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उत्तिष्ठत जाग्रत प्राण्य वरान्निबोधत।

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



## AT THE FEET OF THE HOLY MOTHER

RECORDED BY SWAMI ARUPANANDA

TRANSLATED BY SRIMATI LEELA MAZUMDAR

26th November 1910. *Udbodhan*

The Mother had gone to see Gupta Maharaj (Swami Sadananda) the day before, as he was ill. Boshi and Tabu were nursing him with great care. The Mother spoke of this and praised them saying, 'They are the real holy men, their lives are worth while. Who else is a holy man?'

The Mother continued: 'Jogin Chatterji's (Swami Nityananda's) disciples, too, nursed him carefully. They all came from East Bengal. At Cossipur, the disciples nursed the Master. He used to say all sorts of things to amuse them....He was very tactful with people.

He did not need much nursing....But they had to sit up nights. He did not eat much, a little hominy, perhaps, run through a sieve. ... The Master wanted *āmalakī* (emblic myrobalan) out of season. Durgacharan Nag arrived with two or three of them (*āmalakīs*) after three days. He had not eaten for three days. The Master took the *āmalakī* and wept: "I thought you had gone away to Dacca or somewhere." He then asked me to prepare a hot dish, and when it was ready, himself sat down to eat, so that Durgacharan could have some *prasāda*....

'The household in the garden house at Cossipur was quite expensive. Three separate

menus were prepared, one for the Master, one for Naren and the others, and one for the rest of the household. They used to raise subscriptions, that was why one person ran away.'

*14th April 1911. Udbodhan, Prayer Room*

I went upstairs with the flowers which arrived daily for the *pūjā*. As it was getting late, the Mother had said, 'Bring them up as soon as they come'. She used to get the things ready and perform the *pūjā* herself.

She beckoned to me to come near. She was seated on the cot, and enquired after a certain disciple. She asked, 'Is he downstairs?'

I said, 'Yes'.

'What does he do? Study?'

'Yes, sometimes, perhaps.'

'Is he not going to the Belur Math, then?'

'No, he has no desire to go.'

'You must persuade him.'

'I have done so many times. You speak to him, Mother, so that he may at least go and spend a few days there.'

The Mother said: 'I too have spoken to him many times, my son, but even then he pays no heed. They may laugh at him there, that is why he does not want to go to the Belur Math. . . . He could go to Puri for a few days with Rakhal. Where can he go all by himself? Who will provide his food?'

I said: 'What is there to worry about food? He can beg. But he should go to the Belur Math if only to obey Maharaj and other senior monks.'

The Mother said: 'Yes, he should. But he does not want to work. How can one's mind be healthy if one does not work? No one can spend all the twenty-four hours in thought and meditation. So one must engage oneself in work, it keeps the mind cheerful.' . . .

The next day, . . . the Mother enquired after the same disciple: 'Has he gone?'

I said: 'Yes, he is staying at Kanjilal's house today, and may be tomorrow as well. Sharat

Maharaj said, "If he goes in pride and vanity, he will sink lower day by day. But if he goes in shame, then if the Master so wishes, he may yet be reclaimed".'

The Mother said: 'What does it matter? He is a man and not a girl. . . . Everyone can break down something, but how many can build it up? Everyone can revile and jeer at him, but how many can reclaim him! All men have weaknesses.'

I said: 'Sharat Maharaj said, "Only those with noble minds can live alone, while those with guilty minds get worse if they stay alone."'

The Mother replied: 'What is there to fear? The Master will take care of him. Do not many monks live alone?'

I said, 'Even Hriday Mukherji left the Master at the end'.

The Mother answered, 'Can one always enjoy good things?'

I said, 'I have heard that he sometimes ill-treated the Master and abused him'.

The Mother said: 'He took such good care of him, why should he not abuse him? Those who cherish one, always do so.'

I said, 'Now this disciple, too, has cherished you, and in the end he behaves like this!'

The Mother said, 'One must have discipline, or else how can one be good?'

*26th May 1911. Jayrambati.*

The Mother rested for a few days at Calcutta after her visit to Rameswaram, and then went back to Jayrambati, where she reached on the 19th May 1911. We were sitting in the Mother's verandah in the old house, talking. It was evening. The Mother was asking after a particular disciple.

'What did he say?'

'He said his heart has been yearning for you for the last three or four months.'

'What do you mean? A monk must be beyond all attachments. Golden chains are as

much of a bond as iron chains. A monk must have no attachments, . . . I do not like a man to be about me all the time. . . . I have to live with the other women of my family. Ashu was always hovering upstairs, grinding sandal paste and so forth. I rebuked him.'

I asked, 'Will all monks who follow the path of Vedānta attain *nirvāṇa*?'

'So they will. After conquering by stages all attachments and desires, they will attain *nirvāṇa* and will merge into God. The body means the existence of desire, otherwise it would not have existed. It all ends when one no longer has any desires. . . .

'Hazra once said to the Master, "Why do you worry about Naren and the others? They look after themselves, they are there. Put your thoughts towards God. Why should you have any attachments?" At this, the Master turned away from all attachments and put his mind in God. His beard and hair stood on end. Just imagine the kind of man he was! . . . The whole body became stiff.

'Then Ramlal prayed, "Do come back to your usual state. Do become what you used to be". Such continuous prayer brought back his bodily consciousness. Through compassion, he kept his mind on a lower plane.

'Just before Jogin died, he prayed for *nirvāṇa*. Girish Babu said, "Listen, Jogin, do not accept *nirvāṇa*. The Master manifests himself in all creation. The moon and the sun are his eyes. Do not ask for such big things. Think of the Master as he used to be, and go to him thinking those thoughts".'

16th January 1912. *Udbodhan*

I said: 'Mother, when Caitanya Deva blessed the girl Nārāyaṇī saying, "Nārāyaṇī, may you grow devoted to Srī Kṛṣṇa", immediately the three or four year old girl rolled in the dust crying Kṛṣṇa's name. I have read a story that Nārada, after he had received salvation, saw an ant and, for some reason, was filled with compassion for it. He blessed the ant saying,

"Be free, be free". Immediately the ant was transformed from ant to bird, beast, and, through stages, finally to man. He was born again and again as man; gradually his thoughts turned to God; and through meditation he earned his own salvation. All this transmigration Nārada saw, as though in the twinkling of an eye. It may come to pass, any time, by the mercy of great souls.'

The Mother replied, 'So it might'.

I continued: 'But I have heard that if one takes upon oneself the burden of another's sins, one's health breaks down. The body which saves many souls may break down for a single soul.'

The Mother said: 'Yes, and his powers grow weaker. All the strength gained through prayer and meditation, which could have saved many souls, is sometimes exhausted for the sake of a single one. The Master used to say, "My illness is the effect of taking Girish's sins upon myself". But Girish, too, is suffering now.'

I said: 'Mother, I once dreamt of a man with tousled hair. He seemed to be insisting that you should do something for him then and there. He had already received his initiation from you, but was not prepared to do any meditation or say any prayers for himself. You seemed to be saying, "If I do anything for this man, I shall not live, my body cannot bear it". I seemed to be expostulating with you, "Why should you do anything for him? He can do it himself, let him pray and meditate". . . . You seemed to be granting his prayer when my dream ended. Tell me, do one's powers become limited when one takes human form?'

The Mother replied, 'Yes, they do'. . . .

I continued: 'Mother, when one speaks of seeing God, does one mean realizing absolute knowledge? Or, is it something else?'

'No, what else can it mean? Did you think one grew two horns?'

I said: 'Many of the disciples here mean something else; they mean actually seeing Him, speaking to Him.'

'They keep saying, "Show us the Father, show us the Father". He is nobody's father in any such sense. When they spoke of *guru*, Master, Father, he (the Master) seemed to be pierced with thorns. So many sages have meditated and prayed through the ages without finding Him (God), and these people wish to find Him without any meditation or prayer! No, I can't do it: Tell me, did he (the Master) ever do it for anybody?'

I asked: 'Well, Mother, some people seek Him, but never find Him. Whereas others do not seek Him, but He gives Himself unto them. Why is it so?'

'God is like a child, you know. He denies some who seek, and of Himself gives to some who do not. Perhaps, such people had highly evolved souls from their previous lives. That is why they receive His grace.'

I asked: 'Then distinctions are made even in the matter of grace?'

'Certainly there is, all according to one's *karma*. Once the bonds of *karma* are sundered, one finds God. That is the last time one is born.'...

I argued: 'Mother, admitted that spiritual exercise, exhaustion of past *karma*, and proper time—all these are needed if one wants the light of knowledge. But if He is our own, why should He not show Himself out of His grace?'

Mother replied: 'Exactly so. Not that everyone has this penetrating outlook like you: others take up religion as a matter of form. How many really want God?'

I added: 'I told you another day that one does not even know one's mother unless one gets love and affection.'

Mother said: 'Quite so. How can love grow unless one sees Him. Here we have met—I am your mother and you are my son.'

1st February 1912. *Udbodhan*

It was nearly half past nine in the evening when I went to see the mother. As I had not been to see her all day, the Mother asked,

'Where have you been all day today?'

I replied, 'I was busy with accounts downstairs'.

She continued: 'That was just what Prakash told me. Can one who has renounced the world find any pleasure in such work? Once there was some confusion about the Master's allowance, and they gave him less. When I asked him to let the treasurer know, he said, "Fie! Must I calculate?"'

'This the Master told me, "Who takes His name, does not want! Why do you worry?" This I have from his own mouth. His renunciation was as a crown of jewels.'

8th February 1912. *Udbodhan*

A mat or a rug would be spread on the north side of the floor of the room next to the prayer room. The Mother would often sit there in the morning, facing east and repeating her *mantras*. We would often sit with her there, when we talked with her. She was there today. I asked her, 'How long did you live at Dakshineswar?'

'Well, for a fairly long time. I went there first at the age of sixteen<sup>1</sup> and remained there all along. I sometimes went home, as when Ramlal got married. I would go every two or three years.'

'Did you stay there (at Dakshineswar) alone?'

'Sometimes alone, sometimes my mother-in-law would be there. Golap, Gourdasi, and the others would come sometimes. We cooked, lived, ate, all in that tiny room. We cooked for the Master. You see, he often suffered from indigestion; he could not stand the rich food given as offerings to the Goddess. We also cooked for the devotees as well. Latu would be there; he came after a disagreement with Ram Datta. The Master said, "Here is a nice boy, he will knead your dough for you". The cooking went on day and night! For instance, Ram Datta would arrive and shout as he got down from the carriage, "I would like to have *capātis*

<sup>1</sup> Actually nineteen.

and *cholār dāl* today". As soon as I heard him, I would start cooking. We used six or eight pounds of flour for *capātīs* every day. Rakhāl lived there. We often prepared *khicuri* for him. Suren Mitter contributed ten rupees every month for the devotees. The older Gopal did the marketing. There was dance, song, *kīrtana*, meditation, and trances night and day. There was a bamboo partition before us, in which we made holes and stood at them, watching. All that standing about brought along my rheumatism. For a while, I had a maid called Jadu's Mother. An old woman would visit us, who had formerly led an evil life, but prayed to God in her old age. I was so much alone that when she came I would talk with her. One day the Master saw us and said, "Why let her in here?" I answered, "She speaks good words nowadays, all about God. What is the harm? Men's minds change". But he said, "No, no, she is a prostitute, why talk with her? However changed she may be, avoid her". He forbade any conversation with such people in case they had a bad influence over me. That was how he protected me from harm.

