days in India there was a king, Dharmadhvaja of Mithila, who was reputed to have mastered the practice of renunciation. All the scriptures on liberation and the holy mandates pertaining to his duties as king were well known to him, and he appeared to follow all the instructions as prescribed. His senses seemed so well subjugated and his kingdom so wisely ruled that many men of wisdom desired to follow his example.

At that time there lived a woman, Sulabhā by name, who belonged to one of the foremost mendicant orders, and, as is the custom of mendicants, she wandered from place to place, practising Yoga. In her travels she heard of Dharmadhvaja and of his devotion to the austerities of renunciation. The report of his attainments came from so many sources and was so uniformly impressive that she decided to go to his kingdom and seek an interview with him.

Through her Yoga powers, Sulabha cast aside her usual form, assuming one of perfect symmetry and flawless beauty. With magic speed this exquisite lady, whose eyes were like lotus petals, reached the city of Mithila, and being a holy woman she easily gained audience with the king. The renowned monarch was surrounded by his ministers and many learned scholars. Impressed by the appearance of the mendicant, he cordially welcomed her to his court.

Though Sulabha responded to the king's greeting with a graciousness that matched his own, she surmised that Dharmadhvaja had not yet attained true liberation, though no doubt a certain power had accrued to him inasmuch as he inspired everyone in his kingdom with confidence. To ascertain the exact extent of his progress towards enlightenment, she exerted her Yoga powers and entered his mind, so that its hidden depths were revealed to her. The king did not fail to recognize what was transpiring, but temporarily ignoring this, he addressed himself to Sulabha.

'O holy lady,' he said, 'questions must be asked in order to determine another's knowledge of the scriptures, another's age and condition of birth. Therefore, since you have come to my palace, you should answer my inquiries. But I shall first speak to you of emancipation, for there is no one so well qualified as I to discuss it.

'My knowledge was gained long ago from the high-souled and venerable Panchashikha of Parashara's race, a member of a mendicant order. During one rainy season this learned monk dwelt in my palace for several months, and at that time I became his disciple. Because of his teachings, my doubts vanished and I became fully conversant with the systems of Sānkhya and Yoga. Panchashikha guided me agreeably to the truth by methods suited to my comprehension. At no time did he command me to give up my kingdom. My life, consequently, is spent in ruling wisely and in observing in detail the ways of conduct laid down in the treatises on emancipation.

'Know from me that renunciation of all attachments is the highest means of attaining freedom. Renunciation of the objects of the senses flows from knowledge. It is through the struggle to perfect oneself in Yoga, which arises in knowledge, that the Self is reached. Knowing the Self, one transcends joy and grief and soars beyond death. I have acquired this transcendent knowledge and so remain unaffected by the pairs of opposites, such as pleasure and pain, honour and dishonour, wealth and want.

'It is when men are motivated by self-interest that their acts bring about their rebirth. Such acts are like soil saturated with water: the softened earth causes seeds to sprout. But because of the holy teachings of Panchashikha, my selfish tendencies, like seeds that have been fried in a pan, are unable to sprout. My understanding has been freed from the productive principle, desire, and no longer do my activities result from attachment

to the objects of the senses. Having seen the futility of affection and wrath, I neither love my wife nor hate my foes; I remain unmoved by companionship of any sort. My attention is fixed on the supreme Divinity alone. Happy indeed am I to have gained my own object, liberation of the soul, and I regard my state, that of ruling a kingdom and yet remaining detached from all relative existence, as superior to the state of a wandering mendicant.

'Now, the wise hold various ideas about how to obtain emancipation. Some say that it is gained through rites attended by knowledge; others, that it is gained through knowledge attended by rites; but Panchashikha taught that it is gained through pure knowledge alone. Since all men, kings as well as monks, are free to acquire pure knowledge, it is clear that a householder can become the equal of any monk. Such a householder am I, who have subjugated my senses, who am endowed with control over word, thought, and deed. All beings are apt to have certain attachments in the course of their lives, but with proper direction on the path of true knowledge, the highest can be reached regardless of outward circumstances.

'What would I gain by giving up my royal life? It is in spite of it that I have been cleansed of sins, that I live in the supreme Divinity. Let me stress the truth that outward signs and symbols have nothing to do with attaining emancipation. The outward emblems of a mendicant are the ochre cloth, the shaven head, the triple-pointed staff, and the begging bowl. The royal umbrella and the sceptre are the external signs of sovereignty. Since knowledge alone is responsible for release from the sorrows of illusion, it would appear that the adoption of specific emblems is useless. Either set of symbols can accompany the process of liberation and its attainment. To gain liberation, neither poverty nor opulence is required. Real knowledge, whatever one's condition, is the only requisite.

With all this in mind you can understand that I am free, though ostensibly I am engaged in ruling my domains and in enjoying wealth and pleasure. Such a way of life constitutes bondage for the majority of men. In my case the shackles represented by a kingdom and its affluence have been cut away by the sword of renunciation as prescribed by the holy scriptures.

'This is the account of my attainment of the highest and the way in which it was accomplished'.

Having described his own idea of his spiritual status, King Dharmadhvaja now sought to rebuke Sulabha, for he resented her intrusion into his mind. To make his censure sharper, he gave her act a questionable interpretation, saying she had entered his body.

'O lady of the mendicant order,' he said, 'you are replete with feminine charms—youth, beauty, and an exquisite form; but I doubt very much that you have subjugated your senses. The fact that I hold you in esteem does not prevent my declaring your behaviour unworthy of the life to which you are dedicated. Does such an act befit you, who bear the emblem of mendicant life, the triple-pointed staff? That symbol is not for anyone filled with desire. It seems evident that you are unfaithful to your vows, and even I who am free must protect myself. Since you made use of supernatural means to gain access to my mind and body, your transgression is of greater proportions.

'Why have you done this? Perhaps you have a husband. If so, your lack of restraint is even more sinful. Have you a particular object, or is your conduct due to a perverted mind? If you have even the slightest knowledge of the scriptures, it must be clear that what you are doing is evil. You are a member of the foremost of all castes, while I belong to the caste which is second in rank, that of kings and warriors. Our lives are different; yours is occupied with austere practices, mine with domestic routine and affairs of State. By forcing entrance into my being, you have brought about an unnatural union of opposing types.

'Moreover, you may be acting for another king who is hostile to me. Whatever the cause

of your attempted display of superiority, you have proved yourself a wicked woman. Yoga power has made you arrogant. Jealous of my fame and strength, you seek to humiliate me and to glorify yourself.

'You have wished to examine whether or not I am emancipated. That inquiry is finished. Let me add that to gain audience with a king under a false pretext is to invite destruction. A king's power lies in his sovereignty and his conduct as a ruler. Members of the first caste, on the other hand, achieve power through wisdom based on the truth of the Vedas. Women of youth and beauty can wield power for good only if they are virtuous. Insincerity and deceit will accomplish nothing. Be wise! Do not conceal from me your secret motives. Give me the facts about yourself. Tell me the circumstances in which birth has placed you and describe your disposition and education. To what course of conduct are you devoted? To whom do you owe allegiance? Whence have you come and to whom will you return when your business here is ended? Let me know the reason for your coming to my kingdom!'

(To be continued)

SALVATION AND SERVICE

BY THE EDITOR

Dharma-rajjvā vrajed-ūrdhvam, pāpa-rajjvā vrajed-adhah;
Dvayam jñānāsinā chitvā, videhah śāntim-ṛcchati.

'By means of the rope of good action one climbs to heaven, and by means of the rope of evil action one descends into hell. But the wise sever both ropes with the sword of Knowledge, become free from body-consciousness, and attain peace'.

The belief in and the desire for salvation is as universal and fundamental as the need for and the importance of service. The progress of civilization would be a meaningless process if man were told that there was no ideal goal of human effort and that all his struggles and strivings are at best needed to enable him make a living—as prosperous a one as possible—for himself, without caring for others. That life and its material advantages are meant for mere enjoyment, for getting the best pleasure out of this world by living from day to day, nay, from moment to moment, may be a profound utilitarian philosophy, but it does not go far enough. There is no gainsaying the fact of hard experience that good and evil, virtue and vice, and happiness and sufferings are ever found inseparably together. One cannot be had anywhere to the complete exclusion of the other. Even the exponents of the view that mankind has been gradually advancing onwards—from bad to good and from good to better, and that the best, viz. the golden age of 'all good and no evil', is yet to come and will come some day—do not perhaps expect any ideal state of perfection on earth other than that in which there will be found the maximum possible good mixed with the inevitable minimum of evil, as it needs must be. Thus the terms 'a perfectly good world' or 'a perfectly happy society' are as untenable as 'hot ice' or 'dark light'. And yet man cannot rest a moment without action, without doiug something that will go to enhance his happiness and reduce his suffering.

Human life is no smooth sailing. The world is by its very nature imperfect. All these infinitely differentiated phenomena in the vast universe around present before the soul visions that are alternately pleasant and unpleasant,

and man becomes happy or unhappy as his mind chooses and reacts to these. There is often more unhappiness than happiness in life only because man is more likely to choose what is temporarily pleasing to his senses rather than what is perennially good. As the Upanishad says, 'The Self-existent One projected the senses outwards and therefore a man looks outward, not within himself'. Moreover, the forces of irreconcilable opposites, which constantly assail man's equanimity, drive home the incontrovertible truth that so long as he seeks sense-pleasure as the supreme goal, he can scarcely hope for relief from frustration, tension, and conflict. For, clash is inevitable where service is motivated by a selfish urge for grabbing the greatest amount of advantage for oneself and one's family and friends even. According to the great poet-king Bhartrihari, 'Enjoyments earned by great accession of merit multiply so greatly in the case of people attached to them that they only bring them misery and peril'. How then can man earn true liberation from all pain and evil? He can do so by desiring and understanding that supreme state of perfection where there is no more duality (*dvandva*), no more clash of opposites.

Every religion promises salvation in some form or other, as that ultimate goal by attaining which man enjoys the highest and eternal bliss. As this imperishable and immortal bliss could not be had easily in this world, liberation obviously meant to convey release from all worldly suffering after somatic death and eternal life of unmixed joy in another world called heaven. It is this supreme joy, without any trace of sorrow, in other words, it is this complete cessation of or freedom from every form of evil, pain, and bondage that men have sought to achieve from the beginning of time. This idea of freedom or joy of the most exalted kind is the fruit of salvation, and once having attained this the individual then becomes identified with himself, with the ultimate Reality—eternal, changeless, blissful, beyond good and evil and pleasure and pain. Says the Upanishad, 'From Bliss Supreme (*ānanda*) verily are all beings born; having been born, by Bliss Supreme they live; and having departed, into Bliss Supreme again they enter'.

All the various manifestations of religion, in whatever shape and form they have come to mankind, have this one common goal, viz. salvation or *mokṣa,* also called liberation, cessation, *nirvāṇa,* or *kaivalya.* It is the preaching of freedom, the way out of this world, in reality, the conquest of Nature—external and internal, and the manifestation of divinity that is already in man. Seers and sages down the ages have assured mankind that real liberation (*mukti* or *mokṣa*) is the highest aim of life, the *parama-purusārtha,* liberation from everything that makes this life on earth a terrible nightmare. It is the ultimate blessedness, the outcome of the realization of man's unity with the universal Consciousness. And all human endeavour, willy-nilly, is directed towards this achievement of freeing onself from this little prison-house of egotistic individuality and of selfish identification with superimposed adjuncts like rank, wealth, caste, sex, etc. Reiterating this fact of supreme emphasis placed on liberation, Shankaracharya says: For created beings, a human birth is difficult to obtain,—and rare is the attachment to the path of Vedic religion; higher than this is erudition in the scriptures; discrimination between the Self and the not-Self, realization, and continuing in a state of identity with Brahman—these come next in order. This kind of *mukti* is not to be attained except through the well-earned merits of a hundred crore of births. He includes the 'longing for liberation' (*mumukṣutva*) among the 'three things which are rare indeed and are due to the grace of God'. 'What greater fool is there', he asks, 'than the man who, having obtained a rare human body . . . , neglects to achieve the real end (goal) of his life?'

In attaining this ultimate goal of salvation, man has ever been called upon to devote himself to the great ideals of renunciation and service as the easiest means to such attainment. Self-sacrifice has been the one univer-

sal teaching heard from prophets and saints in every land. The earth's bravest and best have always sacrificed themselves for the good of the many and for the welfare of all. Salvation is only for those who truly and unselfishly serve others, only for those who give up everything concerning their own little self. It may be difficult for many to understand this, but it is true all the same that real happiness consists in making others happy and the more a person makes others happy by doing good to them without greed of gain the more peace and satisfaction does he himself derive. He who devotes his entire life to the realization of the unity of existence and practises same-sightedness (*samadarśitva*) towards all gradually becomes free from self-centred superimpositions and can work, without attachment, for the good of humanity, ultimately himself realizing the Highest and also enabling others to do the same. In the words of Shankaracharya, 'There are good souls, calm and magnanimous, who do good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever'. Herein lies the secret of all service, of any kind whatever, by which the person rendering service becomes more blessed than the one who receives it. By serving others, unasked and unrewarded, out of one's heart's bounty,—even as the spring season infuses new life into animate and inanimate Nature, unobserved and unsought,—one helps oneself, one gains not only peace and joy in this life but also transcends the relative cycle of repeated birth and death and therefore repeated subjection to evil and pain.

Altruistic service and self-abnegation constitute the essential part of all religious discipline leading to the goal of religion. There are many who do not hanker after even their own salvation. They are the great lovers of humanity, whose life is one burning love, selfless, and who are untainted by animosity and unruffled by circumstances. With such perfect detachment, service rendered becomes fruitful and ennobling, and, at the same time, as the lotus-leaf in water, the worker, even if he plunges himself into a whirlpool of action, continues to remain untouched by the innumerable imperfections that inevitably surround all work, like smoke enveloping fire. Thus service, which is ordinarily reckoned as originating from sympathy and pity towards those who are less fortunate or more miserable than ourselves, becomes sacred, becomes elevated and equivalent to worship, worship of God in man. Purged of its earthly taints, every act is nothing less than a sacramental offering to the Lord, and has to be performed with the utmost purity and concentration so that it may become an opening to a higher infinite self-existence and beatitude. Without the spiritual end in view, service is likely to be turned into an ostensible means of promoting self-interest and gaining name and fame. Humanists and humanitarians have often begun well but ended miserably, their noble endeavours being wrecked on the hidden rocks of subtle egoism and selfishness. Lack of faith in God and looking upon service as a bland act of social obligation or civic responsibility is quite a common feature today. Consequently service and sacrifice of the right type are rare. Hence the need for spiritual values in order to enable man to canalize along right lines his urges and emotions which seek an easy outlet for expression in and through public service, social and national.