'Once Ramji Ray came to see him at Kamar-pukur. He was not a good man, and when he had gone, the Master cried, "Dig away a

basketful of earth from that place", and when nobody paid any heed, he took the spade himself and dug up some earth from the spot, saying, "Even the earth becomes impure where they sit".

'Durgacharan of East Bengal would come. Such devotion he had! When the Master was ill, he searched three days for some myrobalan and brought it for him. He had not eaten or slept for those three days. I once gave him *prasāda* on a *sal* leaf; he ate it leaf and all! He was thin and dark; only his eyes were large and bright—eyes of love, always moist with the tears of love.

'There were so many and such deeply devoted souls in those days. . . . The devotees who come nowadays simply keep on saying, "Show us God". They have no spiritual practice, no prayer, no austerity—and past sins must be many. These have to be removed step by step, and then only God can be seen. (The moon in the sky is covered with clouds; wind will blow away the clouds; and then only you can see the moon. Do the clouds scatter away all of a sudden? Exactly the same here. The *karmas* get exhausted slowly. When God is realized, He illumines the soul internally—one knows this internally.)



## UNION BETWEEN SCIENCE AND RELIGION

BY THE EDITOR

### I

The world is swayed by two mighty urges, the scientific and the spiritual. Man wants physical comfort and social betterment, and he hankers for spiritual enlightenment. Of these two urges, the spiritual is rather rare, as is pointed out in the *Kaṭha Upaniṣad*: "The self-

existent Lord projected the senses outwards. Therefore one sees the outer things and not the inner Self. A rare discriminating man, desiring for immortality, turns his eyes away and then sees the indwelling Self' (II.1.1). The choice is for man to make; but generally speaking, he casts his vote for the world rather than for God. The same Upaniṣad says: "The preferable and

the pleasurable approach mankind. The man of intelligence separates the two after mature consideration. The intelligent one selects the electable in preference to the delectable; the non-intelligent one selects the delectable for the sake of physical growth and betterment' (I.2.2).

Broadly speaking, the one tendency was in evidence in the arts and sciences of ancient Greece and the other in the religions of the East; and there are scholars who think that the West has inherited the scientific attitude of the Greeks, which seeks to unravel the secrets of the outer world and use the knowledge for the improvement of society, while the East still adheres to God, thus ensuring a better spiritual life to the neglect of social advancement. This is a distinction that underlines two deep-rooted human tendencies, but it is hazardous to associate them dogmatically with any place or time. Truth to say, we find that Arabia, Persia, India, and China had their days of scientific advancement when arts, crafts, architecture, and sculpture flourished; and Greece was filled with temples and gods as the modern West is with churches and synagogues. In fact, worldly men are found in all climes and times, and so also are saints and seers. In the modern world, the conflict is to be found more in our hearts than in geographical units; and we are concerned here more with men than their caste, creed, race, habitation, or environment. Every country now has men engaged in scientific and religious pursuits; and everywhere an antagonism between the two attitudes is in evidence. And though nothing untoward happens today, it is often taken for granted that they are irreconcilable attitudes. For such an awkward situation, both science and religion are to blame.

It goes without saying that religion in some countries was inimical to the growth of science, and that repugnance still persists at some places. The theory of evolution, for instance, is not accepted by some Churches even today, since it runs counter to the Biblical theory of creation. And history records the evidence of persecution of scientific men in the name of religion. Simi-

larly, many scientists have adopted an unreasonable stand against religion by persuading themselves that to become religious is to divest themselves of all rationality and scientific approach to the problems of life and death, and concluding from this that to preserve themselves from religious dogmatism, which may vitiate the scientific outlook itself, religion must be altogether eliminated from science.

The result has been disastrous from either point of view. Of late, religious men have been blaming science for prostituting itself by serving the purpose of national aggrandizement and human slaughter. Under this onslaught, science has taken shelter under the plausible argument that it is concerned with the discovery of truth, however corrosive that truth may appear to others. According to this extreme view, scientific discovery has nothing to do with its moral evaluation by others. On the other hand, it is argued that religion hinders the progress of men by its unenlightened opinions about things and society. It is science alone that has brought about modern civilization. Religious obscurantism belongs to a medieval society; and in the present state of social evolution, the sooner it is discarded the better. Arguments run on either side interminably on this pattern; and as days go by, more heat is produced than light.

When in this predicament, it was a pleasant surprise to read in the newspapers, a few months ago, the report of a speech delivered by Sri Jawaharlal Nehru when inaugurating the birth centenary celebration of Acharya J. C. Bose, the well-known scientist of India. The report, appearing in the Calcutta edition of the *Hindusthan Standard* of the 1st December 1958, says, 'Mr. Nehru . . . said that Acharya (Professor) Bose had brought about a marriage of scientific methods with spiritual outlook. This marriage of two mighty urges was essential for the world today. The Prime Minister was critical of the exploitation of science by world politicians, which, he said, had frightened the scientists themselves'. Sri Nehru has not only a happy aptitude for fine expressions, he has

also developed a knack for resolving conflicts. Tactfully enough, he meets the present situation by laying the responsibility on politicians. We are not sure if politicians as a class will subscribe to this or will search for some other scapegoat. Again, Sri Nehru exonerates the scientists. But he is silent about their drawbacks or responsibilities. And, in our opinion, religion cannot be left out of the picture in any such consideration, for it is the special duty of religion to try for peace and amity, and there can be no rest for it till the Kingdom of God is established on this earth. Besides, the plea for this union cannot be accepted without some reservation, for religion has to deal not only with this world, but also with a transcendental verity where science cannot peep in.

## II

In the modern age, none emphasized the need of a marriage between science or worldly betterment with religion or spiritual and moral advancement as did Swami Vivekananda. In various speeches and writings, he actively tried to reconcile the two urges. In his inimitable language, he declared, 'I do not believe in a religion or God which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth. However sublime be the theories, however well-spun may be the philosophy—I do not call it religion so long as it is confined to books and dogmas. The eye is in the forehead and not in the back. Move onward and carry into practice that which you are very proud to call your religion, and God bless you!' (*Letters of Swami Vivekananda*, p. 141). Science has got two aspects, theory and application; and religion, too, has these two. In the above inspired quotation, we have a fervent appeal for the application of religious theories. In this field, religion can very well co-operate with science.

Again, in his approach to spiritual discoveries, Swami Vivekananda advocated a scientific method. Vedānta has always been

upholding the cause of search for truth. Religion, according to Vedānta, is not a mere bundle of beliefs and practices, but it is realization that gives religion its substance. *Rāja-yoga* is based on the most scientific analysis of mind. The Sāṅkhya cosmology has close correspondence with the modern theories of creation. And Vedānta believes that the universe can be explained from within itself, without resorting to any extra-cosmic mystical personality. Religion can be experimented with, its practices can be deduced from verified truths, and its truths can be demonstrated in personal life. In social life, too, it is a very potent factor in bringing about peace and happiness, if we do not distort its meaning and misapply it for serving our private ends. Though religion does not stand or fall in accordance with any utilitarian standard, its actual service to men is immeasurable.

As for the reconciliation of the conclusions of science and Vedānta, Swami Vivekananda said: 'Real religion, the highest, rises above mythology; it can never rest upon that. Modern science has really made the foundations of religion strong. That the whole universe is one is scientifically demonstrable. What the metaphysicians call "being", the physicist calls "matter". But there is no real fight between the two, for both are one. Though an atom is invisible, unthinkable, yet in it are the whole power and potency of the universe. That is exactly what the Vedāntist says of Ātman. Vedānta and modern science both posit a self-evolving Cause. In Itself are all the causes' (*Complete Works*, Vol. VII. p. 48). And yet, he does not forget that in ultimate aims the two differ. Accordingly, he proceeds to point out some fundamental divergences: 'Unity is self-evolving, out of which everything comes. . . . Physical science is to find out facts, metaphysics is the thread to bind the flowers into a bouquet. . . . Religion includes the concrete, the more generalized, and the ultimate Unity' (*ibid.*, p. 49).

The efficacy of religion as an uplifting force

was also emphasized by him: 'Of all the forces that have worked and are still working to mould the destinies of the human race, none, certainly, is more potent than that, the manifestation of which we call religion. All social organizations have as a background, somewhere, the working of that peculiar force; and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power' (*Complete Works*, Vol. II. p. 57).

Swami Vivekananda ably repudiated the criticism that religion is concerned with the other world and supersensuous verities alone, so that it cannot have anything in common with science which has to deal with this world. In his conception, this distinction is altogether arbitrary. 'Where should you go to seek for God—are not all the poor, the miserable, the weak, Gods? Why not worship them first?' he asks. And he concludes, 'My son, I believe in God and I believe in man. I believe in going even to hell to save others' (*Letters of Swami Vivekananda*, p. 142). India, or for the matter of that, any country, fell not because of its religion, but because of this very fact of keeping religion alienated from everyday life. It was the absence of practical applicability coupled with mere belief and dogmatic assertion that spelled disaster. In India, we talked of the Vedāntic truths of the equality of all souls, but in practice we said, 'Off with thee, thou pariah!' We believed that God has become everything, but in actual life we exploited the weak. This divorce between profession and practice did all the harm to religious communities; and we should be grateful to modern science when it shows us at every turn how to rectify past mistakes, to find truths, and to make them serve human ends.

Thus religion and science have many common features, and they can benefit by mutual contact. We may also point out that the attitude of condemnation on either side is wholly unjustified. For religion, as it is often practised, is more material than spiritual, it being concerned rather with forms and formalities

and rites and ceremonies than the values and verities which it should aim at. And at the same time, scientific pursuit often rises to the heights of spiritual endeavour. Acharya J. C. Bose was a scientist of this type. Sister Nivedita, a Western disciple of Swami Vivekananda, was a close friend of his, and helped him in writing his books; and he and his wife spent many days in the company of the Western inmates of the Mayavati Advaita Ashrama. He wanted to reach truth through quiet contemplation. And through his scientific effort, he wanted to get at a tangible demonstration of some of the spiritual truths, for instance, the unity of life, existence of feeling in the vegetable kingdom, and so on, embedded in the pages of our ancient literature. Moreover, in the case of many other scientists, the scientific endeavour often manifests itself through such a self-forgetfulness and devotion to truth and truth alone as can be ranked with spiritual fervour itself. In fact, science is not always as material as it is sometimes supposed to be. Science has its own cultural value freeing the mind from prejudices and generating an urge for truth. And scientists are not diabolical persons bent on the destruction of the world; but they are moral people searching for the means for the improvement of the world, for establishing the Kingdom of Heaven on earth in their own way.

### III

And yet, when all is said, there is an undeniable difference between science and religion—a difference which cannot be easily lost sight of, though there is no reason why they should not coexist and co-operate for human welfare on different levels of existence as far as this is possible. For this purpose, each must recognize the proper and exclusive field of the other, though at certain points the line of demarcation may vanish away. Thus, though spirituality bases itself on supersensuous verities, it has to work through mundane realities. Similarly, science bases itself on experimental truths, but



in its search for fundamentals, it loses itself in another world that defies all scientific investigation. In fact, the scientists themselves are now veering round to a new viewpoint. Sir Oliver Lodge, for instance, declares that he has found unmistakable evidence regarding the existence of life and mind outside the physical world. He investigated the claims behind *seances* under scientific conditions and became convinced of the existence of spirits. Writing about this, Bertrand Russell says, 'Psychical research professes to have actual scientific evidence of survival, and undoubtedly its procedure is, in principle, scientifically correct. Evidence of this sort might be so overwhelming that no one with a scientific temper could reject it' (quoted by Swami Nirvedananda in *Religion and Modern Doubts*, p. 38). And Sir James Jeans is equally outspoken about supersensuous realities: 'Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and the governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts' (*The Mysterious Universe*, p. 148).