If it is accepted that God-realization or *mokṣa* is the goal of life and that everything that one does should be such as to help and hasten the attainment of this goal, the practice of this supreme ideal of service, leading to salvation, is indispensable. Such liberation, the Hindu scriptures affirm, has to be realized and can be realized in this life, apart from the view that its realization is possible in heaven or in the hereafter. Freedom from narrowness and selfishness, from passions and prejudices, and the attainment of the bliss and equanimity of a pure and perfect way of life are possible in this world. The impediments are chiefly seen to arise from false identifica-

tion of the immaculate Self with impure and finite superficialities. Distractions come in the name of kindness, duty, service, and pity. It is the weak lower nature of man, focussed as it is on the body, the senses, and the objects of the sensate world, that creates all his difficulties. What could be the way out of this misery caused by ignorance and weakness? 'This ignorance must be eradicated', says Swami Shivananda, a direct disciple of Sri Ramakrishna, 'Man suffers so much by ignorantly identifying himself with the body. Do you know the way out? The way out is to know Him. He is Purity, Knowledge, and Freedom itself. He is the Indwelling Spirit of all. By knowing Him, man goes beyond pain and sorrow'.

Seeing God in everything and everything in God, the man of controlled and concentrated mind views all beings in the world with perfect non-difference. This non-attachment, which characterizes the ideal of service as a means to salvation, has been formulated and systematically expounded by spiritual teachers again and again. It is to be found in Hinduism. Buddhism, Taoism, Christianity, and even Stoicism. Referring to this ideal of non-attachment to the things of the world and attachment to God, Aldous Huxley writes: 'The ideal man is the non-attached man. Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions. Non-attached to the objects of these various desires. Non-attached to his anger and hatred. Non-attached to his exclusive loves. Non-attached to wealth, fame, and social position. Non-attached even to science, art, speculation, philanthropy. Yes, non-attached even to these'. For those who do not believe in God and yet who go forward to do work with non-attachment, the task is by no means less easy, nay, it is much more difficult, as they are thrown upon their own resources. For those who believe in God the way is undoubtedly less difficult and more smooth. They renounce the desire for the fruits of work by offering them unto the Lord. All power is in His hands, and through His command the winds blow, the sun shines, the fire burns, and death stalks upon the earth. The fulfilment of spiritual service lies in the realization of Brahman the omniscient and omnipotent ultimate Reality, which is greater and more significant than even the best things that this world can afford. The two views are not contradictory, however.

A spiritual world view is the surest (if not the only) way to stabilize the tottering edifice of civilization. All healthy social changes are the manifestations of the spiritual forces working within. The challenge of aggressive evil can hardly be overlooked or underestimated. Physical and mental sciences have placed in the hands of man immense knowledge and power, which require to be harnessed for the welfare of all and not exclusively for the selfish advantage of any particular group or State. Social, national, and international problems are there, to be sure, and none can blink the fact that there is a crying need for their solution. Or else, a catastrophe of unprecedented magnitude may overtake the world any moment, and the consequences are not too difficult to imagine, now that the world is being told more and more of the lethal and destructive efficacy of modern war weapons, both present and prospective. The call for an all-round spiritual outlook in the affairs of men and nations is not a fantastic pose, and it is neither impracticable nor unrelated to facts. The plain man seeks peace and comfort and spiritual sustenance. The leaders of nations are no exception to this. Yet, upon the leaders and upon how they behave, when confronted and influenced by passions, prejudices, and selfish interests, depends whether civilization itself will go on its precarious way with a surer and steadier step or will plunge headlong over the precipice.

The individuals who control human affairs and shape world policies are no less human than the man in the street who is bewildered at seeing their inconceivable lack of restraint and discrimination. Those who are not aware of the spiritual entity that constitutes our being and essence and who are unmindful of the call

to the Eternal find themselves victims of their own lower nature, being controlled and guided by their baser instinctual urges. The deep powers of the soul are hidden for them and they cannot bring them to bear on their work. Without God-consciousness and constant spiritual practice in everyday life and activity, right-minded action, unblemished by errors, is not easy to perform. One who abides with God a long time daily in the silence of his soul can do work for work's sake, free from the cramping influence of self-interest. 'Who can live a moment, breathe a moment, if this all-merciful One does not will it?' He is the ever active Providence, the *antaryami*, who, residing within, purifies the heart and inspires action of the noblest kind. 'By worshipping Him from whom all beings proceed and by whom the whole universe is pervaded, (by worshipping Him) through the performance of one's own duty, does a man attain perfection', says the *Gita*. The veil of ignorance which prevents the light of the Atman from shining forth in all its splendour separates man from man and man from God. Service of man, performed as an act of worship to the Lord, without the desire for petty personal gain, cleanses the heart of all impurity and brings in its wake supreme satisfaction. For, God touches our life at every point and through every variant of our actions and experiences, more intimately and more significantly than anything else.

'The relation between "this" world and the "other" ', observes a well-known thinker and writer of much experience and erudition, 'is not that the "other" is something wholly foreign which is to follow upon "this" world. The "other" is with us already, seizing on "this" and transforming it, and, by that very fact, providing the element of adventure without which "this" life would sink into a monotonous routine. Eternity is not a time to come after time is over; it is rather . . . the ever-present fire to which time is the fuel'. When work is inevitable in life, it is best always to remember the proper attitude to work. Service comes out of the fullness of heart, as a means to the assertion and attainment of the highest freedom which is the goal of man.

Ethics and morality stem directly from this fundamental psychological principle of service, —performing it as a sacrifice or worship, not so much with a view to doing good to the world as helping and elevating oneself. Every selfish action that retards the progress towards the goal of salvation is therefore unethical. Every unselfish action, performed with detachment that takes one towards liberation is moral, and ethically sound. Though it may so happen that owing to varying factors of the situation and environment the same action may be construed as unselfish under one particular set of circumstances and as selfish under another, it is more or less universally true that the consciousness of the Divine in man and the irresistible spiritual urge to freedom or liberation are the motive of service. Such service, though originating from love and fellow-feeling in the ordinary plane, becomes a potent means of God-realization when the doer learns to look upon all beings whom he serves as only God (*Śiva*) in different forms (*śiva*), assumed by Him in order to afford him (the doer) opportunity to serve Him for his own good. Sooner or later one does learn that one cannot get salvation if one does not try to seek and work for the salvation of others. Karma Yoga, with salvation as the end and service as the means, forms one of the main paths to attain freedom eternal through unselfishness, self-abnegation, and spiritual realization. And the secret to success in Yoga lies in an abiding faith in oneself born of faith in God, which alone should shape all convictions that actually influence one's life.

FREEDOM AND KARMA

By Dr. K. C. Varadachari

The problem of freedom has been a very ancient one. Ultimately whatever men may say and seek, they crave freedom alone. Whether it is the freedom that is sought through the means of *artha* or *kāma* or *dharma* or that is sought after having renounced these three Purushārthas as unsatisfactory—since they do not lead to the ultimate self-satisfaction or self-fulfilment, it is freedom that we seek. There are three senses in which men may be said to seek freedom: (*i*) freedom from all limitations and reactions and the cycle and chain of births and deaths, defeats and successes, or in one word Dvandvas; (*ii*) freedom in all the works of life, so as to possess skill, mastery, facility, and energy that triumph over all impediments in the course of the performance of any act; and (*iii*) freedom to all the planes of existence which would not fetter or bind us at any point and to any extent. These three freedoms are mutually complementary. But they necessitate three kinds of knowledge. The first requires of man a transcendence over the Dvandvas (*dvandvātītatva*) and when it includes transcendence over the cycle of birth and death and rebirth it means a complete attainment. Brahmajnas alone, who have attained Brahman, do not return to birth or rebirth, says one Upanishad. The knower of Brahman becomes Brahman, says another Upanishad. This is *mokṣa*, the *caturtha-puruṣārtha*, the highest that the Vedanta has proclaimed.

Once attaining this supreme status there is no longer any return to birth, or should we say to all birth as such, or should we also hold that non-return includes the abolition of the world of dual experience or the world process itself, or that one is indeed so thoroughly merged in or identified with Brahman that there is a virtual *nirvāṇa*. All these views have been propounded. Even though one attains the state of Brahman, one continues to remain in the terrestrial world till such time as the past Karma has to be worked out or works itself out like a fire which gets extinguished when no new faggots or fuel are added. Jivanmukti is a case of waiting for the end, for the body to fall. Maya passes and there is nothing remaining but the Brahman. This freedom from Maya, from the world process, and from this miserable round of births and deaths is a transcending process at best, but it leaves the whole process meaningful only in the limited sense that it exists for the simple process of withdrawal from it. The process by itself, though called *līlā*, means nothing at all and leaves the divine will in creation unintelligible.

Thus we have to inspect whether freedom gets a meaning with the world and if so in what sense, even if it be a restricted sense. This is given by a consideration of what we mean when we say 'I am free to do this', 'I can do this and I need not do that', 'I can pick and choose what I like'. Every individual human being has this awareness of being able to choose, to do a thing or not to do a thing, to seek to do something and refrain from doing it or enjoying it or feeling it or even willing it. Thus, freedom from choice or of choice is available to one normally. And this is what one claims to be born to, as in the great statement of Rousseau: 'All men are born free'. A critic may well point out that this freedom at birth is indeed itself not a consulted affair, few indeed are born who have been consulted in their coming to birth and thus at the very start this claim seems to be false. We are certainly not consulted and in that sense we are not free. And indeed it turns out that all that

men finally seek is to get out of this miserable world of conflicts and precariousnesses in respect of loves and possessions and even the pursuit of righteousness which only makes life a prolific field of evil rather than good. And thus embitterment eats into the soul of the seeker. Well may Vyasa exclaim that no one hearkens to the advice of sages, who, with uplifted hands, warn man against the choosing of what is evil and pernicious! But evil itself is said to be the result of freedom in choosing the lower ends of life, the things that increase not the understanding of Nature or man but only blind men more and more to the truths of being and their own self. The right to err is said to be a most precious right. But then this error is error not because it is intrinsically capable of being determined by inspection, but only when it turns out to produce a defeat of what it seeks to affirm. Evil is freedom, but in the practice of it it refutes freedom, not only because other individuals cannot suffer this action of any individual but also because it tends to reduce the sphere of apprehension of what is free; the field of choice unusually becomes narrower and narrower. The Kantian argument that lie cannot be made universal may be analogically adduced here also with a difference that it is not necessary that other individuals also acting likewise would make evil not worth-while practising.

In the first meaning of the term 'freedom' we find it leads to the negation of the will itself, for freedom has reference more to action than to mere thought: though, to be sure, we use the phrase 'freedom of thought' to signify that we have a right to express our thoughts, thoughts which have consequences on the activities of ourselves as well as all those who have access to them. Freedom thus has to be closely associated with action. Karma is the general term that signifies the action that anyone does. But by usage we have associated so many more meanings to it which extend the meaning to so many other ingredients of an action. Thus, we can refer the term 'Karma' to action, the consequences of the action, or the conserving elements of such action. That these are even considered to be not limited to one action but to a chain of actions, not of course or perhaps not mainly of the nature of chain-reflexes of psychology. They even assert that the explanation of the present life is itself to be sought in a chain of causes from past lives,—not perhaps the very penultimate one, which has no beginning. All these are mostly due to the inability to refer any consequence or unforeseen occurrence in this life to anything that one knows here in this present life. But though this is incapable of being proved and thus we may assert that freedom is the essence of this unpredictability of the causes of consequences, yet all this seems to demand so much of our credulity.

Let us start with the present problem, then, of our freedom in action. We have four points to take note of: Are we free when we decide to choose one among the alternatives present before us or are we not free? (It would be maintained that if we knew all the alternatives well and our knowledge were perfect we would be obliged to choose the one that our highest nature or universe of desire or reason or spirituality would dictate. In that case we would not literally be free, though it may be an euphemism. As the Russian theologian asserted, to hold that the rational is the real or the right limits the freedom to rationality and this is not real freedom. Freedom is a category of supra-rationality, not of rationality. Just as it is not right to say with the hedonist that freedom lies in enjoyment or exuberance of sense, so also freedom, when it is limited to rationality, is not correct). Thus freedom, when it is taken to be a supra-rational category, refers not to the individual in his private choice but in his choice of that which is relevant to his spiritual or cosmic or divine status or in relation to the Divine Reality. The choice or the motive which determines the choice would no longer be a private choice and in that sense the alternatives rarely have the capacity to become disjunctive except in

respect of the fundamental dichotomy of the private and the universal. Thus the choice would yet be made in action with an integral knowledge of the divine nature and will which would enhance and further the divine expression and realization in activity. Our great seers have seen in this divine ethic of motive and choice a clear indication of the integral activity of the Divine achieved in *niṣkāma-karma*: the choice is dictated by the inner light which increases the light and the joy and goes on expanding them within the Kartā. The highest motive is the motive of service of the Divine, carrying out the divine will and without hesitation to act, if need be, against all forces that appear contradictory.

The action then must have a motive and the motive force is the divine voice and choice. The means then come in for the Karma. Are these means suitable to the realization of the end? We have had long and learned dissertations on this subject. The fact remains that unless the means help the realization of the goal, or are adequate to realize the same in as inexpensive a manner as possible in respect of time and energy and accuracy and without raising difficulties or resistances, they cannot be said to be the means. But a divine action does not bifurcate the motive and the means and the end. It is only the mental mind that does this and that labours with alternatives all along the line of action. The psychologists mention about the manner anyone learns and give at least three hypotheses: trial and error being the general characteristic, these are—whole path learning, place learning, and chain-reflex learning. We shall only observe that all these reveal the fragmental approach to the problem of action. Just as in cognition all knowledge is received in bits and somehow synthesized or analysed and synthesized by the categories, and we never arrive at truth as it is in itself or the thing as it is in itself (*ding an sich*), so also in ethics of the mental mind it is a thorough fragmentalization of motives and means and the process of trial and error only leads to the application of traditional ways of action or habitual modes of choice which conditions the freedom of the individual considerably. The only freedom for the human individual is the choice of trial and error, thanks to the environmental limitations and lack of knowledge of them. But suppose one finds the laws of matter and motion and has knowledge of the totality (geography of things so to speak), then his actions proceed skilfully. Thus Yoga is described as the skill in action (*yogah karmasu kauśalām*). Another point of great consequence to the ethics of perfection would be that whatever one does really should not provoke conflict in the atmosphere of things, but seek to resolve the conflicts and bring about harmony. There are recognized two ways by which harmony can be realized: (*i*) the method of liquidation of opposition has been the earliest in the field or what one calls the peace of the grave; and (*ii*) the method of integration and adjustment, deftly so to speak, as to convert the so-called real opposition into apparent opposition by making them co-operate in the common endeavour of a divine means. We can see that this requires an integral means of showing that the criss-cross of events and movements are capable of being fitted into a pattern not by their own mutual impingement or rationalized compromises (as sometimes practised in the well-known and notorious religious compromises), but through the divine pattern of incidence which transforms both of them to yield a divine pattern. The seer, Messiah, Avatāra, or Rishi acts in this integral form, not merely having his eyes glued to the immediate, but seeing in the immediate the perfect occasion for the incidence of the divine light and signature (*vibhūti*). Thus efficiency of means comes from a complete dedication of all to the Divine and the integral force (*cit-śakti*) to act in and through all and oneself for the realization at each stage of the goal or end in perfect awareness of the same, unfettered by any impediment either from the circumstances or environment or from other individuals equally acting but from the human level of fragmentary actions. Means cannot be

divorced from ends and ends would and could be of the same order as means or *vice versa* only when there is the unique integral perception of the oneness of the means and ends and motives. There is the fine realization of the human ethic in Gandhiji's conception of the need for the quality of spirituality in means directed towards spiritual ends. Non-violence alone can beget non-violence. Spirituality or integral activity alone can beget spiritual freedom or integral existence. Material means can do nothing here. But then, to the integral person matter itself is capable of being—because it is—spiritual when integrally used or approached.