The antagonism between science and religion arose from an arrogance to which ordinary minds are prone. When religion became awed at the discovery of spiritual verities, it denied the need of all other kinds of knowledge; and when science succeeded in solving the immediate human problems, it discarded religion as a mere dream. But science has its limitations, and cannot presume to encompass the whole of existence within its narrow limits. As Russell ably argues: 'The problems of man's contest with nature, in so far as they are soluble, can be solved by physical science; but they are not the only problems with which man is

faced. For his other problems other methods are necessary. . . . While we can coax physical nature into satisfying many of our wishes, we cannot exercise authority over it or make it change its ways one jot' (*New Hopes for a Changing World*, pp. 31-32). Aldous Huxley is more clear on this: 'Reality as experienced contains intuitions of value and significance, contains love, beauty, mystical ecstasy, intimations of Godhead. Science did not, and still does not, possess intellectual instruments with which to deal with these aspects of reality. Consequently, it ignored them and concentrated its attention upon such aspects of the world as it could deal with by means of arithmetic, geometry, and various branches of higher mathematics' (*Ends and Means*, p. 309).

Lastly, we should point out another factor involved in this controversy. India also had her scientists and artists in days of yore, and she also had her materialists. But her religious men lived in amity with all these by either ignoring or laughing at their childish claims or showing them how to link up their partial standpoints with higher values. Human activities in all fields, according to the Indian conception, emanate from some aspect of divinity, and perfection in those fields means a nearer approach to that very aspect of God. Thus Naṭarāja stands at the head of dancing and music, nay, grammar itself issues out of Him. Sarasvatī inspires all learning; Viśvakarman is the god of all technical achievements; Kumāra is the god of war. The Hindus are firmly of opinion that unless mundane knowledge is directed by superconscious realization, it is apt to mislead society. So a union between knowledge and super-knowledge, however tenuous it may be, must be established to save knowledge from its corrosive effects. Moreover, super-knowledge must concede that reason, perception, and other means of knowledge are supreme within their own limited spheres. The conflict arises only when spirituality assumes a dictatorial attitude in every field of knowledge and action, and worldly knowledge becomes presumptuous enough to test spirituality by its own

standard. India avoided any such irrational approach in the past. The present-day conflict is imported from elsewhere, and it has made inroads into the hearts of some Westernized intellectuals alone; the common people remain still unaffected. But India is determined to keep both science and spirituality alive, by

assigning to each its proper fields and duties and not allowing the one to encroach on the other. And basically she is convinced that she need not sacrifice her spirituality in any way for making her society better; nay she believes that her progress lies through an intensification of the truly religious life.

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## THE SECRET OF THE GOLDEN FLOWER

BY SRI C. C. CHATTERJI

An esoteric system of *yoga* obtained amongst the Chinese more than a thousand years ago. It was known only to the members of a secret society. They guarded it jealously, as every 'secret' society is bound to be looked upon with suspicion. For many years, it was handed down orally from member to member, as new entrants were initiated into the mysteries of yogic practices. Only in the beginning of the seventeenth century, the system was reduced to writing. It was first printed on wooden tablets, and then formally on paper, in the eighteenth century, under the title of *The Secret of the Golden Flower*. It contains the instructions in the words of the Master himself, as he expounds the character of the 'Golden Flower' to his pupils. His language is rich in symbolism; he speaks of the mysteries of *yoga* in tropes and figures. He ushers in a religion of Light. But by that time, the original teachings came under the influence of Taoism, Confucianism, and Buddhism. Many members of the sect now practised *yoga* with the idea of obtaining release from the bondages of this world. Others aimed at the attainment of *nirvāṇa* as conceived by Buddha, either cessation of life and existence, or at-one-ment with the supreme Being after death. There were others who, by means of meditation and contemplation, aimed at awakening and

developing that spiritual power which ensures continuation of life, even when the earthly body has been abandoned, enriched with the inner experiences of *yoga*.

The processes of the above meditative way of *yoga* have been elucidated in *The Secret of the Golden Flower*. Like the Hindu book of *yoga*, called *Yoga-Darśana* or *Yoga-Sūtra* by Maharṣi Patañjali, this Chinese book begins with the exposition of the final goal to be attained by the *sādhanā* as explained therein. Master Lü Tzū, to whom the words of the book are attributed, says, "Today I will be your guide and will first reveal to you the secret of the golden flower of the Great One, and, starting from that, I will explain the rest in detail". So, it has been explained that 'the Great One' is the term given to that which has nothing above it; and that golden flower is a symbol which stands for the spiritual Light, of which a *yogin* becomes conscious when he has attained realization. But he achieves his end only if he is able to *circulate* the Light. Master Lü Tzū says to his pupils, 'You only have to make the Light circulate, that is the deepest and most wonderful secret'.

Now, the circulation of the Light depends entirely on the 'backward-flowing movement', so

that the thoughts are gathered together (in the place of heavenly consciousness, the heavenly heart), states the Master. The heavenly heart is the one important place which has been pointedly brought to the notice of the pupils. It is said to lie between the sun and the moon, i.e. the two eyes. It corresponds to what is called *ājñā-cakra* in Hindu books of *yoga*; it is situated between the eyebrows—a subtle centre of energy, a lotus, the plexus of the forehead. It is variously named in the Chinese book—it is the space or the field of the square inch; it is the purple hall of the city of jade; the Confucians call it the centre of emptiness; the Buddhists, the terrace of life; the Taoists, the ancestral land, or the yellow castle, or the dark pass, or the space of former heaven. 'The heavenly heart is like the dwelling place, the Light is the Master.'

But 'the backward-flowing movement' is a process, a *modus operandi*, for realizing the object of *yoga*, i.e. seeing the golden flower bloom. It has been repeatedly emphasized in the book, and the Master asks his pupils to note that 'The meaning of the golden flower depends wholly on the backward-flowing method'. 'When a pupil takes little care of his thoughts and much care of his desires, he gets into the path of depravity. Only through contemplation and quietness does true intuition arise; for that the backward-flowing method is necessary.' In the *Yoga-Darśana*, referred to above, this method is called *pratyāhāra*, meaning the withdrawal of the five senses from their objects in the outer world and directing them inward. For instance, when a man looks at any object, he directs his sight outward. But if he closes his eyes and, reversing his sight, directs it inward, that is the backward-flowing movement. In terms of modern psychology, the teacher wants his pupils to become 'introverts', i.e. to look into the inner life of the spirit and to set the inner being towards spiritual calm and contemplation.

Another point to which attention is drawn is that the *yogin* should look at the end of his nose. The subject has been thoroughly examined and clearly explained. The discussion

may be taken as a helpful commentary on the words of Śrī Kṛṣṇa in the *Gītā*, where he lays down the procedure for practising *yoga*. He says that the *yogin* should keep the trunk, head, and neck straight and steady, remain firm, and look at the end of his nose without seeing in other directions. So that when the novice actually starts his work, he looks at the end of his nose with both eyes, sits upright and in a comfortable position, and fixes his thoughts on the point which lies exactly between the two eyes. Master Lü Tzū gives the assurance, 'When one fixes the thoughts on the mid-point between the eyes, the light streams in of its own accord'. And Śrī Kṛṣṇa says in the *Gītā*, 'Shutting out the thoughts of external sense-enjoyments, with the eyes fixed on the space between the eye-brows, . . . a contemplative soul, free from desire, fear, and anger, gets liberation'. The correspondence in the statements of the Chinese book and the Indian *Gītā* is close; indeed, it is remarkable how the two countries, India and China, thought on the same lines centuries ago and explained the principles of yogic practices in similar terms. The above process is called 'the Fixating of Contemplation'. The aim is to bring the states of the heart together in rest—that is true contemplation, explains the Master. He quotes Buddha as saying, 'When you fix your heart on one point, then nothing is impossible for you'.

In order to make the heart calm and quiet, fit for contemplation, the teacher advises his pupils to cultivate the breathing power. 'Heart and breath are mutually dependent; therefore the circulation of the light must be united with the rhythm of breathing.' What he says is nothing but *prāṇāyāma*, well known among the Hindu *yogins*, though the elaborate and methodical manner of performing it has not been considered here. He simply says: 'How can the heart be made quiet? By breathing. The heart alone must be conscious of the flowing in and out of the breath; it must not be heard with the ears. If it is not heard, then the breathing is light; if light, it is pure. If it can be heard, then the breathing power is heavy; if heavy,

then it is troubled; if it is troubled, then laziness and absent-mindedness develop, and one wants to sleep.' If one becomes sleepy, one should no longer remain sitting, but should stand up and walk about. When the spirit has become clear, one can sit down again. But the method of removing these obstacles of laziness and distraction is to control the breath and make it rhythmical. Breathing thus helps a *yogin* to make his restless heart absolutely quiet, and is also a means to do away with the obstructions. The heart is then 'undivided and gathered into one'; the sense-organs are turned inward; the spirit is awakened; and the Light begins to circulate.

It is easy to write all about *yoga* in one sentence, like the above, but it is not so easy to do it. In the manner of Maharṣi Patañjali, Master Lü Tzü recounts the difficulties that a *yogin* has to overcome before he can accomplish the circulation of the Light. The first thing of import is to see that there is nothing to disturb the peace of mind. The proper place and the proper conditions are to be ensured, so that calmness may prevail all around during meditation. He must not sit down in the midst of frivolous affairs, as the Master says. The next danger that besets a *yogin* is 'the ensnaring world'. Thoughts of the ties and attachments of the world crowd in his mind even after he has been circumspect to settle down in peace. He must not only remove these, but he must also empty his heart of everything; otherwise, he will not be able to enter the purple hall of the city of jade, where 'dwells the god of utmost emptiness and life', where the golden flower blossoms.

And yet, he need not be meticulous about procedure. The Master says: 'I do not mean that no trouble is to be taken, but the right behaviour lies in the middle way between being and non-being. If one can attain purposelessness through purpose, then the thing has been grasped.' Or, as it has been expressed in another place, 'The secret of the magic of life consists in using action in order to achieve non-action'. It is interesting to remember here that

Śrī Kṛṣṇa says, 'He who sees non-action in action, and action in non-action, is wise among men'.

Securing himself against the above mentioned obstructions, if a *yogin* continues his work, he gains new experiences of a state of serene blessedness, and the golden flower appears in flashes of lightning. It is better to give the Master's words here, as they are resplendent with inner vision. He writes: 'If, when there is quiet, the spirit has continuously and uninterruptedly a sense of great gaiety, as if intoxicated or freshly bathed, it is a sign that the Light principle in the whole body is harmonious; then the golden flower begins to bud. When, furthermore, all openings are quiet, and the silver moon shines in the middle of heaven, and one has the feeling that the great earth is a world of light and brilliancy, that is a sign that the body of the heart opens itself to clarity. It is a sign that the golden flower is opening. Furthermore, the whole body feels strong and firm, so that it fears neither storm nor frost. . . yellow gold fills the house; the steps are white jade. . . The fragile body of the flesh is sheer gold and diamonds. That is a sign that the golden flower is crystallized.'

Then, there are three confirmatory experiences which are encouraging to the *yogin*, as they show that he is on the right path. The first is that, when he is deep in meditation, 'the gods are in the valley'. The *yogin* hears sounds that seem to come from a distance, and are like an echo in a valley, due to the presence of gods in the valley. The second is that, as soon as the *yogin* is quiet, the light of the eyes begins to blaze up, so that everything becomes quite bright. If he opens his eyes and seeks the body, it is not to be found any more. This is called 'in the empty chamber it grows light'. The third experience is that, when the *yogin* sits in meditation, the body becomes quite shining. It seems difficult to remain sitting; one feels as if drawn upward. This is called 'the spirit returns and pushes against heaven'. In time, one can experience it in such a way that one really floats upward (This experience is con-

firmed by adepts in *prāṇāyāma*, when they have acquired what is called 'levitation').

The rest is silence. The experience of 'the far journey' cannot all be expressed in words. They are deep things, lost in the splendour of the golden flower, and they are different for different men. They open the way to 'the deeper secret within the secret—the land that is nowhere that is the true home'. 'They come when the pulse stands still, and the breathing stops.' So, instead of pushing further into the mysteries

of the mystics, let us realize that the Light which begins to circulate has a living force, which cannot be scattered under the stress and strain of the world. The Master's words of warning are fit to conclude with: 'Children, take heed. If for a day you do not practise meditation, this Light streams out, who knows whither? If you only meditate for a quarter of an hour, you can set ten thousand aeons and a thousand births at rest. All methods take their source in quietness. This marvellous magic cannot be fathomed.'



## PEACE THROUGH CULTURE

BY MR. ARTHUR S. LALL

The subject is a complicated one in terms of the abstract, because it contains two concepts regarding whose definition there could be a lot of controversy, differences in points of view. Some people would say that this is a peaceful world already. Others would say it is not a peaceful world. It isn't easy to define even peace, and I will come in a moment or two to what some of the real difficulties are.

And, of course, culture is indefinable. You can define it in scientific terms when you talk about a cultured cheese, but to talk about cultured human beings is something extremely difficult if one is trying to reach agreement as to what one means by a cultured human being. Some people think that a cultured human being is one who talks politely, whose manners are excellent, who can distinguish a good wine from a poor wine, and so on. Other people think that culture means a deep acquaintance with philosophy, with tradition, with the various currents of life. And others will say, 'No, no, you can't be cultured unless you know each one of Beethoven's symphonies, and can recognize Mozart's symphonies, and so on'.

So, you see, it is extremely difficult to get hold of the essence of the concepts in any precise term, the concepts which are contained in the talk which I am asked to give.

Now, I would suggest to you, that the purpose of our endeavour should be governed by one overwhelmingly important fact, and that is this: that the search for peace today in the world is far too imperative a necessity in terms of our international community for anyone to be able to afford to look at this problem in terms of Platonic abstractions or wordy discussions. This is something too real, the alternative prospect is too appalling, too inhuman, too frightful for one to try fairly and honestly to give in to the temptation of lifting the subject into the realm of unreality, and one can do it. That, I think, would be a disservice to this group and to anyone who has a serious interest in the problems of peace today.

So, I will share a few thoughts with you about this matter. Before I come down to a few points which I have in mind, I would like to say that it is most important that none of you in this group should consider that I, in

any remark—I am not going to make in any sense political statements—am criticizing this country or the other. I am not even sure that I will even vaguely come to this, but if I do, please do not attempt to equate any of my thoughts to the policies of specific countries of today. In other words, I am not going to attempt either to praise the policy of the U.S.A. or to denigrate the policy of, say, India, or *vice versa*, or other countries. That I am not going to attempt to do. I might say things which might sound, to some of you, as though they had some sort of implications.

The world is, I think it is true to say, more civilized today than it was three generations ago, ten generations ago, thirty generations ago. I think it is true to say that human civilization has progressed. Now, you might wonder and say, why does this man say, 'I think it is so'. Surely, it is quite clear that we have all these wonderful gadgets today and civilization has progressed. Yes, I am fairly clear about it, but I would like you to remember that civilization has not progressed as much as some people think. I mean, there was good drainage in ancient cities, hot water, all sorts of pleasant things.

I remember, when I first came to this country, I was being served by a steward in a hotel, a man about 75 years old, and he talked nostalgically about the beautiful house that his brother has on the Rhine, lovely climate, and so on, and how enjoyable it is. And he talked about this, and he said he was going to retire soon from the hotel.

And I said, 'Well, I suppose you are going back to your brother on the Rhine'.

He thought for a moment before he said, 'No, I couldn't do that'. He said to me: 'Here in this country, I have a small apartment; I have hot and cold water; I have an icebox; I have television; and so on. I have got used to these things. I couldn't go back to all that wonderful, natural beauty on the Rhine. I prefer this now. This is easier.' So let's be quite fair about this; civilization has progressed,

and man is much more civilized today in terms of material factors than he was in previous generations and in previous years, as we know history.

But the fact remains that today, that is to say, in our time, for example, in the last world war and since then, in the conflicts which have taken place and in some of the possible conflicts which loom before us, man seems to progress also in his capacity for horror and destruction and war. So, in a sense, it is obvious that the more civilized man has become, the more expert he has become as a killer and as a destroyer, man has progressed as a war-maker.

Not only has he become more expert in these things, but he seems to enjoy living in such a way that he carries his gun in front of him. He makes it quite clear that it would be dangerous to try conclusions with him. So that one lives in a curious era of a high order of material civilization, and at the same time with destruction, well prepared, fully conceived, just around the corner.

So, you have this extraordinary paradox, the paradox of man reaching summits of civilization and dragging himself down at the same time to a state of almost pathological destructive psychosis, so that you could almost say, you could at least advance it as a hypothesis, that the more civilized man gets, that is to say, the more he solves practically the problems of his existence, whether in the field of drainage, or food, or comfort, or medicine, or anything like that, the more he advanced in these fields, the more he feels it necessary to bring himself near the brink of destruction.

This is a curious fact. And certainly, though one could argue whether that hypothesis had a sufficiency of rationality in order that one could really accept it as a theory—though one could go in for a lot of arguments about that matter—certainly, there is a concatenation between these two developments. They seem to go together. There is a connection. There it is. It is a curious fact.

Certainly, though all of us have more ice-boxes and coolers and this and that and the other, and better lighting than, say, our great, great grandfathers had, probably our great, great grandfathers did not walk this earth with an impending sense of disaster, in the manner in which we and our fellowmen walk this earth today. So, here is this extraordinary paradox of mankind, of the way we live.

Now, let us come to culture. What part can culture play in ridding us of this extraordinary paradox? Examine the nature of man for a moment. Is it true, for example—this is purely illustrative—that the people who own, let us say, a box at the Metropolitan Opera, or who have a season ticket to the Carnegie Hall concerts, and who presumably interest themselves in this way in the musical world, are cultured people? Does it necessarily prove that these people are peace-loving? I don't say they are not, but I think the abstract answer will have to be: no, not necessarily so. It doesn't follow that they are peace-loving; it just follows that they are fond of music, and they may be people who—I hope this is not the case—in fact, might be willing to commit even a murder in order to hear a good concert! I don't say that this is necessarily the case at all, but the only thing that is proved by the fact that they have these season tickets or boxes at the opera is their fondness for good music. But then, that is a hall-mark, a sign of culture, is it not?

I am not talking about people who have a box to see Mr. Elvis Presley do his dances, or whatever he does—I haven't quite followed. Not that I am trying to run down Mr. Elvis Presley, God knows he may be a wonderful person; I have nothing against him. I want to make that clear. But the fact is this, that these marks of culture, whether it be the one we have talked about, or if a man on the other hand is in the habit of going and looking at beautiful temples in India, or going to the Museum of Modern Art, or spends his time looking at the beautiful old medieval cathedrals in France, and so on—these are beautiful things, and certainly a man could use his energies

more harmfully—the fact is that these do not necessarily indicate that the persons whom we have in mind, and who might manifest these signs, these accepted signs of culture, are people of peace. The same people may prove to be among those who feel that, in certain circumstances, it is much better to break the peace and to go to war and so on, and, in fact, may not even be as thoughtful as that. They might be quite willing in any circumstances to take up arms and fight.

So, the fact is that man appears to be a shiftless creature who, even if you put him into the gear of culture and give him all the beautiful music and the art, literature, paintings in the world, might still give expression to himself in conflict and in war. This seems to be unfortunately the case. So, where are we? We are at least at this point that we have the paradox of man highly civilized, but still, or rather, at the same time, and perhaps in some psychological way connected with this high state of civilization, highly psychotic and self-destructive. I mean, there are appalling preparations for war. We have a right to be appalled by these preparations, no matter where they may be. I am not trying to single out any country. We do live in a state where increasing numbers of countries are undertaking these appalling preparations for war. I think we have to be aware of this fact. And I think, unfortunately, we have to be aware of the fact that simply a desire for culture, the manifestation of an interest in culture, partaking in culture, all these things in themselves do not at all establish that the persons concerned are peaceful. That is to say, the existence of this cultural side of life, even when it is strong, and much in evidence—even when that is the case—does not prove that it has created peace-loving people.

Now, fortunately, I am not speaking of 'Religion and Peace'. I am glad it doesn't fall to me to do that. Unfortunately, even in the name of religion, wars, conflicts, and so on have taken place. I mention that merely in passing to illustrate again more forcibly, per-

haps more directly to this group, which, I take it, is, by its presence here at this moment of time, primarily interested in what might be called broadening the spiritual aspect of life; I make this illustration to remind this group at this time, when they are particularly interested in that aspect of life, that man with shame should remember that, even in the name of religion and things spiritual, he has unsheathed the sword and fought bloody wars. That is a fact, unfortunately. One can't forget history, and one must have the courage to face the facts of history.

So, unfortunately—and it is very wise to remember this—there is no short cut to peace; there is no cultural road to peace. And in the United Nations, where I have witnessed and to some extent taken part in debates on matters relating to peace and war since 1952, at each session of the General Assembly, it is a striking fact, really, when you come to think of it, that on not one single occasion—and there have been occasions of gravity, occasions when every single force for peace should have been mustered and brought into the balance, as it were—on none of these occasions, in no debate in the General Assembly on matters pertaining to peace and war, have I ever heard mention of the beneficial, peaceful, helpful, and peace-giving activities of, let us say, UNESCO. Now, you know what UNESCO is: United Nations Educational Scientific and Cultural Organization. That organization, of which about eighty countries are members, has its beautiful headquarters in Paris and a large staff and a large budget, and it is engaged in educational and cultural activities. One would think that, if culture were at all a road to peace, sometimes in the United Nations debates on matters relating to peace and war, one would find that the cultural aspect that we are developing in UNESCO would come in helpfully, and would help to lessen some of the pressures that are leading to war, so that men could say, 'We push them down this educational or cultural funnel, and then it will be better'.

But there is no such thing happening, un-

fortunately. Unfortunately, culture is not, if I may say so, a force today in mitigating the world preparations for war, in mitigating the kind of ingenious weapons and horrors which men seem to find it necessary to provide themselves with today.

You might say to me, 'Ah, but Mr. Lall, if there were not all these cultural activities, the weapons would be worse, the preparations would be worse'. But, you know, I would be tempted to say that I doubt whether, given our knowledge of science, the weapons could be any worse than they are, or that the preparations could be any greater than they are.