So far, then, as to the means (*kāraṇa*)—instrumental or material. The other two causes,—the formal and final being, completely absorbed in the motive, and the purposive direction of the integral being which exceeds the private and the interested in the particular.

The consideration of the third aspect of Karma as the result or effect (*kārya*) of the action motivated and executed leads us to the most impressive part of the Karma problem, that part which alone seems to be most important to those who are afraid of Karma or action. The results of action lead to bondage. Men are creatures of their actions, not only when they become habitual actions, but also the consequences of these actions lead to certain other factors which more thoroughly than ever before bind the individual. Thus victories in action turn out to be Pyrrhic victories alone. The consequences turn out to be other than what one expected them to be. Human actions motivated by private interest and acted upon in isolation from the totality lead to repentance and distress. We all know that though a seeker after the goods of the world (*artha*) gains them, he finds that they are not the real instruments of happiness. Thus, ends taken up by men, such as *artha* and *kāma* and even *dharma,* turn out to be but means, and even then not perfect means either for the realization of perfection or freedom. Freedom is the essential goal, but even this in turn should exist not as a result that comes out of the operations of other causes but operative from the very beginning. We are free or else we can neither strive for anything nor choose any means. Thus the end is not freedom but what freedom achieves as the culmination of its fullness. Complete freedom is the realization of freedom-instinct. All others remind us that freedom has not been got; rather, they point out that in achieving them one gets bondage alone. Thus it is that some thinkers thought that not only Kānchana and Kāmini are the dangers or bondages but also even *dharma* (*niyatam karma*): *'Andham-tamah praviśanti ye avidyām-upāsate, tato bhūya iva te tamo ya u vidyāyām ratāh'*. (*Īśa Upaniṣad,* 9). Karma that is completely consecrated to itself and the goal fixed for it in action leads to bondage; though performed with freedom it leads to bondage—greater bondage as it were. The choice of a goal thus should be clearly neither personal nor private, to satisfy a fragmentary enjoyment or even knowledge or law. Thus the mystics have known that the choice of the eternal is the fundamental, for it liberates even as it achieves the goal determined. The goal-binding process, which is indeed a limitation in respect of other lesser ends, no longer operates when the eternal and the unconditioned is chosen as the goal. This they call *goptṛtva-varaṇam*. There then exists no interruption of the process of liberation or freedom through Karma that has exceeded the limitations of its objects. The *ekāntin* is a seeker after the eternal and the immortal in motive, in means, and in end, urged by the eternal; acting in and by the eternal as the means (*upāya*), one attains the eternal which is freedom. *'Na karma lipyate nare'*, says the *Īśa Upaniṣad*. Such action as is dedicated to the Divine, with the knowledge that all is of the Divine and in the Divine, liberates and action itself undergoes a transformation which exceeds even the connotation given to it as *dharma* (right action).

This integration of the motive, means, and end is the first condition of Karma that would be useful in achieving, maintaining, and sus-

taining freedom from the motive and means and ends that bind in ordinary action. Thus Sri Krishna counsels the 'surrender of all Dharmas to Him' so that at no point does the individual who has thus surrendered get the feel of bondage. This is liberating Karma, for it is divine action (*divyam karma*). The integrative action is surely of the Divine Lord or Brahman, for it proceeds from the very nature of freedom, delight, and unity.

Thus the end of action, if it is Brahman, liberates rather than binds, and indeed such a choice of the eternal dissipates every fragmentary and partial movement of the consciousness that binds, restricts, and causes illusion and Ahamkāra. The greatest difficulty lies in overcoming the illusion that action should be private and personal and can only be that. This is due to the structure of the mind that perceives in segments and fragments and tries to synthesize the broken up. It is perhaps very relevant to remember Zeno's arguments about the illusion of motion and Bergson's refutation of the same as it is a difference between two types of mind, the mathematical and the intuitive. Even so Karma should not be broken up into fragments of activities of this individual and that and into parts as having four phases of—motive, means, end, and results that determine the next chain of activities or other chains of other's activities. The human mind has to be seen as limited to the ego or personal consciousness which is again tied up to particular ends of the physical, vital, and mental. Indeed that is the characteristic of the human mind; at its least it is just sensorium, and at its best it is the fragmenting instrument of the self behind which analyses and laboriously reconstructs the whole, leaving out what is indeed the very kernel of the Reality.

But still a fundamental consideration remains and has been the most clamouring for solution. The goal is not so much the binder but what it leaves behind as further consequences or traces of its effectuation, like the ever enlarging ripples in the water into which a stone has been thrown. These results are described as the *sañcita* and the *prārabdha* Karmas, resultants of previous activities in prior lives which determine our present career and suffering. The liberated soul is said to discard both *pāpa* and *puṇya* of his life and of course by a moral distribution of deserts the good of the individual goes to the good ones of the world whereas the evil of the individual goes to the evil ones. Be it as this may, we can see that the human individual gathers round him these effects which seem to continue to envelop and determine the individual and we ought also to anticipate that this is not purely an individual envelope comparable to the *sūkṣma śarīra* or *liṅga śarīra* alone but also to the social which brings about events in relation to the individual, causing him to curse his fate or praise it, i.e. in one word, knows them to be *adṛṣṭa, kāla,* or *niyati*. This close interconnection between the destiny of an individual and that of others is much the root-cause of present misery. A knowledge of previous lives is unfortunately incapable of being had by ordinary human individuals, though perhaps it ought to be available to the seers who have transcended the limits of this incarnational present. We know that Sri Ramakrishna used to speak of the past of his disciples and this is certainly not new as some such references to previous lives of Acharyas are not wanting. This transcendence of the knowledge of one life, like the transcendence of the knowledge of a single sensum makes for freedom and reveals that a large freedom had been indeed supporting and moving the Karma of the present. The determination of the present Karma is seen to be an activity of the inalienable freedom of the spirit behind, self-regulating itself in its expression.

Thus a liberated person alone can have knowledge of the freedom of the Karma that one performs and 'ought to perform' as a revelation and expression of one's true nature. An integral understanding alone can sustain an integral action, in which the motive, the means, the goal, and the fulfilment of the continuity of one's eternal being inhere.

Here are briefly analysed the phases of Karma and the implication of freedom at every point, an implication perceived and overcome by an integral consciousness or mind (Sri Aurobindo calls this the Supermind). This may go a long way in clearing certain conceptions about the relationship between Karma and Freedom.

TOWARDS ONE WORLD

By Batuknath Bhattacharya

(Continued from the October issue)

The League and the UNO

'Mankind is once more on the move', wrote General Smuts, after the close of the first World War, in his enthusiasm for the League of Nations. 'The very foundations have been shaken and loosened and things are again fluid. The tents have been struck and the great caravan of humanity is once more on the march'. The League failed, and after another global war the hope of international harmony is re-embodied in the UNO. The cracks that have recently appeared in this august edifice are an ugly foreboding and a reminder of the disintegrating elements that, like molten lava in the bowels of the earth, are ever seeking an outlet in the devastating flood of war.

Forces Uniting and Disuniting ever Active

Despite the wishes and efforts of enlightened spirits, these set-backs will recur in the scheme of One World, so long as certain fundamental facts about human nature and human relations remain unaltered. 'Two forces alternately ebb and flow and bring about all changes in the universe', according to the Greek philosopher Empedocles. 'All things coalesce into a unity in love; they all disperse apart in the enmity of strife'. The action of these two forces is not only alternate but in man's complex constitution often simultaneous. To ignore or to annul either being out of the question, practical wisdom suggests a synthesis—a unity in dissension, a harmony amidst diversity.

Need of Co-ordination

The factors that divide mankind have their roots in time and space, in history and geography. They pertain to race and culture, physical environment and economic condition. Each of these is at the same time both an integrating and a disintegrating force. The problem of civilization is how not to destroy but to preserve the cohesive power in each and to counteract and restrain the dissolvent action.

Nationalism—the Modern Religion

Two strong sentiments which give solidarity to masses of people are nationalism and racialism. The racial feeling has a deeper root and had a far earlier origin than the other which is only four or five centuries old in its present form. Nationalism as a group-consciousness has been evoked by the aggressive expansion of European powers—by Imperialism and Colonialism in their own continent and abroad. It is bound up with the ideas of a State and a nation and is the product of the political ideals of the West. The spread of democratic ideas has come to affect not merely persons but also the peoples of the countries. 'The spirit of nationality', it has been said, 'is a sour ferment of the new wine of democracy

in the old bottles of tribalism'. It has filtered down and formed even minor States which or parts of which have no history.

Its Moral Paradox

This acute self-consciousness lies behind the sixty odd States in which the world is divided today,—all of them armed, each according to its resources, to assert and defend its rights. And nation-States would not hesitate to descend to levels of conduct to which in their private lives men would not stoop. Under its spell reason is laid aside and crimes take on the colour of sublime virtues. Its sanction sublimates the descent to the brute level. Language and religion, traditional modes of living and common memories of the fatherland, patriotic songs and hymns of hate serve to intensify this powerful sentiment. It may well be called the religion of the modern world—with its proper symbols and rituals. 'Christianity is a far feebler motive than nationalism', wrote Lord Cecil, before the War, and other historic religions also fall into a like secondary position beside it. For, it is the outcome of the primal instinct of self-preservation in societies of men, which sees safety in the united action of homogeneous masses. It is futile to think that nationalism has served its purpose and may now be discarded like an outworn garment and that mankind may wrap itself up anew in a more modern costume.

No Race without Its Proper Pride

Race-consciousness is the raw material of which the spirit of nationality is a later development. It dates from the dawn of organized society. It signifies self-complacence and a sense of pre-eminence. There is no race perhaps that has not the pride of heroism, or a sense of its higher civilization, or a belief in its own destiny as a fitter method of salvation for mankind. The colour of its skin, the beauty of physique, stature and proportions, valour and acumen, superior arts and industries, the riches and charms of its own country—these are so variously distributed by Nature that no race lacks one or more of these. When prowess and sharp intelligence and solidarity are joined to these factors, a feeling of superiority is naturally bred.

Distinctive Feeling

Jewish sentiment differentiated the lesser breeds without the Law and proclaimed the everlastingness of the Grace in its own shape. In St. Paul, there is the division into 'vessels of wrath' and 'vessels of mercy'. During the Middle Ages, heathens and Christians were sharply distinguished. Manu declares that the races of the earth derived their civilization from the high-born of the land of Āryāvarta. Black and white skins have become modern substitutes for 'damnation' and 'grace'.

The Colour Prejudice

It is amusing to mark the exchange of compliments on the score of physical differences between races. Primitive Arabs, with their swarthy skin, considered themselves superior to the ruddy Persian and Turkish subjects. The Red Indian calls the White man a pale-face. In Japan, the hairy Ainu of Hokkaido, with bushy head and hairy chest, is looked down upon and with him are classed together the Nordic man, the Blackfellows of Australia, the Veddahs of Ceylon, the Todas of the Nilgiri hills as nearest to the apes. Colour bar may not in all cases take on an aggressively exclusive turn and lead to a *hauteur* which is intolerable. Still it is an outgrowth of human nature which may not be put by.

Other Physical Features

And not the colour of the skin only, but the tint and curl of the hair, its abundance or meagerness of growth, the stature of the body, the shape of the eye, the nose, and the lips—the peculiarities of physical structure which distinguish one type and mark it off from others—are potent causes of the division and dislike among men.

Language

A like dual function belongs to language which is perhaps the most potent of social instruments. By its use man rises above his immediate experience to general concepts which he shares with the rest of society. By this process he forms his scheme and measure of the world and 'his self comes to rest not on its individual foundations but on the whole universe'. Articulate language is indeed a greater miracle than the transmission of the human voice by telephone or wireless. But, as at the Tower of Babel, its diversity is a hindrance to the upbuilding of the goodliest fellowship after which humanity today aspires.

Single Speech Schemes

As many as 2,796 languages have so far been computed, of which India accounts for 225. These bind kin-groups and at the same time break up the unity of the race. This dissolvent action is continuous as far as it affects the masses, though international gatherings and commercial intercourse devise working solutions of the difficulty of communication. Nomads and seafarers have hitherto imparted the widest currency to their language. And yet, despite Britain's rule of the waves, the English language is spoken by not more than 250 millions.

Causes of Expansion and Survival

An artificial *lingua franca* like Esperanto has no longer its early fascination. And yet the major languages tend by their innate drive to cripple and swallow up their weaker neighbours. Simplicity and expressive resource lie behind this expansive force of a language. Within the Indo-Aryan group, it has been remarked, in these respects Sanskrit and modern English stand at the opposite poles. An amazing wealth of inflexions distinguishes Sanskrit, though somewhat short in particles, and English is marked by its plenitude of prepositions, particles, and auxiliary verbs. As a result the English verb carries an ample range of nuances. The Arabic verb, with its two tenses—perfect and imperfect, is wholly incapable of expressing the simple time-distinction between past, present, and future. Lack of relative pronouns is the greatest weakness of Turkish, which it vainly tries to make good by its gerunds and gerundives. The technique of a language would be perfect, it has been said, if it dispenses with inflexions in favour of auxiliary verbs and ultimately does away with auxiliaries also and uses un-inflected words of meaning indicating their relations by their relative order. This path has been largely followed by English and by classical Chinese to its logical end. Economy and simplification mark the improvement of the technique of language and make for its diffusion. And yet the Sinic script—the characters of which run into six figures and a single character of which may contain as many strokes as the whole of the English alphabet—has but lightly felt the weight of ages and is used by nearly a quarter of the human race. On the other side, Egyptian hieroglyphics and Sumeric cuneiform, although in advance of the Sinic script in replacing ideograms by phonograms ages ago, gave way to the Phoenicians who analysed out the consonants and the Greeks who went ahead still and did the same for the vowels as well. It would seem, therefore, that even without perfection in technique, human devices may persist through the impetus given by racial vitality.

Prospects of Homogeneity through Language

These facts about the spread and survival of languages, which history reveals, intimately touch all attempts to effect linguistic homogeneity and to facilitate freer intercourse among races by that means. The fetters which make languages slow-paced and narrow the range of their appeal will perhaps be struck off as the thoughts of men widen with the process of the sun. The major tongues of the world will perhaps swallow up their

weaker neighbours and local variations merge in the standard speech,—the speech of the centre, of the metropolis, of the head and fount of a living culture. Simplicity of script, idiom and grammar, political influence, racial mobility and vitality, literary wealth,—each apart and all together—will tell on the future configuration of the linguistic map of the world. The promotion of unity by means of linguistic uniformity is thus a boundless vista of formidable uncertainties. Linguistic internationalists in these days fall back upon a more promising resource—a single script—the Roman—'to demolish the roof of the cave of symbols which shut in the languages' so that into the minds of one race another may easily have peeps and more intimate mutual acquaintance may be sped.