So, I think the stark facts have to be faced, and faced by thoughtful groups like this one. Let there be no hiding one's head in the sand. That is precisely what would happen if we were to find a so-called cultural road to peace and tell ourselves, 'Yes, that will get us to peace', or to find even, if I may say so, a religious road to peace and say that that will get us to peace. These roads will not succeed.

Now, I think I will make an attempt to try to tell you what I think is the nature of the problem, and why the cultural road, unfortunately, doesn't have a crossing with the road to war or peace. I will try to tell you why, in my view, that is the case.

This takes me back to some of my earlier remarks on civilization, the progress we have made, and so on. War—and we might take war as the direct opposite to peace, and therefore I say it is germane to our subject—war is fought mainly, not always, on the plane of man's efforts to control the material goods and resources of this world. It is part of that aspect of man's nature which seeks civilization, which seeks security, which seeks the good things of life, and which, *per contra*, abhors this absence, and therefore tries to grab as much of them as it can. In other words, it is very closely related to man's selfishness, to man's possessiveness, to man's desire to assert himself over his fellows in regard to his strength in the world, to demonstrate his ability to control the material aspects, and to have as large



a slice as possible of the cake of this world. That being largely the case, the paradox of peace and war has to be solved mainly on the material plane, mainly, I say, on the material plane.

Just think for a moment how paradoxical man is, though, in this matter. There is a beautiful phrase by a great Spanish writer, which says that the gun cannot kill hunger; it can kill, but it cannot kill hunger. Now, why I mention that phrase is this. In essence much turmoil, conflict, whether it is revolution or war, is created by people who have been denied, perhaps, a fair share of the material things of the world, or who feel that they are denied their share. They take the weapons of force and destruction and they kill.

Now, let us look at this paradox. The motivation is this: that I am denied material things, so I kill. But when you kill, or when I kill, what do I do? I don't increase the world's production of goods and services, I don't increase the availability of those things. In fact, ten to one I decrease it, because I killed someone who was producing, perhaps. I perhaps destroyed some of the factors of production, factories, and so on, and I end up in a situation which is worse than when I began. In other words, I used the gun to try and achieve my material end, and ten to one I end up in a worse position than before. There, again, we have the curious paradox of man's behaviour.

In other words, a man must realize, as a practical human being, that the methods of force and violence are a trick, a fraud. They don't work, and they don't work because they are destructive, and they end up in a situation which is worse than when you started to use the force. Secondly, and very much more important, perhaps, they don't work because once this habit is learned, and very unfortunately, it has been learned (Some people say the children of Adam and Eve learned it. I don't know how a scientific person would say that this habit was learned, but, anyway, the habit

of killing has been learned by man), and each time this habit is given rein and exercised, it encourages a retaliation in like terms, so that no war is won and ended without creating immediately the seeds of another war. That is why there are wars. In other words, there are wars, because there are wars. There are wars, because when you have a war and you think you have settled the problem, you really have sown the seeds of the next war, because the people who have been defeated are also human beings, and some leader arises among them and says, 'Well, we will show the other man'. Isn't that so?

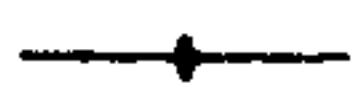
I remember, when I first held administrative posts in India, I used to be in charge of rather unruly areas of rural country, and there the blood feud was the common practice. Someone would be killed in the middle of the village in broad day light, the killer would be caught by the police, and he would be sentenced to be hanged. But that didn't end the thing. The son of the man who was killed felt it his duty to kill a relative of the man who killed his father, and in that way, in that area, these blood feuds had been going on from generation to generation, and nothing could stop them. Nothing, unless one could get a change of mind among these people and say, 'Now look. This just isn't any good, let's not continue to sow the seeds of this thing—at some point we must break this'.

And man can only break this cause and effect of war leading to another war, if he plans, if he has the resoluteness, the firmness of purpose, the really peaceful vision, saying, 'We will *not* entrust our security and our future to warlike preparation in order to prevent war, because we know that one war sows the seeds of another war'. It is as simple as that.

No war will solve a problem; war will accentuate problems. If you win a war, the vanquished will wait and brood for a generation or two, and then he will rise up again against you and say, 'Now, my turn'. So, this habit of war, this habit of conflict, this has to be

eradicated, and this has to be eradicated by hard, practical steps. Those steps are not found in Mozart's music; they are not found in the poetry of Yeats or Rilke; they are not found in the paintings of Picasso; they are not found in these things—those hard steps. And I want to make this very clear to this audience, because it would be a tragic thing if the good people of the world, and I take this group to be representative of the good people of this world, were to deceive themselves that, by being cultural or religious or good in other respects, they were going to shift the problems of peace and war. They are not going to do it.

You people who are good must give earnest practical attention to the problems of peace and war. Don't go and fight over them with anyone. I don't mean that sort of earnestness! These are hard problems which we face today in a practical way. These problems are going to be solved by hard, practical attention to the facts of life, to the political facts of life. In my humble opinion, it would be right for me to tell this good audience that it is more than ever the duty of good people to try and look at these problems fearlessly, face them squarely, and try to help towards their solution in practical terms.



## PEACE THROUGH RELIGION

BY DR. DONALD HARRINGTON

The question of peace is in the forefront of all of our minds and of all people today—scientists, politicians, people of religion. I cannot think that there can be many people on this globe who have not a passionate desire for peace. And yet, it is hard for us to translate that desire into any kind of practical terms.

I am often asked the question, 'Is there hope for peace?', and I usually answer, 'No'. And, then, when those who have asked the question seemed a little disturbed, I say, 'Well, wait a minute, I am not really a pessimist. Let me qualify the answer and say, 'not much'.

The reason that there is not very much hope for peace today is that not enough of us want it badly enough. Not enough of us want it badly enough to do the things that we could do; not enough of us want it badly enough to set aside certain of the unnecessary things that preoccupy us; not enough of us know *how* to want deeply. This is a large part of the problem.

Some of you may have seen that delightful play that was here on Broadway for a period of time, 'A Visit to a Small Planet'. Do you remember the creature who comes in from outer space and visits this planet? He wants to see human emotion, so he causes trouble. He uses a miraculous power that he possesses to lift the guns out of the hands of all the soldiers of the world 12 feet above their heads for about ten minutes, and then he lets them fall back into their hands again. In the meantime, dreadful things have happened. The Americans have accused the Russians of having a secret anti-gravity weapon and of being about ready to attack, and have ordered general mobilization. The Russians accuse the Americans of exactly the same thing and of having made their accusation in order to lead the rest of the world astray. Both sides mobilize and prepare for war.

Well, here is emotion on a grand scale, and our friend from the other planet rubs his hands in glee. The only difficulty is that some of the

human beings that he has met are terribly disturbed. One of the young ladies comes to him and begs him to stop it. But he says, 'I cannot stop it; I mean, all I did was to lift the guns up, and I have given the guns back. What more can I do?'

And she cries out in a kind of agony that catches an echo of the world's agony today and cries out, 'But we don't *want* to fight'.

He looks at her quizzically and says, 'Don't you? Well then, why do you?'

It isn't quite that simple. We don't really want to fight. It is just that we don't want *not* to fight badly enough, to do some of the hard thinking, some of the deep feeling, to cultivate some of that sense of real sharing, that is absolutely required if we are not to fight. It is a matter of *wanting*, and of knowing how to want with the depth that is required.

I like to hear that the scientists are talking about peace, because science reveals, in a sense, the basic hope for peace over the long range. In studying the scientists, I was very much intrigued to discover that the scientists tend to run up against the same problem in life that the religionists encountered two, three, and four thousand years ago—the fact that there are in this world, in this universe, great forces that seem to struggle one against the other. In religion we call them good and evil. Science discovers in the inanimate part of the universe a tendency to dispersal and disintegration, a kind of going apart of things. But at the point that life appears, an opposite principle appears, a principle which seems to have at its heart the pulling together of things, the organization, the integration, the development of a harmonious working together of parts, first in a simple organism, then in more and more complex organisms, then in many organisms together, what we call society. And this principle of organization and integration becomes the great working force and principle which we see in the universe. It has evolved into men, and it has led men to seek brotherhood. And in a sense, it is this very elemental thing that seems

to exist in the protoplasm itself, upon which we can rely in the long range for peace. The scientist can tell us about this, and we need to have him tell us about it.

The politician can tell us what the things are that we could do to bring peace, and I can imagine that that was what Mr. Arthur Lall talked about with great erudition and with all the fine powers of his mind and heart and spirit. But the politician today knows what needs to be done; the problem is that he can't find enough people who want to do it. So we get back to religionists once again, and to the problem of wanting.

I think that this matter of wanting is a kind of double thing—we want sometimes, because we are afraid of alternatives that are very destructive. But fear alone is not sufficient for a healthy desire. Fear has its place, and there is a kind of terrible fear hanging over the human race today. It is as though the whole world were in a terribly dark moral shadow, and that shadow darkens everyone that it touches. It is an overwhelming anxiety. That anxiety comes from a deep moral intuition of the fact that almost everybody in the world today is guilty of crimes against the one God of the whole universe.

We are guilty of the crime of idolatry in the first place; we worship false gods. Here in this Western world, we have tended to become completely and utterly preoccupied with the trivia that our own hands make and our own fingers fashion. We labour our lives away for this trivia. We allow ourselves to be told over and over again, day and night, in newspapers, in radio, in television, and in every means of communication, that these are the things that are important and give real happiness, till after a while we come to believe it and we worship them. There is no happiness in this. There is no future for the men who worship this.

But we have other gods as well—we worship the Nation. All around the world today, nationalism is probably the dominant force, and

it is the false god of the Nation that we worship. We fail to remember that there is one God above all the nations; that there is one humanity above all the nations; and that we have a loyalty to that humanity and to that God that is beyond any loyalty that we owe to any nation, whatever it may be. When it comes to a matter of worship, our worship belongs to God alone and to all spiritual beings upon this planet. Indeed, I would stretch it further, as Schweitzer does, and say, to all life with its upthrusting power which has at its heart that Purpose that is sacred. So we feel the moral guilt of worshipping the lesser gods, of material things, and of the Nation State.

I think also we feel a moral guilt today weighing very heavily upon us, because of the fact that our generation has used, and seems to be preparing to further use, a power which no generation has ever before possessed—the power to destroy all life. Norman Cousins, I think, has described this in more vivid terms than anybody else in that beautiful article that he wrote in the *Saturday Review* about a year and half ago called, 'Think of a Man'. He said very simply, think of any man, any great soul who has walked this earth and out of the struggle of his own soul has wrought Truth, Truth that has meaning for us and that has made our lives better. Think of Gandhi or Schweitzer, Jesus or Buddha, and then consider the fact that you and I have today the power to wipe out everything that he created, everything that he ever won, every victory, physical, moral, or spiritual—we have the power to bring it to nothing. Other generations have had the power to affect history, ours has the power to expunge it, to wipe it out. And not only human history, but to drive it back and wipe away some of the achievements which made human life possible, the long slow climb of life up the ladder of evolution—we have the power to bring it all to nothing.

This is a terrible power for any generation to possess, and we carry it very lightly. We seem almost not to be aware of the immensity of the moral obligation that rests upon us as a genera-

tion. Perhaps the burden is too heavy; perhaps it is so heavy that we automatically turn aside and don't want to look at it, don't want to realize it. Perhaps this is a heavier burden than men can bear. And this is why we have an apathy that ranges throughout the length and breadth of mankind today, a kind of refusal to even think about the problems of peace, to face the hard and terrible realities of the time. It is just too great.