Cultural Assimilation

But the most formidable barrier to human unity is difference in culture and economic standard between country and country. Their roots are perhaps not so deep as those of race or language, but they evoke passionate devotion. Racialists are indeed loth to distinguish races by their spiritual traits, basing as they do all their theories on absolute physical-psychical correlation. But a little inquiry suffices to dissipate the fallacy. Civilizations have recruited man-power from barbarian neighbours and even without racial transubstantiation cultural conversions have been common. Like essential inventions, political constitutions appeared over and over again independently in distant times and countries. Similar structure of the brain accounts for similar nature of the mind. Hence the uniformity of Nature in human affairs. Besides, the things of the mind easily cross geographical frontiers and will do so more particularly in the present age of quick transit and unbounded publicity.

Economic Disparities

Economic divergences between country and country are less easily assimilable. Widest disparities are created by natural conditions and industrial structure. And standards of living make to most people the worth of life. Democracy, according to its lovers, is a wonderful thing, it is worth fighting and dying for. A like passion fired the souls of the defenders of Stalingrad in the last War. The clashes that make up the news of the day—viz. over Iranian oil and the Suez Canal —prove that the spirit of nationalism is fast taking root in the awakened East. It has been the lever of uplift in Western countries during the last century and cannot but be put to use by undeveloped Oriental States. Like means make for like ends, irrespective of latitude and longitude. If the deliverance of all mankind 'from bondage to the glorious liberty of the sons of God' be decreed from Heaven and by the sincere desire of those who are ahead in this race, no exception can be taken to the patriotic impulse stirring in the backward units. One World can only be composed of races of equal stature and growth. The deficiencies of one must handicap the rest and retard the progress of the whole. Pacifism is the outcome of tbe human instinct of self-preservation. The plane of its operation is higher and the sphere is larger, but at bottom the motive is the same as that behind racialism and nationalism. That motive is to gain the ends of social well-being by united efforts, by aggregation of units, by organization.

Egoism—National or Individual—not to be Effaced

To decry nationalism is a modern commonplace, just like the talk of uprooting egoism from human nature. Behind every human endeavour—broad or narrow—lies the urge of the ego. The national or racial ego is just the magnification of the individual self. Sanity, continuity, and consistency in life and activity are ensured by this sole thread, this sense of personality. It is tlie *primum mobile* of rational striviug. To deny or to seek to efface national individuality—the historic personality of races—is an illogical procedure. To annul nationalism as a means of establish-

ing internationalism is an unpractical psychology. To leave out the rungs is not more easily to climb to the top of the ladder. For it is these anterior and restricted loyalties which have been and still are potent instruments of human solidarity and of social cohesion. All talk, therefore, which tends to deny the realities of human behaviour has to cease if pacifism is to make headway. It is well to reckon with the material factors of the situation instead of dissipating enthusiasm on befogging sentiments and criticisms of fancied perversities of our fellowmen.

Overpopulation the Baffling Problem

The most significant of these basic factors is the explosive increase of population the world over. Speaking numerically, the last hundred years have seen humanity stand on its shoulders,—from 100 crores it has multiplied to 220 crores. If the present rate of growth, which is 20 millions a year, endures, half a century hence would register an addition of fifty per cent to the numbers of the human family. If the rate of progression itself increases with each periodical rise, the figure would mount to staggering heights and even a century and half may not elapse before the ceiling figure, which the earth, with her present resources, may lodge, feed, and clothe, is reached. This, according to statisticians, is 500 crores.

From the Haves to the Have-nots

Production has not kept pace with procreation, with the exception of United States, Soviet Russia, Australia, Canada, and Africa. The wail that rises from the countries of the world points to the acute and growing shortage in food-stuffs. The generous aids from the heaped-up plenty of U.S.A. for the economic rehabilitation of the stricken countries have not given them self-sufficiency, nor hold out the prospect of such in the near future. For, while in production the proposition is one of slow-paced recovery and reclamation, reproduction proceeds at a faster rate and outstrips the increase in the means of subsistence. No international agency has yet been potent enough for an equitable distribution of the earth's produce between the surplus and deficit countries. Not even from motives of gain, which have all along guided demand and supply, would some of the affluent States part with their excess for the relief of regions of scarcity. Only recently, when the free flow of their cheap goods to the world market was solicited by the Japanese, permission was withheld lest the prices of manufactures, which held the market, should be affected. Thus exploitation still rules the world of trade and commerce. There is no sign yet that power is prepared to forgo its advantages even while millions of the weak are in jeopardy of their lives. These stark facts are distressing in all conscience, but they cannot be altered so long as a change of heart is not effected in the dominant races that enjoy an affluence of the world's goods. The problem of human progress by co-operative existence is, therefore, mainly psychological and ethical—a mental preparation of those alive to it and having both ability and resources for its solution. And yet man thinks it is merely a question of increasing production by utilizing the untapped energies and powers of Nature.

Atomic Power and Ancient Truths

Sometime ago President Truman, in a rather incongruous context, uttered the hope that the Atomic Engine will be a Power Plant for Peace—producing electricity for factories, farms and houses. It was the occasion of the keel-laying of the Atomic Submarine *Nautilus*. 'It could set man free from servitude to geography and climate', he said. 'It would be a means to better life than the people of the world ever had before. With the tools of modern science, of which the most marvellous can be this new thing—atomic energy, and with the ancient moral truths of religion and philosophy, mankind can build a new world in which poverty and war and hunger are banished once and for all'. How far this

dream will come true time alone can prove. It is expressed by many knowing persons that at the present rate of growth, in seventy-five or even fifty years another 100 crores may be added to the world population. Between production and reproduction, therefore, human welfare today rests perilously poised. The course of civilization has been in the main a resultant of these two forces—the hunt for food and the impulse to propagate, in which the latter has throughout outstripped the former.

Live and Let Live

Economic equilibrium was never the achievement of the growing command over Nature alone, but of energetic self-disregarding virtues which yearned and strove for social justice, equality, and happiness for all. These are the ancient moral truths of religion and philosophy. To cordon off the seats of plenty and prosperity—favoured spots of the earth—and to seek security for these on the basis of peace in the rest of the world, to have atomic power ready for immediate destructive uses, while prospecting for its employment as a power for future melioration, is an anomaly of thought and the source of the present instability in international relations. The commonest pathetic fallacy views the world as too small to hold both one's opponent and oneself. The hope for One World demands the acceptance, sincere and unreserved, with all its consequence, of the simple maxim, 'Live and let live'. A simple maxim, indeed, but one which implies a mental revolution in men and races who are to guide the destiny of mankind.

(*Concluded*)

With acknowledgements to A. Toynbee's *A Study of History*.

THE CULTURE OF EMOTIONS IN MYSTIC LIFE

By Dr. Raj Narain

A culture of emotions seems to be the purpose of the Buddhist contemplative exercises known as the Sublime Occupations (Brahmavihāras). The Sublime Occupations consist in the reflection on the four Sublime Moods or Illimitables, to wit, friendliness, pity or compassion, sympathetic joy, and indifference. All these moods are included in the traditional list of thirty-eight or forty subjects of meditation.

The technique of the Sublime Occupations may be outlined somewhat as follows: The Yogāvachāra takes up the sentiments of friendliness, pity, and sympathizing joy severally, and commencing with known individuals, he proceeds to suffuse or pervade them with these sentiments. From individuals he proceeds to suffuse these sentiments in groups, ever widening till the whole world of sentient things is included. The fourth sentiment, indifference, cultivated similarly, serves to compose and regulate the preceding sentiments. It arises from the preceding three in the same fashion in which one grows indifferent to a relative when he has been in his company for a long time, and to whom, however, he had paid great attention and whose presence had been a matter of great rejoicing when he had come from afar off, after a long separation.

The Nikāyan formula for the Sublime Occupations is as follows: Come ye, Bhikkus, expelling the five hindrances and attenuating the heart's defilements by insight; abide ye in the suffusing of one region of earth with a

consciousness accompanied by love; thence the second region, thence the third, the fourth. And thus aloft, below, across, the entire world, all and all that are therein do ye continue to suffuse with a loving consciousness abounding, lofty, without anger or ill will'.[1] This is repeated for each of the remaining three sentiments.

The process of the Sublime Occupations can be better understood if we describe in detail the practice of one of the Sublime Moods. We may take up friendliness for the purpose. Now this is explained as follows. Just as father and mother have affection for their only child; have always friendly feelings for it, and have the good of the child at their heart, so one should love all beings and desire their welfare. Before, however, one starts cultivating the sentiment of friendliness, one should first see the disadvantages in ill will and the advantages in forbearance. The cultivation of friendliness should start with one's own self, not with an enemy, or a neutral person. Then gradually it should proceed to one who is dear, one who is neutral, and lastly an enemy. If the Yogāvachāra cannot have the feelings of friendliness for a neutral, he should wait for some time and find out the defects in himself. He should be ashamed of himself. He should say that the Buddha practised friendliness even upon an enemy, while he himself could not practise it upon a neutral person. He should be able to think of the neutral's good qualities only, as when one takes water one removes the dirt from it and then takes it. Gradually he should extend the feelings of friendliness to all people in one direction, then to those in the second, third, and so on to the whole world. Friendliness is not practised upon a dead person, because the feelings of friendliness having significance for and reference to living things alone, cannot be developed from reflection upon a dead person.

As helps to the emancipation of the heart and mind from the five hindrances and the ten fetters, the Sublime Occupations are not recommended for those who believe in agreeable things. They are not good for them, just as fatty and oily things are not good for those who have a preponderance of phlegm in their humours. They are, on the other hand, suited for those who believe in disagreeable things (*doṣa-carita*), for they are an antidote for disagreeableness produced by the sufferings of beings.

A practice similar to that of the Sublime Occupations is found in the Yoga system of Patanjali. As a matter of fact, the Sublime Occupations, according to the testimony of the *Samyutta-Nikāya,* 'were not originally, or at least not exclusively, Buddhist'.[2] It seems that the *Yoga-Sūtras* and Buddhism draw from a common source in so far as the culture of emotions is concerned.

Yoga-Sūtra—I.33 lays down the following in regard to the culture of emotions. 'By the cultivation of friendliness towards happiness, compassion towards pain, joy towards merit, and indifference towards demerit, the Yogin should attain the undisturbed calm of the mind-stuff'.[3] Vāchaspati Mishra's commentary on the Sutra runs as follows: '. . . when towards those who are happy the mind-stuff cultivates friendliness, that is, cordiality (*sauhārdyam*) then the taint of envy ceases. When towards those in pain, the mind-stuff cultivates compassion, that is, a desire to destroy pain in another as if it were his own, then the taint of a desire to injure others ceases from the mind. When towards living creatures whose disposition is meritorious the mind cultivates joy, i.e. gladness, then the taint of jealousy ceases. When towards those whose disposition is demeritorious, the mind cultivates indifference, i.e. neutrality, then the taint of wrath ceases. And then, after the qualities made of *rajas* and *tamas* have ceased, the white quality made of *sattva* comes into being. One may say he becomes endowed

[1] *Samyutta-Nikāya,* V. 115 f. Quoted in *Buddhist Psychology.*

[2] C. A. F. Rhys Davids: *Buddhist Psychology,* p. 104.

[3] J. H. Woods: *Yoga System of Patanjali,* p. 71.

with a superiority of *sattva*. Where there 'can properly said to be' (*pakṣa*) a restriction of the fluctuations, his mind-stuff, because its true nature is undisturbed calm, becomes undisturbedly calm. And when undisturbedly calm, by means which are to be stated (Book II. 1 f.), it becomes single-in-intent, and gains the stable state. But if there is not cultivation of friendliness and the other feelings these means are not adequate for stability'.[4]

The cultivation of emotions is especially noticeable in Bhakti Yoga. In contradistinction to the Way of Action and the Way of Knowledge, the Way of Devotion is grounded in the emotional life of the mystic; it is the Path of Love. Of the two types of Bhakti, *rāgānugā* and *vaidhī*, the former delights in emotional experiences. The Way of Devotion is generally oriented to a religious personality, be it of Rama or Krishna or Jesus or any local luminary. In this respect, the Way of Devotion differs from Buddhism which aims at the realization of *nibbāṇa*, and from Raja Yoga whose goal is the attainment of Isolation (*kaivalyam*).

The culture of emotions in the Way of Devotion has two aspects. First, the devotee assumes towards the Object of his devotion (*iṣṭadevatā*) an attitude of personal relationship. The devotee may look upon Him as a Lord or Master, as a son or father, as a playmate or companion, a friend or a lover. In case the object of devotion happens to be feminine, the devotee may regard Her as a mother, a female companion, a beloved, and so on. All such attitudes are elaborately discussed in the classics of Bhakti literature. Their common feature is the establishment of an intimate personal contact with the Object of devotion. The relationships are conceived of in terms of family or social relationships.

Having established a personal relationship with the Object of devotion, the devotee directs his emotions towards Him. He may turn his anger or joy upon Him. He may laugh or weep with Him, sing or dance in order to please Him. He may languish in the agony of His absence, shed pools of tears at His displeasure. This is the second aspect of the culture of emotions in mystic life. And it is in this aspect that emotions proper come into full play. This is borne out by the lives of eminent devotees like Chaitanya, Surdas, and Tulsidas.

What role does the culture of emotions play in the economy of mystic life? In order to understand the role, it is necessary to present a brief account of the psychology of mystic life. Psychologically considered, mystic life is a process of transformation of bodily and mental states. Mental life, in the broadest sense of the term, includes perceptions, feelings, and memories. All these possess meaning, refer to external objects, and are describable in terms of other mental processes. Mental contents are sustained by attitudes, governed by temperament and dispositions, and integrated or organized by the ego. Conscious mental contents are, moreover, enveloped in fringe-consciousness, and modified by the sub-conscious levels of consciousness. The transformation of bodily and mental states in mystic life possess a twofold aspect: first, a withdrawal from the external environment, the normal psycho-social milieu, in which an individual moves and has his being; and second, a turning towards the things of the Spirit. The process of withdrawal is an actual process, and not merely a subjective abstention, though the latter too accompanies it. Mystic discipline aims at providing necessary and helpful conditions for the transformation of bodily and mental states in mystic life.