I was with the great psychiatrist, Dr. Erich Fromm, not very many weeks ago discussing this problem. Because I was disappointed and frustrated at our failure to get good results in our effort to move toward peace, I asked whether we were using the wrong tactic by pointing out the terrors of this time and the frightening possibilities in the atomic weapons.

Dr. Fromm said: 'No, I don't think that you are following the wrong tactic. I think that when there is something to be afraid of we ought to know it. Fear is a perfectly legitimate motivation, and if we were not afraid of the things that threaten us, we would have no future and no safety.' 'But', he said, 'I think that the present apathy is pathological. It is the kind of result of a fear which is so great that human beings cannot face it, especially if they cannot see anything constructive to do.'

It reminded me of a story told many years ago by Mr. Gerald Heard. He used the illustration of the results of fear in a mouse caught by a cat. He said: 'Watch the cat play with the mouse. It catches it, and then it lets it go; the mouse tries to get away, and the cat pounces on it just before it gets back to its hole and drags it back into the centre of the room. It plays with it, and several times this happens until suddenly something snaps inside of the mouse, and it stops trying to get away any more. What does it do? Watch it. It sits up, and it begins to go through its toilet. It brushes its whiskers, it washes its face, it cleans itself, as though by going through the normal routine, it could somehow wish away the cat.' And I remember his next sentence: 'At that

point, and at that moment, the mouse is irrevocably doomed.'

Sometimes, I have the feeling that we are in something like that position today, just refusing to think deeply or feel deeply about the problem, because it weighs so heavily from the moral point of view upon us, and we just can't see what to do. Well, I think we've got to want and we've got to see what to do, and if we can have these two parts together, then I think we can have a programme for peace that can make sense and with which we can make some progress.

So I want to suggest that these are the two elements in the quest for peace to which religion must apply itself. First of all, there is the matter of wanting—it has got to help us to *want* more deeply to feel our relationship with all people, all around the earth. It has got to help us to want to sense our brotherhood with them and our closeness to them and to want a real intimacy with them and to develop the kind of sensitivity to them that cries out when any one of them anywhere is hurt. It is the kind of sensitivity that feels close and seeks to understand the insides of other people, that is characterized by the great word 'empathy', which can associate itself with another, even though it doesn't really like the other. It can understand none the less, and can move beyond empathy to a combination of empathy and sympathy that is the strongest power on earth, genuine love.

I remember the story told by Laurens van der Post. Some of you may have read it in his beautiful book, *The Dark Eye of Africa*, the story of the Governor-General of Indonesia, a Dutchman who had been notified that he must leave, and he was terribly distressed because he loved the islands. Van der Post tells of an interview with him in which the Dutch Governor-General cried out to him something like this: 'Why do they want us to go? Think of what we have done for them, we have built schools and hospitals and railroads throughout the islands, and we have developed trade and

traffic, and a balanced economy. And they have increased twice and three times in population under our governorship. Think of what we have done for them! Yet they want us to go. Can you tell me why?'

And van der Post recalls that he replied, 'Yes, I think I can. I think it is because you never had the right look in the eye when you spoke to them'.

It is a very simple thing we need in the world today—the right look in the eye, the right feeling towards people. And it is up to all of the religions to work and work to help us to have that feeling. If we had that feeling today, we would have a foreign aid programme that means something. There just wouldn't be any question about it; there wouldn't have to be any debate in Congress. And we would have a United Nations that was strong, and we would have nations that would be prepared to move quickly and vigorously in the United Nations to strengthen it, and to give it power to perfect its organization in the way they need perfecting.

It is because we don't have this more basic thing that we seem so terribly frustrated today, and we must count it a failure on the part of all high religions that, in this day and age, we have allowed science to get so far ahead of us to have produced the tools for destroying mankind before religion, that has been at work so much longer, has generated the right feeling for uniting it. Perhaps the fatal dichotomy is that we split the atom before we united mankind. But I don't believe in fate. I believe that we can take fate by the hand and do what we need to do in this world. This is the great challenge that is now before us.

So we need the feelings and then we need the programme. Again, I must say that I have to have words of criticism for religion. Religion speaks its words, and it urges brotherhood and peace, and has been now for countless generations. But all too seldom does it get right down to the hard, difficult work of peace—the organizing for peace. Some have done it, but not many.

I was reading some months ago about the life of William Ellery Channing, who in a sense was the father of the American peace movement. He was a Unitarian clergyman in New England, and in the year 1816, a group of his fellow clergymen waited upon him and brought to his attention the problem of the threat of war. They asked him if he would speak out on the subject, and he did in a discourse on war that even today is stirring reading. In that year 1816, they founded the first peace society in the United States, called the Massachusetts Peace Society, and a year later, there was organized the American Peace Society with branches in many parts of the United States.

In that same year, Mr. Channing wrote a memorial to the Honourable Senators and Representatives of the Congress. I was quite delighted to find that divines in those times were writing memorials to Congress, but I was even more delighted when I read what William Ellery Channing had written, because it sounded almost contemporary.

In the first place, he called attention to the 'melancholy discordance', as he puts it, 'between the words of our statesmen and their deeds'. And he demanded that something should be done to close the gap between words and deeds. And he urged that our President and our Congress should make some response to the recent professions of peace which had been made by certain sovereigns of Europe. That was rather interesting—discovering this as his first recommendation way back in the year 1816.

Secondly, he proposed that a special inquiry should be set up by the Congress, the inquiry to look into the methods by which there should be introduced into the relationship between nations some method for ameliorating the weapons of war and the resort to war.

And, in the third place, he proposed that the time had finally come when nations should seek to create an impartial umpire which 'would bring law to the Christian world'.

Well, I can tell you, I felt my heart beat faster to find a kindred spirit way back in 1816, who

not only had a passion for peace, but who wanted to *do* something about it, to organize, to get his fellowmen together and thinking, and who had already begun to state what is really necessary—to have a new spirit, to bring words and deeds into harmony, to seek the new methods that are required in this day and age, and to create an impartial umpire to bring law to the nations. These are the basic requirements *today*.

You know, one can stand in a valley and look at a distant mountain top in a single instant of time. One can stand there, and in that instant he can imagine himself at the mountain top, but he can't get there except by taking one step after another, lifting his whole weight with every step. Peace and every other good thing is just like that. We can wait and want it, but until we begin to do the very specific things necessary for peace, we probably will not enjoy it.

What are the things that we need to do today? Let me suggest very briefly that I think they are these. I think, in the first place, we must emphasize with our government the necessity for our having some idea as to what is required in the world for peace in the way of world-organization. We must, in other words, have a peace objective; we must have a world objective, a long-range objective. The President has said that what is required is a giant step towards peace. But he hasn't defined the giant step, and consequently, nobody is ready to take it. It is one thing to say that a giant step is required, but it is something else to say what that giant step may be.

The President suggested that perhaps our present disarmament proposals might constitute such a giant step. I have analysed those proposals very carefully, and I do not think they do. They are not a first step, they are a big step, but though they go much farther than a simple first step might go, they don't go far enough to be able to promise the world any real, long-range security, and thus I think they are going to be found wanting, in the sense that

they fall between two stools, as the saying goes. They are neither a first step, nor are they real disarmament proposals.

If you haven't seen these proposals, they are essentially these: First that we and the Russians should stop testing nuclear weapons and that we should monitor that cessation of testing. But we have been tying in a second proposal and saying that we won't take the first unless you take the second, and that is to stop making any more fissionable material for weapons purposes.

The hitch with this provision is, in the first place, we have about twice as much of that material in weapons as the Russians; consequently, it would be a very great advantage to us to have a stop now. But the second hitch is this: that this would have to be inspected, and we are counting on keeping all the rest of our armament system intact and continuing to depend entirely upon our own arms, and they on their own arms for their national security, and yet to have inspectors going into all of these sensitive installations to make sure that nobody is making any more fissionable material for weapons purposes. I don't believe that, until we make a much more fundamental attack upon the problem, anybody is actually going to do it. But we tie in a third provision. Recognizing that the Russians would feel that it was unfair to stop when we are so far ahead, we tie in the provision that we and the Russians would transfer according to some equitable formula our present stockpiles of atomic weapons to peaceful uses. And this must be inspected. But this means, of course, that inspectors must be able to go almost anywhere to make sure that all the stockpiles have been revealed, and this at a time when both nations are armed to the teeth and depending still upon their own armed might for their security. I don't think they will do it.

I believe that we can almost say there is an axiom here that no nation is going to allow serious inroads upon its present security structure until it begins to create an alternative system of security on an international scale. As

national arms actually come under some kind of genuine control, there is going to be created an international agency of security that is real and strong and sound. Until we are ready to face that fact and begin to create the world political institutions necessary to govern and control and to make such a process sound, we will *talk* about disarmament, but we will never *do* anything about it.

I think that America has the great responsibility now of formulating clearly for herself and then beginning to say to the world what she feels we require. We are going to be more and more keenly aware of the necessity for doing this, as we *speed* ever more rapidly into the age of missiles and satellites. Because, as a matter of fact, within five to ten years, probably five, we and the Russians will have elaborate systems of intercontinental ballistic missiles aimed at all of each other's main industrial centres, armed with hydrogen bombs tied together with a push-button. And we will have reached the stage where the fate of mankind may very well depend upon a moment of pique or anger, a lapse of judgement, a moment of drunkenness, a moment of loss of self-control, or fear on the part of one single human being. And not a top man, but somebody way down the line.

What happened in Tunisia recently is illustrative. If the French in Algeria had tried, they couldn't have chosen a worse moment to commit that atrocity against the Tunisian village. They managed to get those planes over the Tunisian village at the very moment when an International Red Cross convoy was coming into the village, and they managed to destroy some of the trucks of the International Red Cross, while they were bombing that defenceless village. One asks oneself how on earth could such an error be made! And then one discovers the frightening fact that the Prime Minister of France knew nothing about it, the Defence Minister of France knew nothing about it, the General Staff knew nothing about it, and the Commander in the Algerian theatre knew nothing about it. Some unknown Lieu-

tenant Colonel way down the line, whose name they will not reveal, had *had* it. That is all. He could not stand it any more, and he pressed the button; he gave the order.

But in the age of intercontinental ballistic missiles, when the button has been pressed, there will be no calling back the missiles, and no stopping the war that will follow. This is the terrible danger into which we are coming, and as we come more and more deeply into it, we will become more and more keenly aware of our need for a great alternative.

Dr. Eugene Rabinowitch, who is the editor of the *Bulletin of the Atomic Scientists*, and a great atomic physicist, in Illinois, wrote in the January issue of the *Bulletin* an article. He called it: 'After the Missiles—What?' Here is one of the paragraphs from that article. 'While we have no choice now but to try to maintain an equality in the contest for deterrent power, we should not delay thinking of how we can ever escape from the nightmare of nuclear space deterrents. We must not delay convincing first ourselves, then our leaders and our people, of the absolute necessity for ending the political fragmentation of mankind.' What an interesting phrase and how well he has put it—'absolute necessity for ending the political fragmentation of mankind'. Mankind must emerge from the infantile period of quarrelling and fighting into the mature period of recognition of its community of interests. We must make it clear to ourselves and to the whole world that America intends in the future to live in the world of the future and to break away from the fetters of the past.

It is time to ask and to keep asking for an answer to the question, 'After the missiles—What?' We need to formulate that answer, and I think we begin to see the general outlines of the answer. What we require is law in the world and a strategy for moving the world from where it is to where we have a law that is acceptable to all. It requires a great deal of hard thinking; it requires a very, very careful strategy.

It requires working with what we have in the United Nations, being grateful every moment that we have the United Nations in which we can fight with words rather than with arms and with guns. But in being discontent with the United Nations as it is, formed as it was, as Mr. Dulles has said, in the pre-atomic age—in that sense it is now obsolete—it must be strengthened. And if it is to be strengthened, we Americans must know how we feel it should be strengthened; so that we may have a world that does not live as the world lives now by the law of force—every nation a law unto itself—but a world that lives according to the force of law.

Fortunately, great studies are being made today that can tell us how this can be accomplished. One of those studies was published last October by the American Association for the United Nations and was called *Strengthening the United Nations*. I happened to have a very small part in the work that went into that volume, and it tells many, many ways in which the United Nations could be strengthened so as to function more effectively.

But there has now been published a second work that has been in the making for fifteen years. This book is written by Professor Lewis Sohn of Harvard and Mr. Granville Clark, and it is called *World Peace through World Law*. Mr. Clark is a very interesting man. His whole life has been dedicated to the security of this country; he is one of the great patriots of this country. His feeling of patriotism led him in the First World War to organize the Pittsburgh Plan, and he wrote the Selective Service Act in the Second World War.

During the Second World War, he became absolutely convinced that no national force could ever again defend America or any other nation, and that the time had come when we must have international security, or every nation was doomed. And he began his great work which appeared last March. This is a very, very careful study of the principles which must be applied for strengthening the United



Nations, and then the translation of those principles into actual suggestions as to how the United Nations could be changed. In the book, the Charter as it is and the Charter as it could be appear side by side with the proposed amendments in italics, and then a very careful discussion after each article saying why these amendments are proposed.

Four years ago, a preliminary draft was sent out all over the world. I happen to know that a copy was sent to Mr. Nehru, and he wrote a lengthy reply. Thousands of great statesmen of the world read it, considered it, and made their proposals and suggestions. These came back, and were digested by Mr. Clark and Professor Sohn and their associates. Many of the suggestions offered were incorporated into the proposals, and today we have the proposals as revised, showing that it could be done.

Mr. Clark and Professor Sohn make it perfectly clear in their introduction that they don't expect that the world is going to sit up and take notice now that they have shown that it could be done. They don't think that the world is going to do what they have suggested. They have just one purpose in all of this long, long work—to tell men that what we require is not impossible. If there is a will to do it, there is a way.

And now it is a question as to whether we *will* to understand it and see to it that we develop a strategy to move towards it. Some of us are hoping that our own government is moving rather rapidly in this direction. The President has said repeatedly that there can be no peace without law. We hope that, perhaps before very long, our country will say to the world that we believe, and it is the objective of our foreign policy, to strengthen the United Nations to make it capable of enforcing world law in the area of arms and arms control and those other things which lead to international conflict and international war; that we are appointing a very special group of our finest minds to study the question and to prepare a position; and that we urge all the heads of State

to do the same with the idea that some years from now they and we may come together in a great review conference of the United Nations Charter.

You know a review conference has been voted, but no date has been set. In that review conference, a kind of great town meeting of the world, we could take another look at the United Nations in the age of the missiles and the space satellites and decide together what needs to be done. Those proposals can be made by a two thirds majority without any veto to the great powers. The proposed changes come before every nation then for ratification, and it is only at the point of ratification that any nation can block the development of a stronger United Nations. The provision in the Charter is that two thirds must ratify, including the great powers, but I think we may know that, if any great power refused to ratify it, that could not kill the proposal, but only delay it. And in the meantime, there would mount throughout the world feelings, sentiment, and desire to pull along the dissenting nation towards an acceptance of what all the rest want. I myself do not believe that any nation would stay out very long.

Mr. Clark and Professor Sohn have estimated that, to maintain the United Nations and an adequate United Nations' peace force throughout the world by a peace force of some 600,000 regular police and one million reserves, it would cost about ten billion dollars a year. We are spending today—all nations—more than one hundred billion dollars a year—a hundred billion dollars a year for a defence which does not defend anybody. We could save, in other words, by the use of a little intelligence, 90 billion dollars a year. Mr. Clark and Professor Sohn proposed that we set up a World Development Authority in the United Nations, and that we allocate of that 90 billion dollars annual savings 25 billion dollars a year for technological development in the areas of need—under U.N. auspices, not under national auspices. That would still leave 65 billion dollars a year to the nations to do other things,

like building schools, coping with juvenile delinquency, getting more adequate housing, and the other things that we need.

So 25 billion dollars a year for world development for ten years would be 250 billion dollars, and it is estimated that that would go a long way towards providing their basic capital, undergirding which is required if there is to be any real development adequate to the needs. In other words, there are enormous gains to be achieved from the political point of view by moving ahead, and I would gather that no nation would very long resist such a move, if the rest of the world had indicated that that was what it desired.

Sometimes I think the great trouble, the great problem with any proposal like this, is simply that it sounds too good, it sounds impossible. Nothing is really impossible if you need it badly enough, and I would guess that within five years we will all know that we need it that badly. And, then, we may hope that there will be enough people with the right feeling and the right thoughts that the world may take this step, which is its only alternative to disaster.

I am happy to say that more and more people feel this way. I listened to many of the debates in the United Nations during this last session. I was thrilled to listen to them, because over and over again I heard people saying the things that need to be said. As a matter of fact, I was so impressed by some of the speeches that I excerpted them and mimeographed copies. I have a little folder with about 12 sheets of mimeographed excerpts.

As a matter of fact, I had the occasion to go down to Washington and to see the Assistant Secretary of State in charge of International Organizations, Mr. Willcox, and we were talking about our American disarmament proposals and I was being rather critical. And he did a little crowing about the fact that our American disarmament proposals had been passed by the United Nations General Assembly by a rather sizable majority. And I said, 'Yes, Mr. Secretary, but did you read the speeches?'

He asked me what I meant, and I said, 'Well, they voted with us, but they weren't really with us. They were very critical, not because we were going too far, but because we were not going far enough'. I said, 'As a matter of fact, I was so impressed that I excerpted the speeches and had them mimeographed'. And then, of course, I got what I had been hoping for. He said, 'You don't happen to have a copy, do you?' And I happened to have a copy and handed it over. But the point I am trying to make is that, throughout the world today, there is a real feeling in our direction as there has never been before.

Attorney General Brownell, last fall, made a speech at Hartford, in which he said that our American governmental system showed the way to the world to move ahead. Chief Justice Earl Warren repeatedly has come out to say that what we need on a world scale is law. The Prime Minister of Great Britain, Mr. Harold Macmillan, made a statement in the House of Commons just about a year and a half ago, which I still think is perfectly magnificent. This is what he said: 'Genuine disarmament must be based on two simple but vital principles. It must be comprehensive, and it must provide a proper system of control. It must be comprehensive, by which I mean it must include all weapons, new and old, conventional and unconventional. The control must provide effective international, or if we like, supranational authority invested with real power. The Honourable Members may say that this is elevating the United Nations into something like world government. Be it so, it is none the worse for that. In the long run, this is the only way out for mankind.'

And the Defence Minister of Great Britain, Mr. Duncan Sandies, last October, speaking before the Convention of the Conservative Party, put it like this: 'Any agreement on disarmament must include effective international inspection and control to make sure that the agreement is really being observed. If once the great powers could agree to disarm and to set up a system of international control, we should

have gone a good way along the road which I hope will lead us eventually to the establishment of a World Authority with a world police force. You may think this is starry-eyed idealism. All I would say to you is that, as Minister of Defence with my feet fairly well on the ground, I believe that in the long run nothing short of that will really work. I think you will agree with me that in this age of intercontinental rockets and nuclear submarines and man-made moons, defence based on national sovereignty and national frontiers alone does not any longer make very much sense. In disarmament, we might, I think, set our sights high. We must aim at nothing less than total peace, for only in that way shall we ultimately remove the danger of total war.'

The Foreign Minister of Ireland made several wonderful speeches in the last Assembly of the United Nations. This is just one paragraph from one of those speeches. He said: 'The achievement of peace based on law requires positive but limited sacrifices which may not be forthcoming, but which it is our duty to seek without fear or failure. Some people lay great hopes on the outcome of disarmament talks, and have reached the optimistic conclusion that the very destructiveness of modern weapons will prevent another war. Personally, I believe that where there is a vital conflict of interests and a mutual fear of deadly violence between two sets of beings, peace can be maintained in one of two ways: by the acceptance of the rule of law or by the superior force of a third party. We are all now in the inescapable dilemma that we have no third party except the collective judgement of mankind represented in this Assembly, and unless we now make rapid progress towards the rule of law, we may soon have drifted past the last opportunity to prevent the use of the ultimate weapons.'

And the Greek delegate made a magnificent speech. He spoke out very boldly. This is what he said, and he said it with real passion: 'The international community is still living under the rule of the jungle. It has no rule of

law and justice applicable to all. It has no authority to enforce them upon its members. This is an unlawful and primitive situation.' And then he went on to say what was required: 'If national sovereignty both as a juridical notion as well as a political concept does not yield ground to the necessity of establishing an organized international society on the basis of the prevalence of common interest over the interest of individual communities, it will never be possible to achieve security, law, and peace in the world. National sovereignty is indeed a privilege, greatly valued and cherished in all countries. It constitutes the attribute of true independence; it represents a guarantee against foreign interference. But when national sovereignty is invoked with the view to counteracting the establishment of an organized international society, when it is used against the authority of law and order expressing vital common interest, then it becomes a real calamity and a deadly danger. After all, international rule does not constitute a foreign interference, but a limitation imposed on all countries in their own interest and benefit.'

The Uruguayan finished his speech with a dramatic flourish. He said: 'The choice is not between the world of our forefathers and Utopia. Our choice is between Utopia and hell.'

Well, this is the way the world statesmen have been speaking. I believe now they are waiting for the world's people to say what they want and to say that they are ready. And after all, what is really at stake is everything we hold dear.

This came home to me in a more dramatic way than ever before by a play, again, that I saw right here in New York. I am sure many of you saw it too: Clifford Odette's play, 'The Flowering Peach'. You must have got the point. I remember waiting for the curtain, saying to Mrs. Harrington, 'What on all earth do you suppose the old story of Noah can possibly have to say to a twentieth-century audience?' Well, I knew within one minute.

Because when the curtain goes up, Noah comes staggering out of his prayer closet and his face is gray, just like ashes. He screams for his wife to come, summons his sons, and says, 'My God, the Lord has just told me He is going to destroy the whole world'. Well, they laugh at him. His wife says, 'You are drunk, old man'.

'Oh, no,' he says, 'I know I take a little bit once in a while, but not tonight.'

And one of the sons says, 'Oh, but the Lord can't do that'.

He said: 'Yes, I know, I told Him, you can't do that. But He is going to do it. The Lord is going to destroy the whole world. And we have got to have an ark.' He tells the older son, 'You have to sell all your houses and all your property. We have to buy lumber'.

'Well,' the son says, 'Yes, but they are just making a lot of money right now, very good business right now. Can't we put it off six months?'

'We have to have it now. Sell them.'