Now both the Buddhist Jhāna Yoga and Patanjali's Raja Yoga aim at so transforming the emotional life of the mystic that he can grow indifferent to pleasure and pain alike. Normally if a man wins a fabulous sum, he is overjoyed; if he loses a dear one, he experiences deep sorrow. The Yogi however aspires to look upon both the events with indifference and undisturbed calm. This cannot be accomplished at once. Hence the need

[4] *Ibid.*, pp. 71-72.

for cultivating emotions, quantitatively as well as qualitatively. Quantitatively, the emotion is cultivated in the first instance upon living beings, but later on upon groups, ever widening till the whole realm of sentient things is included. Qualitatively, not one but four different emotions are cultivated. The sentiments of friendliness, pity, joy, and equanimity have meaning only with reference to persons; they are action-attitudes towards them. They are not the normal action-attitudes towards living things. Envy of the happy lot of others, the desire to inflict pain, feelings of jealousy towards those who are better off than us, and wrath upon those who are demeritorious are the common action-attitudes towards living things. The cultivation of their opposite action-attitudes is intended to bring about a transformation in their action.

In Bhakti Yoga the role of culture of emotions is even more significant. Inasmuch as devotion is oriented towards a religious personality, it has a greater affinity to the life that we normally live. The ideal of nescience or isolation is not easily understood by the man in the street. The ideal is too abstract for his mental outlook and development. In the Way of Devotion, he has merely to reorient his life of emotions and feelings to a different order of facts, namely, to a world of spiritual things and beings. He is not required to starve his senses or to transform his emotions to a colourless state. He has only to turn to another set of facts, in and through which he can satisfy his life of sense and emotions.

Emotions, thus, help the devotee to break away from his normal mundane existence, and to adjust himself to an ideational plane. Psychological studies of emotions tell us that emotions are the springs of action; they determine our dispositions and temperament; and they are more important in ego-organization than the intellect. Emotions are also correlated with volitional acts. If, therefore, they are cultivated in succession, they can enable one to break away from the normal psychosocial milieu. The emotional exuberance exhibited in religious dancing seems to subserve such a purpose.

The cultivation of emotions, moreover, gives sublimated satisfaction to the devotee. The devotee is able to continue the pleasures arising from the satisfaction of emotional life, by projecting his emotions and feelings upon objects in a world peopled by his imagination and enriched by the lore of traditions and myths. The assumption of a personal relationship makes the sublimation easier and more effective; it gives a semblance of reality to the ideational world.

THE STUDY OF PHILOSOPHY

By Dr. P. S. Sastri

Philosophy is similar to language, art, and poetry in one very important sense. It is the expression of the whole individual carrying the impress of the national genius. It is coextensive with the whole life of the individual, a life that sums up the rich heritage. Despite all that Platonism and Hegelianism have done, the British genius continues to remain empirical. The Prussian spirit dominates all the schools of German philosophy. An element of Platonism constitutes the vital core of Greek thought. And ancient Indian philosophical schools, whatever may be their leanings, have drawn upon the Upanishadic thought. All these are the reactions of the various heritages and as such represent certain profound aspects of truth; and an aspect of truth is not a coat that we can put on and put off. It is an integral part of human life. Hence we cannot put on an alien cloak and

feel comfortable and confident in our philosophical conclusions. We cannot also attack one alien school of philosophy from the standpoint of another alien school in so far as we have not assimilated it to the tradition we inherit. We may parade as Hegelians, as pragmatists, or as Marxists, but our conclusions will not be our own, and a philosophy lives or falls by the depth of the experience that it presupposes in us. It is this fact that accounts for the paucity of original and systematic thinkers in modern India.

Philosophy is the expression of the inner urge to know. For, man, in spite of all other definitions to the contrary, is a being determined by an omnivorous curiosity, a curiosity to know and understand the rich complexity of the world. Such an innocent beginning is fraught with very serious consequences, for the inquiry grows organically like a sorites, and it is not unlikely that philosophers themselves, like the poets, may not know where the argument leads. They have to go where the wind listeth; and the wind, true to its nature, is determined by human interests, by the interests of finite minds. These interests, however rational and progressive we may be, are determined by our heritage and environment, by the diverse needs of our temperament and life.

Philosophy is primarily concerned with a theoretic enquiry. But any theory is only an expression of the individual's diverse reactions to the varied experiences and to the influx of the events. As such a theory divorced from the facts of life remains abstract and bookish. If we were to lay any claim to be the students of philosophy, we cannot afford to be true only to the letter of the theory, for the spirit of the theory is of supreme importance. This spirit is always realized in action. And as long as theory and practice do not go hand in hand, so long we can have no understanding of life itself.

The *Taittirīya Upaniṣad* observes in a characteristic manner: *Satyam vada. Dharmam cara. Svādhyāyān-mā pramadah* .... (I. xi. 1). This is an address given to the disciple after he has completed his educational career, a career which was not confined to a single subject. Here the preceptor wants the disciple 'to speak the truth, to act according to Dharma or the principle of life, and to pursue the field of study'. He is not satisfied with mere positive injunctions. He wants him not to give up truth, not to violate the principle of Dharma, not to neglect his own study. These three duties sum up what we have been insisting so long. They refer to the clear pursuit of knowledge, and to the devotion to all theory and practice. A mere theoretical knowledge alone is of no avail.

In the *Chāndogya Upaniṣad* we read the story of Shvetaketu and his aged father. When Shvetaketu returned from his educational training, his father put him a question: Whether he had learnt about That by which what has not been heard of becomes heard of, what has not been thought of becomes thonght of, etc. This is That which one can and does know from experience proper. But Shvetaketu was an adept in theory, and his masters had tutored him in all theories divorced from life, and he necessarily could not give the right answer. Thereupon, when the boy came with a request, the father began to initiate him into the mystery of the world, ultimately leading him to the great Truth contained in the celebrated words, *'Tat-tvam-asi'*. This integration of life with thought is the essence of a living philosophy. The moment we lose our hold on the rude, rugged facts of life, that very moment we lapse into a dry scholasticism reminiscent of the Navya Nyāya and of the medieval European thinkers.

There is an old saying that philosophy deals with silly questions which the foolish boys and girls put out of a sheer love of mischief, and which wise men fail to answer. There is an element of truth in this statement. In an age of progress, it is only philosophy that has the cheek to tell us and convince us of a different tale. It is never the business of philosophy to solve problems. For, the

problems which we face here are so immediate and eternal that no solution is possible. These problems are not like the scientific ones. Even in the sciences, we are faced with a variety of explanations for one and the same problem. Thus the explanations offered for the movement of light, for the evolution of the species, for movements inside the atom are some of the baffling things. No doubt at some period in the history of man, there can be found a satisfactory explanation for these. But even then the possibility of a different explanation cannot be ruled out of question. This diversity is bound to be there as long as the human element is not ruled out of all scientific observation. Even granting for the sake of argument that one single explanation for one single problem is there, has science explained the universe and its problems? We are no nearer the solution in many fields of enquiry.

On the other hand, science has made the universe more and more complex and mysterious. New problems have arisen and new questions have come in their trail. The story is the same with philosophy. No unalterable and eternally valid conclusions can be given for the pressing problems of life; for, such a thing will stultify the growth of philosophy. It is the duty of philosophy to raise problems, to focus our attention on them, and to stimulate our outlook and insight. This is the ideal of all great philosophical texts, and our best examples are only the Upanishads and the *Dialogues* of Plato. We have here regular conversations, representing the actual speeches of the philosophers and revealing intimately their personalities. They aim at giving us facts, not theories and conclusions. We have usually the discussion of a problem, the exchange of views, a deeper understanding of the difficulties, and pregnant suggestions. The rest is given to the choice of the individual. He has to fall back on his experience. The emphasis thus falls on the process, on a deep and penetrating study and understanding of the great problems of human life. The profound glimpses into the nature of Reality are all that we have in these Upanishads and the *Dialogues*. More than this we do not require, for everything else depends upon us, on our experiences.

In the third Valli of the *Taittirīya Upaniṣad* we have the story of Bhrigu, the son of Varuna. Bhrigu approaches his father with the request to teach him about Brahman; and the father gives him a formula which appears to be very simple and yet pregnant with deep thought. This formula offers a list of six things, viz. matter (*annam*), vital life-force (*prāṇam*), the visual and auditory objects of perception (*cakṣuh* and *śrotram*), mind (*manas*), and speech or thought (*vācam*). These are things to be known and experienced since it is the experience of the nature of these that gives a clue to the nature of Reality. And Shankaracharya speaks of them as the gateways to Reality (*Brahmopalabdhi sādhanāni* or *Brahmopalabdhau dvārāṇi*). They constnitute the five 'Koshas' or sheaths through which the development of the individual takes place. Bhrigu learns the nature of *anna* or matter, and feels that he has not felt the nature of the Real, and thus approaches his father, who directs him again to do Tapas.

This word 'Tapas' is one of the much misunderstood terms, and hence needs a careful understanding. The *Mahābhārata* tells us (Shānti Parva, 250.4) that the unity of the mind and the senses in the interests of a higher principle constitutes Tapas. It is, in other words, concentration or meditation. This is no theoretic activity, but a highly articulated experience that calls into play the finer moods of consciousness. As long as the principle underlying the phenomenal world is not revealed, as long as the knowledge of man is dependent on the causal laws, so long there is no ultimate knowledge and there is no real or valid experience that can offer an abiding satisfaction to the abiding self. Thence Bhrigu proceeds to investigate the nature of *prāṇa* followed by an inquiry into the nature of *manas*.

But as the *Kena Upaniṣad* puts it (I.1): 'By whose will directed does the mind proceed

to its object? At whose command does the *prāṇa*, the foremost, do its duty? At whose will do men utter speech? Who is the god that directs the eyes and ears?' So there must be something which can instigate the mind or life-force or speech. There must be some principle in the universe that can set these in motion and control their interplay. Thus we read in the same Upanishad (I.3): 'The eye does not go thither, nor speech, nor the mind. We do not know It; we do not understand how anyone can teach It. It is different from the known; It is above the unknown'.

Hence Bhrigu proceeds from *manas* to *vijñāna* and from *vijñāna* to *ānanda*. With *ānanda* we are at home in the realm of experience, and this experience offers the clue to the knowledge of Reality. It is the duty of philosophy to focus our interest on these problems. Hence it is that at times our outlook may even coincide with that of the great thinkers of the past; for each one of us carries with him a pocket edition of the universe which in reality is only a way of life.

The object of philosophy is then the whole universe, along with all the activities, sciences, theories, and values that exist therein; for philosophy attempts to face the universe as a whole, in which case we cannot afford to treat that which *is* as if it *were not*. As the *Bṛhadāraṇyaka Upaniṣad* puts it: 'By the knowledge of the One everything else becomes known' (*Eka vijñānena sarvam vijñātam bhavati*).

We cannot ignore or dismiss anything before bestowing our thought on it. There is a real element of value in the whole historic process. As Aristotle puts it, 'It came into being for the sake of life, but is for the sake of Good Life'. There is a great plot at the very core of our existence, and it is a plot serving the interests of a sublime play, a play which may turn out to be a tragedy to some and a comedy to others. And civilization itself is a process by which a group or society lifts itself above the struggle for life, and controls its environment. In this task we get a real enlightenment from a deep study of mankind which is a close study of human history. History will tell us of things that had the privilege of taking place long ago. But great works of art and philosophy are the very things that happened. These are no doubt the imperfect expressions of our own yearnings and spiritual values. Yet philosophy and literature present the great endeavour to realize perfection in these spheres. With such a stupendous task on its shoulders, philosophy never lays a claim to the solution of any problem. For, all of us pine for that moment of life to which we can say deliberately, with Faust, 'Verweile doch, du bist so schon' ('Stay, thou art so beautiful').

We come across such happy and felicitous moments when we go through the philosophical and literary classics; and it is through these works that we relive those moments. We want to preserve them from falling, from vanishing, from us. And so, we begin understanding and interpreting them. It is thus that we minister to the great spiritual adventure of the human race. It is an adventure that constantly renews our experiences and observations, and makes us organically united to the spiritual heritage of our ancestors. It is a heritage drawn from life. And in so far as we ignore this heritage and build our systems of thought on alien doctrines, our systems too will appear outlandish and profane. It was this principle that compelled our ancestors to speak disapprovingly of the non-Vedic schools of philosophy.

(*To be continued*)

THE QUEST FOR VALUES

By Devabrata Sinha

Ours is an age in which human intelligence has achieved miracles through its increasing control over the forces of Nature and by harnessing them to man's own ends, in which the mysteries of the natural world are being gradually reduced to their bare simple elements, and in which large perfection has been attained in machinery and mechanistic skill. Yet, thinking people do often look upon it as one hostile to human values. And, that is why it is said that the values of life are at stake in our present-day civilization.

Let us ponder a little over values themselves—their nature, meaning, and implications. Certain questions seem to be inextricably bound up with the intellectual and spiritual adventure of man, questions that imply man's attitude to life and things and thereby involve values.

Now, a very striking feature about values is their transcending the merely intellectual endeavour of man. Indeed, the emergence of values pertains to that aspect in man that is distinct from pure reason and akin to the volitional and emotional side of his nature rather than the intellectual. Thus, the philosophy of values that is so dominant in modern thought, rising as a reaction from intellectualism, is most directly related to Kant's doctrine of the primacy of 'practical reason'. According to Kant, it is only by subordinating theoretic thought to the unconditioned will that we can attain a loftier harmony. So, there appears a divergence of level. Consequently, comes the division of the natural sciences and the human sciences of spiritual values.

To consider the situation of value or axiological situation, one point seems clear, that is, the subject-object implication. Thus, even for S. Alexander, the modern realist, for whom values are just emergents in time within the common matrix of space-time, values arise from 'amalgamation of mind with objects'. Because, values cannot be divorced from reality and they are not to be reduced to mere reality. Values apart from the real are fictions; but the unique essence of value must somehow be linked to the subjective factor of 'appreciation', which has been so emphatically recognized by Alexander. Again, as R. W. Perry, another modern realist, aptly suggests, the being of things is independent of their possessing value, though their possessing value is not independent of consciousness. With all his realistic motive, Perry yet emphasizes the necessity of the subjective factor of desire for a thing acquiring value.

At the outset we are impressed by the fact that values are intrinsically bound up with man's reflective attitude. The gradual inwardization of the mind brings about the emergence of values. So the Upanishads speak of the seeker after truth and bliss as turning his eyes inwards, as it were (*āvṛtta-cakṣuh*).

We could certainly find a key to the genesis of values in what Rabindranath Tagore aptly calls 'The Surplus in Man' (in his 'Hibbert Lectures', entitled *The Religion of Man*). The realm of values is an ideal realm, far transcending the natural, the vital, and even the mental. The animal preoccupation with the merely vital functions can no longer bind man, who is, above all, endowed with the peculiar quality of mental reflection. Man's energy is not exhausted in meeting the bare necessities of his vital nature. And, coming to the domain of mind and intellect, it is found that even the intellectual satisfaction cannot meet the still deeper demands of his integral being. Transcending the strictly logical and ratiocinative process of man's

reasoning, surpassing the demands of his analytic reasoning, rises 'the realm of ends'—the eternal and ideal archetypes of values. In *Atharva-Veda* we find an excellent discourse on this 'surplus in man' (*ucchiṣṭa*), pointing to the repository in man, conserving values. Therein is indicated the unique character of Man the Eternal (*sanātanam-enam-āhur-utādya syāt punarnavah*). Man, in his persistent endeavour at creative self-realization, seeks for freedom in newer and newer forms.

There is, again, the concept of personality, the growing sense of which goes along with the awareness of values. The dawning of this sense of personality in man—a sense that he is a conscious integrated centre of the universe, striving to attain harmony and self-fulfilment within himself, and separate from and yet linked to the environment,—is perhaps the most significant stage in the history of man's mental evolution. The inner being of man that expresses and fulfils itself in intercourse with the world and society, is considered an end, to the realization of which all our mental and vital activities are subservient. It has been stressed by teachers of humanity from the earliest times down to the present-day that man is to be viewed as an end and never as a means,—the well-known postulate of Kant's ethical doctrine.

Personality stands for a category—ideal and ultimate, so far as the philosophical standpoint is concerned—that is not strictly amenable to scientific analysis. It implies a whole that is not merely composed of several empirical features of man—such as the biological, the psychological, and the sociological traits, but an essence that transcends them all. In this connection, we may refer to the modern psychological standpoint that goes to define human personality as the sum total of all the traits of an individual, largely determined by heredity and environment, besides the intra-organic processes. But such a psychological definition, however empirically useful it may be, does not seem to do justice to the whole man, the essential man. As Alexis Carrel, in his famous book *Man, the Unknown* remarks, 'In man, the things which are not measurable are more important than those which are measurable'. After all, it is through creative self-expression and not by any amount of abstraction or formal interpretation that the unifying principle in me finds its perfection in its unity in others', as Tagore has urged.[1] To the fuller vision of man, Tagore suggests, the world of reality is revealed in the light of his inner illumination and no longer remains an impersonal, abstract truth.

Now, it is religion, taken in its universal aspect, that most conspicuously, signifies the search for values in man's sense of the Infinite. Hoffding's famous definition of religion as 'the faith in the conservation of values', hits upon the ultimate philosophical bearing of the religious consciousness. In its innermost essence, religion is concerned not so much with the comprehension as with the valuation of existence. The tendency in modern thought has been to define religion more and more in terms of values, stressing on the purposive element in the religious consciousness, that grows with the advance from the primitive religion of tribal worship to the gradual appreciation of ideals that are, more or less, basal to the nature of Reality. The transition from the ordinary anthropomorphic religion to the truer religion of value has been well brought out in the illuminating remarks of Bernard Shaw: 'Man, walking humbly before an external God, is an ineffective creature compared to Man exploring as the instrument and embodiment of God, with no other guide than the spark of divinity within him'.[2]

The position of Advaita Vedanta in this respect is rather singularly significant. Here, values, ethical and religious, seem to constitute not ends in themselves but potent means to the ultimate end. Ethical distinctions as well as religious sentiments, thriving upon

[1] Rabindranath Tagore: *Personality* (Ch. on 'The World of Personality').

[2] G. B. Shaw: *The Adventures of the Black Girl in her search for God*, Preface.

a sense of distinction, prevail only in the empirical sphere and have no ultimate standing from the metaphysical point of view. Man's supreme goal in life, his highest end (*parama-puruṣārtha*), is Liberation (*mokṣa*). This, is, indeed, the one and only end, the End that implies the culmination of all human processes and the absolute identification with the Real. Are we then to discard all moral and religious values that are so ardently cherished by man? Vedanta *never* discards ethico-religious disciplines; it fully recognizes its importance for the striving human being. A Personal God (*Īśvara*) is there for the sake of worship (*upāsanā*) which ennobles the finite mind. Nevertheless, the external religious consciousness, as it is ordinarily understood, moves in the realm of 'ignorance' (*avidyā*) where distinctions prevail, concealing the vision of Reality. The realization of the absolute oneness of Self (*ātmaikatva*), the high-water mark of Perfection, is the moving spring of Vedantic discipline'. Advaita involves a perfectionistic ethics where the concept of *śreyas* (true well-being), that comes down to us from the Upanishads, is the guiding star. The *Kaṭha Upaniṣad* (I.ii.2) declares that the wise man (*dhīra*) discriminates between that which is 'good' (*śreyas*) and that which is 'pleasant' (*preyas*)—both of which come to a man—and chooses the former in preference to the latter. Thus, while self-realization is the absolute good, ethical norms and religious virtues are only relatively so. When the highest personal requisites have been attained through moral discipline and religious devotion and practices, the pathway to the Supreme Goal opens. Maurice Maeterlinck, the modern mystic-author, echoes almost the same idea when he says (in his last book *The Great Beyond*), 'Our life in the Great Beyond will start at the highest point we will have reached in our earthly life'.

So, we see how the Vedantic appraisal of values in their common import is only a corollary to its deeper demand for 'a Religion of Truth' that is rooted in spiritual inwardness. The Advaita Vedanta has thus helped man to approach God in terms of truly spiritual value, shorn of weakening associations. The Advaitic approach to integral realization cannot stop short of the identity of the self and Reality, which, at the same time, would bring about the highest fulfilment of man's whole being. The supreme Oneness of Spirit is indeed the highest value from the point of view of the individual striving to attain it; once attained, it is no more a value in itself. If we bring in the criterion of value which lies in 'appreciation', the Vedantic goal cannot be affirmed as a value, in so far as it transcends all distinctions whatsoever, leaving no room for any subject to evaluate it. Rather, value here merges with Reality itself. Reality reflects value from the point of view of an individual (*jīva*), value that the aspirant approaches through stages of Vedantic discipline. And the Jivanmukta, the supremely enlightened and liberated (but still embodied) soul, who continues to work for the good of the world and for the conservation of the social order (*loka-sangraha*), symbolizes the highest value, the living ideal for men to follow.

Values are reflected in our approximation to the ultimate goal. And, as integrated to our inner life, they are real and cannot be regarded as illusory. They are essentially linked to the demands of our nature—intellectual and spiritual. The metaphysical search for the ultimate Reality or the 'First Principle' may, in the long run, transcend the realm of values, but does not cancel them. The quest for values marks the pathway to Reality.

RELIGION, THE HOPE OF THE MODERN WORLD

By R. D. Sharma

It may sound somewhat strange to take up and defend the cause of religion in this age of science and industrial achievements; but the value of religion as one of the most potent factors for achieving world peace can hardly be overestimated. It has become customary with us to eulogize the unique power and glory of science in making our lives more comfortable. In doing so we lose sight of the fact that mere material comfort and cultural refinement involve only one side of the complex human nature. Science, for instance, does not reach the sphere of motives and is still a stranger to the concepts of right and wrong in ethics on the study of which human welfare and happiness ultimately depend. Even such problems as famine, disease, and starvation have not been solved by scientific technology, not to speak of integrating man with himself. Science has indeed given us power and control over material Nature, but it has woefully failed to probe the mystery of life and the universe; it has told us nothing about the ultimate goal of life and endeavour. Is it possible, then, to hope for the salvation of the human race through science? Rather, we have to lameut with Wordsworth:

> 'Rapine, Avarice, Expense—
> This is idolatry, and these we adore'.

At present we are living in a world rent by misunderstanding, bitterness, and strife. The modern world knows too much of 'besieging a town' or 'setting an army in army', which was the demand of Aurangzeb from his tutor whom he blamed for having kept him completely in the dark about political tactics and diplomatic manoeuvring. We are witnessing everywhere a revolution—revolution not only in society, but also in the thought world, resulting in an all-round change in the political, social, and spiritual life of man. The tempo of life has incredibly increased. The vast energies of nations are being employed in extending man's power over his surroundings; their machines, armaments, and organizations are multiplying at a rapid rate for offensive and defensive purposes. Self-interest, material greed, and lust for power are the dominating ideals of the day. Patriotism has killed piety and passions have overpowered logic. A new slogan which says 'Blessed are the strong, for they shall possess the earth' is bringing about chaotic conditions in the world.

Is there any remedy for the confusion and civilized barbarity engendered by this mania for war? Wars are ostensibly carried on in the name of order, justice, and civilization; yet, we are far from goodwill, love, and peace. How can feelings of sympathy, tolerance, and benevolence, prosper in an atmosphere of suspicion, fear, and frustration? 'War', as Jawaharlal Nehru has said, 'is really the negation of truth and humanity'. When there is the deliberate and persistent propagation of hatred and falsehood, we can have little hope of the establishment of a secure and equitable social order.

The world has not as yet recovered from the shocks and handicaps resulting from the last two devastating world wars. The nations of the world want to realize their truth and strength in war; they think they are nourished in war and wasted by peace, taught by war and deceived by peace! This ideology has led the leaders of nations to believe that power is the test of a nation's greatness, that periodic wars are a biological necessity. Such deviation from the plane of idealism has only tended to intensify the catastrophe rather than bring succour to troubled humanity.

A critical analysis of the world situation reveals the fact that our development has been lop-sided. We have no clear ideas about the supreme ends of life as well as the means leading to their attainment. Even such a stern realist as Sir Stafford Cripps, addressing the Bar Association at San Francisco, in 1948, made a very useful suggestion. He said, 'The world crisis is basically a moral rather than a political or an economic one. . . . Some form of personal religion is essential in maintaining the vitality of the human spirit'. This emphatic declaration brings us face to face with the central questions of the values of life, of philosophy and religion. The changes in the material aspects of the external world, wrought by man, have not inaugurated a corresponding change for the better in the internal life of man. For the creation of a new outlook and attitude which would serve as an antidote for the excessive secularism and wrong conceptions of human life and destiny prevalent today, we need a thorough re-education of man in order to intensify his faith in God and in himself. In more precise terms, we need a vital and comprehensive religion which will ensure the lasting victory of Spirit over matter and enable us to counteract the mechanical and grossly utilitarian theories in the present-day world. If the leaders of nations become illumined with the 'Light from the great heights', then they wonld cease to act in a way detrimental to human welfare.

Religion teaches us that man is not a mere political or economic being, but that he has far wider horizons, invincible hopes and spiritual aspirations, ever impelling him to subordinate the temporal to the eternal. Says the *Bhagavad Gita* (V. 22):

'Ye hi samsparśajā bhogā duhkhayonaya eva te
Ādyantavantah kauteya na teṣu ramate budhah'.

'For, the enjoyments that arise from contact with objects are only sources of pain. They have a beginning and an end, O son of Kunti, and the wise find no delight in them'.

If we are to have an abiding faith in spiritual values and in the brotherhood of man, we shall have to renounce the pursuit of the struggle for pelf and power and gain an insight into the profound meaning of existence. Without a transformation in man himself, there cannot be anv change for the better in life and societv. Even an ideal svstem of economic efficiencv and political stabilitv canuot root out selfishness and greed which are iugrained in man. The peace of the world does not depend ultimatelv upon signed charters and political treaties. The more enduring corporate efforts of individuals and groups can alone bring into being a societv of men, strong in the fearless search for God, who is the supreme source of all that is true, good, and beautiful. Religion transforms human nature and gives man an integral vision of life and truth. When we strive to evolve and act upon the sublime synthetic ideal of religion, we mav hope to establish a stable world order, in the spirit of the great poet who sang:

'Serene will be onr days and night
And happy will our nature be;
When love is an nnerring light
And joy its own security'.

'One must admit that law, government, politics are phases not final in any way. There is a goal beyond them where law is not needed. Christ saw that the basis is not law, that morality and purity are the only strength. You have the saying that men cannot be made virtuous by an Act of Parliament. And that is why religion is of deeper importance than politics, since it goes to the root, and deals with essentials of conduct. . . . What guarantee have we that this, or any civilization, will last, unless it is based on religion, on the goodness of man? Depend on it, religion goes to the root of the matter. If it is right, all is right.'

—*Swami Vivekananda*

NOTES AND COMMENTS

TO OUR READERS

Hindu seers have always held that no single being is past or beyond redemption. However painful the days of struggle and misfortune, they are invaluable as inevitable stepping-stones to ultimate success. In *The Fallen Angel* the intelligent reader cannot fail to notice this great lesson of life. . . .

Liberation through Real Renunciation, reproduced from *The Voice of India,* where it originally appeared under the title 'Signs of a Liberated Soul', represents a portion of a long and illuminating discourse given by Bhishma to Yudhishthira, as related in the Shānti Parva of the *Mahābhārata.* The king Dharmadhvaja, mentioned in the story, is more popularly known as Janaka. It will be concluded in our next. . . .

Dr. K. C. Varadachari, M.A., Ph.D., Head of the Department of Philosophy, Sri Venkateswara College, Tirupati (Madras State), a renowned scholar, who has to his credit much valuable original research work, discusses the relation between *Freedom and Karma* and ably presents a fresh approach to this problem. . . .

The brief but learned analysis of the profoundly important subject of *The Culture of Emotions in Mystic Life,* with special reference to Hindu and Buddhistic thought, is from the pen of Dr. Raj Narain of Lucknow University, with whose thought-provoking writings our readers are already familiar. . . .

The Study of Philosophy, by Dr. P. S. Sastri, M.A., M.Litt., Ph.D., of the Sagar University, is a close and well-reasoned investigation into the realms of human thought and action, leading to the unambiguous conclusion that apart from its generally misunderstood purely speculative character, philosophy has a direct and intimate bearing on every important aspect of life, both individual and national.

IDEAL FOR MODERN INDIA

Modern India, one may say, has just crossed the threshold of a new era in her illustrious history. Naturally, like any other independent country, she too is faced with several momentous problems, on the solution of which depend the form and content of her future national and cultural regeneration. One of the most crucial of these problems is the role which religion and spirituality, the life-breath of India from time immemorial, are going to play in the coming reconstruction. There is a bewildering conflict of opinion among the leaders on this issue. The passion for achieving a new social transformation is leading many away from the deeper influences of religion. A radical change in the life of the Indian people, it is asserted, will rid our national endeavours of the 'benumbing effects of vague mysticisms' and make the people physically and mentally strong for ably assuming the responsibilities of nation-building. But whither are we to go under the circumstances?

Swami Akhilananda, Head of the Ramakrishna Vedanta Society of Boston and the Vedanta Society of Providence, U.S.A., writing on the 'Ideal for Modern India', in the *Visva-Bharati Quarterly* (*February—April 1952*) significantly stresses the urgent need for an intelligent revival of our spiritual culture for building up a healthy social order in keeping with the true genius of India. Analysing the problem of tension and its remedies in modern society, the Swami writes: 'India should be very clear in her basic understanding of life and pursuit of happiness. There was a time when modern Indian scholars felt that the only way India could achieve her ligitimate status among the nations of the world was to imitate the habits of the English and their attitude towards life. Now, again, many young scholars are attracted to dialectic materialism as a source of inspiration. . . . Above all, the

extent of neurosis and psychosis is frightening many of the social scientists, philosophers, and religious leaders. The remedies that are suggested by liberal thinkers are all patchwork as they do not go to the root of the trouble. So their remedies are symptomatic, hence they are only ameliorating rather than curing or preventing social diseases.

'In the first place, this modern Western attitude towards life, which is hedonistic or pleasure-seeking, will necessarily create inordinate competition and other evils of imperialism. We need not elaborate this point. In the second place, this attitude stimulates desire for personal satisfaction for pleasure and gradually makes man extremely selfish, egocentric, and exclusive. Frustration and mental tension is created. We all know the Indian teaching that the more butter is poured on fire, the more it flares up. Similarly, the more a person tries to satisfy inordinate tendencies, the more will they increase. Consequently, frustration and tension become disturbing companions of the human mind. The neurotic and psychotic cases in Western society are examples of the effect of this kind of attitude towards life. Interpersonal relationships are greatly affected because of the selfish desire for gratification of the primitive urges of man without any control or discipline'.

Multiplication of wants, in the name of civilization, can indeed go on indefinitely. But it brings us no nearer to the solution of the conflicts and tensions that are eating into the very vitals of modern society. The limit to man's craving for enjoyment can be fixed only by a philosophy of life which restrains man from enjoyment. It is restraint that is the source of all spiritual power. Spiritual idealism, instead of being 'ineffectual', will transform men into dynamic personalities, who will be the masters of their minds and be free from bias or corruption in running the social machinery. Says Swami Akhilananda:

'We want to make it very clear that we are not negating the world or life; we are only shifting the emphasis from the sensate to the abiding nature of the world. We admit that this is very simple to say but very difficult to carry out. Conceptual knowledge of this viewpoint does not seem to give the mental power needed for the translation of the ideal into everyday life. If it were so simple in practice, the people would not have gone through such agony, conflict, and frustration. The Hindus do not stop after they give an intellectual or philosophical understanding of the problem and its remedies. They are pragmatic in this respect and they give us a scheme of life, so that a man of any level of existence can try to change his outlook and his method of living.

'It is however, necessary for India, or any other country, to make the necessary adjustment in her economic, and social system in this modern age. She cannot cling to the ancient methods. Nevertheless, the basic philosophy of life, namely, the attainment of God or manifestation of the Self, should be kept bright. The secondary values, also, will have to be reoriented according to the necessities of the time. In many previous periods India has followed this principle. She will have to do the same now and teach the world how scientific knowledge can be used for constructive and creative purposes, while remaining subordinated to the real pursuit of knowledge or divine realization'.

One has not only to talk religion, but *live it*, practise from moment to moment what one professes: 'There is a passage in one of the Upanishads which says: "Cover the world with God". . . . If a person tries to see God in everyone, this will cover the whole world with the spirit of God. Thus everything that he does is spiritual work. . . .'

'This is what Swami Vivekananda calls Practical Vedanta. It means the application of the knowledge of God in our everyday life. Hindu philosophy generally emphasizes the oneness of existence. In this scheme of life it is advised that we try to apply that knowledge in every field of activity. It is true, however, that in the beginning we have considerably to apply imagination to feel the presence of God and cultivate that thought; but gradually that very thought becomes actual realization. This is what Sri Krishna and Swami Vivekananda mean when they talk of Karma Yoga or the path of action which leads to God-realization. Karma Yoga means the performance of everyday duties in the spirit of service and worship, without calculation

regarding success and failure. In other words, the practice of detachment and not indifference should be observed'.

The Indian ideal of life has always emphasized a spiritual view that will safely pilot the individual through the surging waters of life's necessaries and demands. Referring to the aims and values of life, the Swami observes: 'According to the Hindus, the primary objective of life is the awareness of God or attainment of eternal peace. The secondary objectives are: (1) Proper, healthy satisfaction through sense-objects, or what is called "life and world affirmation"; (2) ethical culture; and (3) proper knowledge and application of means for the cultivation of such satisfactions. The secondary objectives have stages of development. The first one is enjoyment of the world. The second includes ethical principles which must be developed so that the pursuit of pleasure may lead us to the primary objective through harmonious relationships and inner stability. The third objective requires proper equipment and training so that a person can have happiness without creating conflict and confusion in himself or society'.

Spiritual life, therefore, is not a useless pursuit of vague generalities. It confers on the individual indomitable strength of mind and power of free will which can be canalized for the betterment of oneself and society. Years ago, Mahatma Gandhi observed: 'But if India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be at least as necessary as secular instruction'. Technological growth, unaccompanied by a corresponding advance in the moral and spiritual stature of the men who are called upon to benefit by such growth, is fraught with grave consequences, as we find today. Religion and spirituality thus become the most potent factors for the creation of a balanced and equitable social order—a social order which will satisfy the need of the people not only for food and clothing, but also for the immeasurably more important spiritual sustenance of the soul. The way lies in doing first things first by following the example of the great mystics of our country, as of every land. Reiterating this aspect of the Ideal for Modern Inndia, Swami Akhilananda states:

'The great mystics have said and demonstrated that certain disciplines and practices are necessary for religious awakening. There is tremendous value in them. If intellectual knowledge could give us that awakening then all philosophers and theologians would have been saints. If people do not intensify their spiritual practices, and thereby integrate their emotions and develop their will power, anomalies will remain in their lives. Those who have emotional ups and downs do not practise spiritual discipline sufficiently in any way. On the other hand, those who practise meditation, prayer, or devotional exercises will show integration of their emotions and stability in their lives. They will never indulge in deplorable activities. They have full control over themselves, their emotions, passions, and inordinate tendencies.

'As we read in the *Kaṭha Upaniṣad*: "But he who is always of restrained mind and has right understanding, his senses are controllable like the good horses of a charioteer". So we have to cultivate intellectual conception of ethical and spiritual principles and then learn to apply them in life and activities. When we have these threefold secondary objectives of life, then alone can we grasp the primary objective,—knowledge of God. When we understand the value of secondary objectives with the training and discipline for the development of will-power and integration of the emotions, then we can have knowledge of God and abiding peace. Frustration, conflict, and mental disturbance vanish. A man who has that happiness and knows the secret of peace can serve others, not the person who talks about peace. Time and again, men and women of God-realization have given peace to innumerable persons. When we consider the different civilizations, we find that most of the great civilizations were built or reconstructed by men and women of peace and harmony. It is true that sensate civilizations have not been based on the higher religious attitude and the result has been disastrous. They were not only shortlived but they also had the inherent possibility of deterioration and degeneration. As a result, they destroyed themselves and made their people extremely restless and unhappy. On the other hand, the Hindu, Buddhist, and early Christian civilizations,

produced great men and women of peace who shared their experiences with others and, thereby, kept the spirit of the ideal bright in innumerable persons. So, the real durable civilizations and integrated societies were constructed and reconstructed by people who were not selfish and who did not limit their spiritual joy to themselves. Moreover, they were real altruists because they showed the people how to have individual and collective peace'.

'The social problems and so-called religious problems of modern India', concludes Swami Akhilananda, 'can be removed and society can be integrated and harmonized and real brotherhood can be established only by going to the fundamental teachings of the different religions. Today it is up to the real spiritual persons and the true philosophers to show the path to future peace, by practically following it "for the good of many and for the happiness of many", as Swami Vivekananda declared'.

SOCIAL PHILOSOPHY OF THE HINDUS

'I do not wish to pretend that society can hold together if people murder and steal. What I do say is, that the kind of man whom I should wish to see in the world is one who will have no impulse to murder and steal, who will abstain from murder not because it is prohibited, but because his thoughts and feelings carry him away from impulses of destruction'.

In these words Bertrand Russell has sought to convey the paramount necessity of transforming the individual to ensure a social order free from the tyrannical rule of law and brute force. To the modern social theorist this may seem a remote idealistic proposition, to be only wished for in imagination, but difficult to bring into practical operation. This is but natural. For, we are witnessing today the shift of the emphasis from individnal self-perfection to group regimentation, which is soght to be achieved through a blind idolization of the State as an 'end in itself', not very dissimilar to the theocratic view that upheld the divine right of kings in olden days. Such a social philosophy, according to the Hindu view, is defective in so far as it considers man as merely an economic being, his life dominated by one urge only—the urge to sensual enjoyment. This hedonistic outlook would naturally unleash all the grosser instinctual urges of man, without let or hindrance.

The Hindu sociologists of old, viewing the problem from a broader and deeper understanding of the purposes of life, always strove tc turn thue vision of the individual inwards, towards an ideal beyond the immediate concerns of *meum and tuum,* which transcended all social ties and looked upon social endeavour as a means to the goal. It was this spiritual basis of social philosophy that furnished the law-givers of ancient India with an immense power that succeeded in eliminating corrupt social practices by carefully and convincingly restraining and regulating man's mad rush for wealth and power, so characteristic of modern life. They sought to provide the individual with ample opportunities for self-perfection even while performing his arduous social duties. Admirably delineating this Hindu view of social ethics, Sri P, N. Srinivasachari, the renowned philosopher and author, in an illuminating article in the *Vedanta Kesari* (for June 1952), observes:

'This goal of Hindu social ethics is summed up in the trinity of Sat, Satya, and Sattva by the integration of philosophy, ethics, and religion respectively. Sat is Brahman or the whole of Reality; Satya is the truth that the world or Jagat is Brahmamaya, pervaded by Brahman, and every Karma and Dharma in thought, word, and deed connotes Reality. Sattva is goodness ending in godliness. Conduct is not only good in itself as duty, but is also the Good that is desired as the supreme end of life or social happiness. Duty and happiness are fulfilled in God as He alone is good and then goodness and godliness are one. Judged from this standpoint Sattva is social goodness or the happiness of humanity and other Jivas as a whole and it is the only means to godliness. Then Sat, Satya, and Sattva are one and God Himself is the endeavour and the end. Hindu social ethics thus destroys the barrier of philosophy, ethics, and religion; and then spirituality and service are one. The dualism between egoism and altruism, individualism and collectivism disappears when Ahamkāra, the root evil of life, is rooted out and Aham is merged in Brahman, its true Aham. Each works for all and all work for each when work is elevated into worship. The social instinct in man is really the instinct for the infinite or the all-self and when it is realized service is fulfilled in spirituality. The spiritual man freed from selfishness or Ahamkara

longs to pour out his divine love in service to humanity. Hindu social ethics is exemplified in modern times in the lives of Mahatma Gandhi, Swami Vivekananda, and Sri Ramakrishna, and they have universalized its scope and value. And the Mahatma has applied it to politics and economics and shown by his life and teachings how Ahimsā or love can combat hatred and sterilize or transform it into love and how he has wrought a miracle in the peaceful transference of government from England to India. Swami Vivekananda unified philosophy in Vedanta and made it roar in the Parliament of Religions in America and influenced the West to look to India for spirituality. Sri Ramakrishna was the embodiment of universal religion and firmly laid the foundation of a fraternity of faiths based on higher Hinduism. All nations today look to India for the abandonment of a possible world war, and the advent of peace. This can only be done by the practice of her age-long ideals of spirituality and universal service and thus turning the attention of the world from the bomb to Brahman and Brahmanization'.

It is often heard being said that the Indian stress on spirituality is the outcome of a philosophy of 'pessimism, fatalism, and acosmism'. But the Vedantic ideal is neither optimism nor pessimism, and it lends no more weight to the view that life is all evil and sorrow than it does to the hedonistic pleasure-principle. The Hindus is a practical idealist. He does not picture life in the world as a bed of roses or unalloyed bliss, but rightly recognizes it in its true colours as what it indeed is. Based on this, he builds up his social edifice, determined to derive the maximum happiness and peace out of the perplexing contradictions in life.

'It is mischievous', writes Sri Srinivasachari, 'to say that the Hindu ethics treats the dog and God alike as its toleration is based upon intellectual appraisal and cultural and spiritual appreciation and not on moral idifference. In Hindu social ethics, there is no contradiction between the facts of psychology, the imperatives of ethics, the metaphysics of the self, the religion of the all-self, and the spiritual sociology of the equality of all Jivas owing to divine immanence in them. These studies are interrelated and related to the whole theme and there is no barrier between individualism and collectivism as they all insist on the solidarity of Jivaloka or society and the unity of the world outlook. This comprehensive ideal of welfare is well portrayed in the *Rāmāyaṇa* and the *Gita* and, though the ideal has been the same through the ages, the extent of its application is today enlarged and is all-inclusive as illustrated by the activities of the Ramakrishna Mission whose motto is spirituality and service. Hindu psychology provides the data for the synthetic outlook'.

The Sanatana Dharma, the result of centuries of social experimentation, was the crystallization of Hindu social ethics. It easily recognized the obvious fact that all men are not born equal and so insisted on the performance of individual duties according to each man's inherent psychological aptitudes and moral habitudes. The goal of Hindu social endeavour has ever been regarded, as rightly observed by Sri Srinivasachari, 'as an administrative system based on the spiritualization of the political power and the democratic welfare of all the subjects'.

'Hindu sociology recognizes moral distinctions due to differences in temperament or endowment, environment, and education, but it denies exclusiveness. The Western study of instincts and emotions is very valuable to the Hindu in the formation of character in the individual and social aspect as it confirms his theory of moral training, as a case of sublimation and spiritualization. The instincts like anger, lust, and egoism cannot be destroyed but they can be disciplined by giving them a spiritual direction. Animality can be transfigured into humanity and spirituality in the growth of moral life'.

The tremendous social upheavals that we are witnessing in every part of the world are followed by inevitable repercussions in our country too. At this critical juncture it is essential that our sociologists and reformers should have a clear and lofty ideal of social reconstruction. Whither shall we turn for inspiration and guidance if not to our own genuinely earnest master minds, ancient and modern?

REVIEWS AND NOTICES

MAHATMA (LIFE OF M. K. GANDHI) (VOL. IV). BY D. G. TENDULKAR. *Distributors : Publications Department, The Times of India Press, Fort Bombay 1. Pages 418. Price Rs. 25.*

This volume—the fourth of the series of eight volumes covering the Life of Mahatma Gandhi—is mainly devoted to a depiction of the great task of 'silent constructive revolution' to which Gandhiji addressed himself ceaselessly during the years 1934-38. Very early in his political career, in South Africa as well as in India, Gandhiji had realized the supreme importance of enlisting the support and active participation of the teeming rural population in order to make the struggle for independence truly representative of the masses. For full four years, therefore, Gandhiji concentrated his attention and energies on village reconstruction work and various other constructive activities. It was no programme dictated solely by policy; for, Gandhiji always held that politics should be not a means of exploitation for gaining power but a genuine instrument of service for the all-round uplift of the masses along lines best suited to the national genius. The only effective way for achieving this, his unerring vision discerned, was to work for the economic rehabilitation of the humble peasant and the poor labourer who work hard for the greater part of the day, but often get no adequate return.

Gandhiji withdrew temporarily from active participation in the political movement of the Congress (as narrated at the end of the preceding volume) and applied himself to the one task of organizing and guiding the village reconstruction work. He also gave the Congress, in a definite outline, the triple programme of the revival of the spinning wheel, the removal of untouchability, and Hindu-Muslim unity, and made this combined programme the spearhead of his new movement touching the very heart of India. 'Back to the village' was the motto which guided Gandhiji in his revolutionary role. This constructive programme, though seeming to bear no direct relation to the main objective of political independence, proved in the long run to be a powerful force that contributed amply to the achievement of that objective. By rousing the dormant self-consciousness of the Indian masses, Gandhiji inspired the downtrodden millions to lift their heads and assert their legitimate rights.

The All-India Village Industries Association, one of the main instruments of Gandhiji's constructive programme, was ushered into existence in December 1934, at Wardha. This Association, though part of the Congress, was intentionally allowed to exist and shaping of this Association may be considered one of the outstanding achievements of Gandhiji during this period of his life as a constructive social worker.

Side by side with the growth and expansion of the village reconstruction movement, the Indian political scene gave evidence of new complications. The widening gulf between Hindus and Muslims in India, engineered by interested persons, the Harijan problem, the assumption of office by the Congress in 1937, after sweeping the polls in the general elections of the same year, were some of the events and developments of the period described in the book with brevity and lucidity. Much credit is due to the learned author for giving the readers copious and aptly culled excerpts from Gandhiji's writings on a vast variety of topics and numerous problems. There is ample valuable material of ethical and cultural significance in the discussions between Gandhiji and Mrs. M. Sanger, leader of the birth-control movement, the members of the American Negro delegation, Dr. J. Mott, an evangelist, some members of the Y.M.C.A., and some distinguished Christian leaders.

The Faizpur session of the Congress in 1936, under the presidency of Jawaharlal Nehru, is vividly depicted, focussing attention on the dominant role played by Gandhiji. Continuing further, the biography graphically describes Gandhiji's tour of Travancore, during 1937, for the popularization of Khadi and the uplift of the Harijans, Gandhiji's plans for reorganizing national education and making it self-supporting through his basic education scheme, the Haripura session of the Congress in 1938, with Subhas Chandra Bose as President, Gandhiji's momentous and long-cherished tour of the North-West Frontier Province, which he visited twice during 1938,—at the instance of Khan Abdul Ghaffar Khan, the organizer and leader of the Khudai Khidmatgars. Gandhiji's indefatigable and earnest efforts in the cause of Hindu-Muslim unity and his meeting with M. A. Jinnah are briefly described in their chronological context.

Throughout this period of hectic political work and constructive activity Gandhiji never lost sight of the fundamental philosophy of life and the high spiritual idealism which were to him his very life-breath so to say. The lofty ideals of renunciation, services, and *ahimsā*, which constituted the core of his social philosophy, called for explanation and justification in the context of contemporary events. In making himself clearly understood, Gandhiji was supremely successful. Only a hero in action and a real Karma Yogi like him could adopt these prin-

ciples as a guide to personal endeavour, and also convince the masses as well as the classes of the soundness of these principles so that he could carry the whole nation with him in his historic movement. Thus his writings in the *Harijan* and elsewhere and his innumerable speeches—relating to prohibition, basic education, duties and rights, the old order and the new, sanitation, medicine, and art and literature for the masses etc.,—became the guiding principles to all who wanted to think and act along the new philosophy of life. The contents of this volume bear eloquent testimony to this fact. The publishers have maintained the high standard of book production for which they are well-known. Like the three preceding volumes the present one also carries a rich array of rare and interesting photographs from real life and letters and documents in facsimile.

The remaining four volumes, which are expected to follow one another at short intervals before long, will depict the Gandhian era with its different phases leading to India's freedom.

VEDANTA FOR MODERN MAN. *Published by Harper and Brothers, 49 East 33rd Street, New York 16, N.Y., U.S.A. Pages 425. Price $5.00.*

This intellectually sumptuous volume, also edited and carrying an Introduction by Christopher Isherwood, is a worthy successor to the earlier *Vedanta for the Western World* published some years ago (1945). Like the previous anthology this one too consists of articles, by well-known writers—Indian, American, and European,—originally published in the bimonthly magazine *Vedanta and the West* conducted by the Vedanta Society of Southern California, U.S.A. The earlier selection included articles from the beginning of the magazine in January 1938 up to the end of the year 1944, while the present selection is taken from the issues of the magazine from the beginning of 1945 up to the end of the year 1950. While both volumes are concerned with Vedanta and its presentation to the Western world, the first volume bears evidence that the earlier articles were of a more pioneering spirit, and were gradually feeling their way towards that maturity which is much more in evidence in the present volume. We can now, with some assurance, say that Vedanta in the West has come of age. It now stands in its own right, with its own body of expounders, and with its own roots flourishing and expanding in its own soil.

The range of contributors in this volume is also wider. There is not the same heavy reliance on the three brilliant pens of Aldous Huxley, Gerald Heard, and the learned editor Christopher Isherwood, though their contributions naturally are still among the most important. Separate phases of the philosophy and technique of Vedanta —including essays on related subjects such as art, religion, religious literature, and personalities—are treated by distinguished men and women—litterateurs, spiritual aspirants, genuine devotees, and learned Indian monks—who know by experience what they are talking about. Tweuty-six contributions out of a total of sixty-three are by members of the Ramakrishna Order. We have also articles by Sri Jawaharlal Nehru, Prime Minister of India, Dr. S. Radhakrishnan, the Vice-President of the Indian Union, and Rabindranath Tagore. These will be particularly acceptable to the Western reader, who does not enjoy the same opportunities as we in India do of listening to the words of India's noble sons on India's greatest message to the world.

The contents of the various articles do not all bear very directly on the central topic of Vedanta. But Gerald Heard is always stimulating, even when he is writing on 'Is Old Age Worth While?', and Aldous Huxley writes with as much distinction as ever in breaking new ground in his 'Notes on Zen'. The short poems by Frederick Manchester and Anne Hamilton are sweet in tone and content, though they lay no claim to be considered great poetry. John van Druten's account of his mystical experience in a drug store in the Beverley Hills is written with sincerity.

The two outstanding contributions, in content though not in form, are an article by Swami Siddheswarananda on 'A Hindu View of Christian Theology', and Sister Christine's 'Memories of Swami Vivekananda'. Both are much longer than the average, and both contain important original matter. The Swami's article is wider than its title; it deals as much with the Christian reactions to Hindu theology, and is written with an insight and tact which few writers on comparative theology seem able to manage. It should enable theologians, both in Christendom and in India, to continue the useful process of re-thinking their basic concepts in terms of the other's theology.

The Memories of Sister Christine are altogether delightful and charming. There are two unforgettable pictures of Swami Vivekananda. The one is of the life at Thousand Island Park, with community housekeeping proving rather a strain, relieved by his characteristic offer to cook for them himself, in his own royal manner, after which every dish in the house would require washing. The other is of his return to the Vedanta Society's house in the poorer area of New York, followed by his usual 'ragged retinue' of unfortunates picked up during his walk, and his quick reply to implied criticism, 'You see, these are Shiva's demons'. There have been very many 'Shiva's demons' since those days.

There is not space in this short review to deal with Gerald Heard's outstanding article on Western Vedanta coming of age with which the volume opens, nor with Aldous Huxley's contribution explaining the Vedantist elements in the Lord's Prayer. The reader must turn to the volume itself. As the Editor says in his preface, it is unlikely that many people will read this book straight through, but there are many evenings of fruitful reading for those who have it beside them, and it is good that these articles have been lifted from the ephemeral life and limited circulation of a magazine to the quasi-permanent status of this handsome volume.

The publishers, Harper and Brothers, are a guarantee of good printing and book production, and this volume is a distinct improvement on its predecessor. The type of this volume is simpler and clearer, and the arrangement on the page is neater. There are short notes introducing the Contributors. An account of the Ramakrishna Order and its activities is in its proper place at the end of the volume. But an index is still lacking, and there is still visible some indecision over the transliteration of Sanskrit terms. A plea may be put in also for a few necessary diacritical marks in books of this sort, even at the risk of disturbing the average reader. To distinguish the long and short 'a', at least, might be a help rather than a hindrance to easy reading. But these are minor points in this grand volume of over 400 pages, which richly deserves as large a circulation in India as in its native America. Every thoughtful reader in India would love to possess a copy of the book and would ardently wish it would become possible to obtain a selection of articles from this and the earlier volume at a price more within the compass of his moderate means.

A. H.

BENGALI

SWAMI VIVEKANANDA. By Tamasaranjan Roy. *Published by General Printers and Publishers Ltd., 119 Dharmatalla Street, Calcutta. Pages 153. Price Rs. 1-8.*

This is an admirable work by a young writer who is the Headmaster of a Government High School in West Bengal. It shows that he has a thorough acquaintance with the vast field of what can be called the Ramakrishna-Vivekananda literature. The book is devided into five chapters, and constitutes a lucid biographical survey of the eventful life of the great patriot saint of India, Swami Vivekananda. The first chapter covers the Swami's boyhood, meeting with Sri Ramakrishna, and his itinerant life; the second, his memorable activities in Europe and America; the third, his return to the motherland and triumphant tour from Colombo to Almora; the fourth, the Swami's second visit to the West; and the concluding chapter describes the Swami's last days.

The life and message of the great Swami is treated here in a way at once novel and appealing. The principal events of the Swami's life and his foremost teachings are presented to the Bengali-reading public, especially for the benefit of juvenile readers, in a most interesting and fascinating manner.

NEWS AND REPORTS

SRI RAMAKRISHNA KUTIR, ALMORA

This Ashrama, popularly known as 'Ramakrishna Kutir', a Branch Centre of the Ramakrishna Math, Belur, came into existence in the year 1918 through the efforts of Swami Turiyananda and Swami Shivananda—both direct-disciples of Sri Ramakrishna. It is situated on the outskirts of the town of Almora in Uttar Pradesh and has been serving as a silent and sublime retreat for the monks of the Ramakrishna Order, who come and stay here for long or short periods during their leave from active work and devote themselves to meditation and study. Being in a secluded and charming spot on the heights of the Himalayas and amidst beautiful surroundings, free from the din and bustle of the town, it possesses a salubrious climate, as well as a spiritual atmosphere, proving as such an ideal place for change and rest.

It is also situated on the road to the famous places of pilgrimage in the interior of the Himalayas, such as Kailas, Manas-sarovar, Kedarnath, and Badrinarayan, and therefore serves as a convenient halting-place for pilgrims—lay and monastic—on their way to and from these places of pilgrimage. And the Ashrama is called upon to provide these pilgrims from far and near not only with facilities for a few days' stay but also often with some help—pecuniary, medical, or other. As more and more monks, devotees, and friends are being drawn every year to this Ashrama, its usefulness and importance need hardly be over empasized.

Some of the other activities of the Ashrama are: Vedanta study-classes for monastic inmates; maintenance of a library for the use of the inmates and the public; observance of important religious festivals and birthdays of saints; and arranging

occasional lectures and discourses, in the Ashrama and outside, by monastic members of the Order who come and stay at the Ashrama from other centres.

The financial position of the Ashrama is none too satisfactory. While the demand on its services is increasing, its income is dwindling. The local hill-people being too poor to contribute any substantial funds, the Ashrama has to depend mainly on contributions from outside. The cost of maintenance of one monastic member is about Rs. 360 per annum. Besides the necessity for funds for meeting the recurring expenses on maintenance of the inmates, the Ashrama is in need of financial help for its following requirements: (1) For the extension of the existing dining-hall and kitchen—Rs. 3,000; (2) for Sadhu-seva Fund—Rs. 5,000; (3) for the repair and maintenance of buildings—Rs. 1,000; (4) for library and publication department—Rs. 2,000; (5) for a cow-shed and some cows —Rs. 5,000; (6) for a cement rain-water reservoir, with shed, for bathing and gardening—Rs. 5,000; (7) for the purchase of a building to be used as a guest-house—Rs. 10,000.

Contributions, general or ear-marked, for any of the above-mentioned purposes, will be accepted and acknowledged by the President, Ramakrishna Kutir, Almora, U.P.

THE RAMAKRISHNA MISSION

Brief Report for 1951

The following is a brief report of the work done by the Mission during the year 1951:

Centres: There were altogether 67 Mission centres, which served all without any distinction and preached non-sectarian religious principles.

Relief Work: In connection with the East Pakistan Refugee Relief, more attention was paid to the rehabilitation of the homeless victims. In 1951 the Mission settled 1,462 families in various parts of Assam, Tripura, and West Bengal, in addition to supervising rehabilitation work in the tea gardens near Silchar. Up to the end of the year the Mission spent Rs. 74,817-0-6 for this Relief Work. The Bihar Famine Relief was started in September 1951, where about 103½ tons of wheat was distributed to the inhabitants of 46 villages in the Darbhanga and Purnea Districts.

Medical Service: The Mission conducted 8 Hospitals with a total of 636 beds, which treated 13,887 cases in all. The 43 Outdoor Dispensaries treated altogether 19,07,905 cases, including repeated ones, during the year. The Tuberculosis Sanatorium at Dungri, near Ranchi, was opened in January 1951, and treated 57 patients in its 40 beds.

Help to the Poor: Under this head, some branch centres distributed 49 maunds of rice and Rs. 1,041-4-0 in cash, besides a quantity of powdered milk, cloth, etc. The Headquarters helped 94 students and 52 families with Rs. 14,524-9-8. Regular stipends totalling Rs. 2,843-15-0 were also given to 28 refugee students from Sind, while 4 schools received Rs. 247-10-0.

Educational Work: Work under this head included 3 Colleges, of which 1 was for Teachers' Training. Through the High Schools the Mission taught about 7,280 boys and 2,537 girls. The Lower grade Schools had on their rolls 10,902 boys and 3,259 girls. The Industrial and Technical Schools had 279 boys and 43 girls, and the Students' Homes 1,946 boys and 163 girls.

Work outside India: In Ceylon, Burma, Singapore and Mauritius the Mission successfully carried on its educational and cultural activities. Only in Pakistan it somehow maintained its existence.

Finance: The total income for the year was Rs. 35,69,239-1-10 and the total expenditure Rs. 30,23,475-2-7.

Belur Math
21-10-52

Swami Madhavananda
General Secretary
Ramakrishana Mission

RAMAKRISHNA MISSION RELIEF WORK

RAYALASEEMA & 24-PARGANAS

1. *Rayalaseema Famine Relief*:

Between the 23rd of August and the 23rd of September 1952, the Mission distributed Rs. 82,748-7-3 worth of grains and Rs. 1,727-14-0 worth of clothing in the four districts of Rayalaseema. Besides, 10,000 yards of Dhotis and Saris, received as contribution from Bombay, were distributed, Rs. 1,075/- was spent on well-works, and Rs. 2,821-7-9 was given as educational help. The Government of Madras has kindly donated a further sum of Rs. 50,000/- for the work.

2. *24-Parganas Famine Relief*:

Started on 17-6-1952 the relief work covers over 9 unions and the Taki Municipal area in the Sunderbans, and a population of about 1,44,920. Up to 7th October (including repeated numbers) the number of families helped was 1,22,303, the number of adults being 1,37,746, and the number of children 1,85,352. The total quantity of rice and atta distributed amounted to 4,794 mds. 1 sr. 4 chs. and 4,752 mds. 16 srs. 8 chs. respectively.

Any contribution for the relief work may kindly be sent to The General Secretary, Ramakrishna Mission, P. O. Belur Math (Howrah).