So he sells them, and they build the ark, and the world goes by, and walks by on the stage, just like people walk by today. And then the sky begins to get gray and then black and then it begins to rain. Well, you know the story. The ark floats on the face of the deep, and mankind perishes except for those in the ark.

At the very end, everybody has gone off the boat; it has grounded on Mount Arrarat, and Noah is having another argument with God. Shaking his fist he says, 'No Sir, Lord, No Sir, I will never go off this boat until you promise me that you will never do this to men again'.

So a rumble of thunder and a flash of lightning, then a beautiful rainbow appears. The old man clasps his hands and he says, 'Thank you, thank you'.

He steps down out of the ark, he walks out to the apron of the stage, and he looks the audience right in the eye and says: 'Well, now. The Lord is never going to destroy the world. I guess if it ever gets destroyed, it will be done by men. Now, there is a mystery.' The curtain comes down.

Well, you see the playwright puts his finger right on the central problem of our time, the great mystery for which we poor mortals somehow, out of the goodness of our heart and the calling of God, have to try to find the answer. We have to think and we have to feel if we are to do it; and the test of that old story of Noah—when the adventure on the ark was over, and he sent his children forth to found nations and repopulate the world—'My children,' he said in the play, 'we are going away, and we are never going to see each other again. But there will come a day when our descendants suddenly confront one another again face to face, and may they then remember that we were once one family and loved each other.'

If somehow we could call upon our racial memory, our spiritual memory, to bring that to mind, and then to move from that right feeling to do the things that we now together and only together can do, we may still snatch from the hard fingers of this time a peaceful world for our children and our children's children. And for the goodness and for the wisdom and the strength and the courage to do that, we all need continually to pray.



The wise man who perceives all beings in the very Self, and the Self in all beings, does not, by virtue of that (perception), hate any one. What delusion, what sorrow is there for him who sees the unity of existence and perceives all beings as his own Self?

# THE NATURE OF MAN

BY DR. P. NAGARAJA RAO

The more I live, the more I become convinced every day that every human being is divine. . . . The highest things are under your feet, because you are divine stars. You can swallow the stars by the handful if you want; such is your real nature. Be strong, get beyond all superstitions, and be free

—SWAMI VIVEKANANDA

In the ideologies of the world, two very different concepts of the nature of man are competing and struggling for a wide acceptance and a complete sway over the minds of men. They are roughly described as the secular and the spiritual view. The rank, unbending materialists analyse man into a few pounds of carbon, a few quarts of water, some lime, a little phosphorus and sulphur, a pinch of iron and silicon, a handful of mixed salts, all scattered and recombined.<sup>1</sup> It is true that Nature has not constructed man out of any special material or elements which have not again and again gone into the composition of those less exalted creatures called animals. In the compounding of man, the same elements, the same instincts and urges of the animal world are found.<sup>2</sup> The naturalist looks upon man as a product of evolution, having a physical and a material origin with an animal ancestry. He is not born faultless and finished, but is being ground into shape by shocks of Nature in the process of time. With all this, the evolutionists acclaim man as the finest product and the crown

<sup>1</sup> Enough water to fill a ten gallon barrel;  
Enough fat for seven bars of soap;  
Carbon for nine thousand lead pencils;  
Phosphorus for two thousand two hundred match-heads;  
Iron for one medium sized nail;  
Lime enough to white-wash a chicken coop; and  
Small quantities of magnesium and sulphur.

—Quoted by B. A. Howard in his book,  
*The Proper Study of Mankind.*

McDougall, *An Outline of Psychology*, p. 134.

of all creation. Julian Huxley describes man as the 'trustee of the process of evolution. He stands at the cross-roads of evolution'.<sup>3</sup> Nature no longer helps him to evolve automatically. Men do not bloom like flowers, nor put forth fruits as trees. Man has to make the choice. It is for him to make his future or mar it.<sup>4</sup> It is in him to rise heaven light or to sink hell deep. He is no longer Nature-directed. This is the uniqueness of man. There is much in the story of the bright little student who, when asked by the school inspectress, 'Who made you?', answered modestly, 'God made me small; the rest I grew myself'.

Man emerges out as a mutation and as a biological sport in the process of evolution. He has certain distinct qualities which make him unique. He has the power of reasoning, the faculty of imagination, the gift of speech, the capacity to dream, and the free will to bring into effect his desires. He is self-conscious and critical. He 'looks before and after and pines for what is not', and is not content to live in the perpetual, perishing present. He is not merely a creature. He is the only creature who has dared to be a creator. He alone can understand and invent concepts like infinity, eternity, immortality, and the square root of minus one ( $\sqrt{-1}$ ). He alone lies awake in the dark and weeps for his sins and expresses regrets. He

<sup>3</sup> Julian Huxley, *Man in the Modern World*, Chapter I ('The Uniqueness of Man').

<sup>4</sup> See *Kaṭha Upaniṣad*, I. 2. 1,2.

rises above the world of facts by the 'crystal cabinet of his mind' (in the words of Blake), and creates immortal works of art and literature.

Man is not merely a creature of circumstances, he is able on occasions to rise above the terrible odds of circumstances, propound mathematical theorems in beleaguered cities, compose metaphysical arguments in condemned cells, and cut jokes on the cross.

Some religious philosophers of the world have looked upon man as essentially divine in his nature. They declare that man is not a vile, fallen creature, tied down to a body of lust without any glimmer of divinity in him. They hold that he is the 'beauty and the paragon of the world'.<sup>5</sup>

Some others regard man as essentially vile and mean, and that he can do no good without the aid of the grace of God. He is described as a cunning biped, guided by the pleasure principle and conditioned by animal wants.

Impartial students of human nature have discerned a paradox in the nature of man. His dual nature has been the fascinating theme of many thinkers. Human nature, in the words of Bertrand Russell, is strangely poised between the bright vault of heaven and the dark pit of hell. Man today has in his possession all the new power science can give. Science has out-matched his capacity to use it wisely.<sup>6</sup>

Self-division is a fact of man's nature. His mere knowledge does not help him to get over it. His natural affections are at war with his religious beliefs. He is at war with himself,

with his fellowmen, and with Nature.<sup>7</sup> Science and technology have enabled man to conquer Nature and manipulate her forces for his use. He is fast inventing forms of political and economic organizations that will enable him to live in amity with his fellowmen.

Pascal, in a celebrated passage, has testified with unmatched clearness to man's misery, as memorably as to his greatness. There is an internal war in man between reason and the passions. Having both reason and passions, man cannot be without strife, being unable to be at peace with the one without being at war with the other. Thus he is always divided against, and opposed to, himself.

Religion, morality, and philosophy alone can with great effort enable man to overcome his self-division. The loss of philosophic reflection and moral earnestness are bound to make him a plaything of others. One half of the world lacks a common faith today, and the other half has had a dogmatic faith imposed on it. It is sheer foolishness to imagine that self-division can be overcome, and moral progress achieved, automatically. It is not an easy walk over, a ride back home on the back of the charming animal called 'evolution'. The dual nature of man is a fact; it is in the experience of us all. Erasmus exclaimed: 'Look at Providence! He has confined reason to the cells of the brain and allowed passions the whole body to range.' The glory of man is not in his potentialities, but in his capacity to use them well. There is no use being cynical about man. He has an impregnable will and an indomitable spirit, which can either carry out the mandates of an Aśoka

<sup>7</sup> Fulke Greville writes:

Oh wearisome condition of Humanity  
Born under one Law to another bound  
Vainly begot and yet forbidden vanity  
Created sick commanded to be sound  
What meaneth Nature by these diverse laws  
Passion and Reason self-divisions cause.

*Jānāmi dharmanā na ca me pravṛttiḥ;  
Jānāmyadharmānā na ca me nivṛttiḥ (Pāṇḍava-  
Gitā).*

<sup>5</sup> Shakespeare, *Hamlet*, 'What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!' (Act II. Scene 2).

<sup>6</sup> Bertrand Russell, *The Impact of Science on Society*, Chapter VI.

or pile up atom bombs. It is within his power to create a world which is aesthetically beautiful, naturally productive, and ethically good, a world in which work is pleasant, a world where no one is hungry, where, above all, kindly feeling is common. It is such a faith alone that can sustain us. We do not say that it will be there tomorrow or a few years hence, but we are unconquerably persuaded that it will be there in the near future. 'Wonders there are

many, but there is no wonder wilder than man', declared Sophocles.<sup>8</sup>

<sup>8</sup> See Saṅkara's commentary on *Taittirīya Upaniṣad*, II.1.1, where he raises the question of the importance of man. Answering the question, 'In what does the pre-eminence (of man) consist?', he says, 'In his competence for *karma* and knowledge. For man alone is qualified for rites and duties as also for knowledge'.



## THE CONCEPT OF MIND IN SPINOZA'S PHILOSOPHY

BY SRI G. SRINIVASAN

Spinoza's attitude to philosophy is essentially practical,<sup>1</sup> and his attitude to reason is 'dogmatic' in the Kantian sense. Yet there is very little discussion on the ontological status of the mind in Spinoza's *Ethics*, and throughout his work our attention is frequently shifted from the unity and individuality of the mind to the discreteness and sequence of ideas. Consequently, the concept of mind remains ambiguous in his philosophy, and much of this ambiguity is due to his use of the word 'idea' with different denotations.

Firstly, the word 'idea' is used with reference to the psychical counterparts of the modifications of the body; any modification of the body gets reflected or is perceived by the mind, and

<sup>1</sup> Spinoza, On the correction of human understanding: 'After experience had taught me that all things which are ordinarily encountered in common life are vain and futile, . . . I at length determined to enquire if there were any thing which was a true good, capable of imparting itself, by which alone the mind could be affected to the exclusion of all else; whether indeed anything existed by the discovery and acquisition of which I might be put in possession of a joy continuous and supreme to all eternity' (quoted from Stuart Hampshire, *Spinoza*, Pelican Books. 1951. p. 13).

this only means that there is an idea of that modification in the mind.<sup>2</sup>

Secondly, the mind perceives not merely the modifications of the body, but also the ideas of these modifications. In other words, the mind is conscious of its perception of the modifications of the body, and this only means that there are ideas of the ideas of the modifications of the body in the mind.<sup>3</sup>

The idea of the idea of any modification of the body stands in the same relation to the knowledge of the mind as the idea of any modification to the knowledge of the body; that is, the former 'does not involve an adequate knowledge of the human mind',<sup>4</sup> just as the latter 'does not involve an adequate knowledge of the human body'.<sup>5</sup>

Thirdly, the mind itself is the idea of the body, since that is what corresponds, in the attribute thought, to the body, in the attribute

<sup>2</sup> Spinoza, *Ethics*, Part II. Prop. 12. Trans. G. S. Fullerton. 1907.

<sup>3</sup> *Ibid.*, Prop. 22. 'The human mind *perceives* not merely the modifications of the body, but *also the ideas* of these modifications' (Italics mine).

<sup>4</sup> *Ibid.*, Prop. 29.

<sup>5</sup> *Ibid.*, Prop. 27.

extension.<sup>6</sup> Being the idea of the body, the mind perceives all that takes place in the body, as well as the ideas of all that takes place in the body. This only means that the ideas of modifications, as well as the ideas of these ideas, fall within the idea of the body (mind), which is their knower or perceiver.<sup>7</sup> Consequently, 'the idea, which constitutes the essential being of the human mind, is not simple, but composed of very many ideas'.<sup>8</sup>

Fourthly, just as the body is the object of the idea of the body (mind), the mind is the object of the idea of the mind. This is implied in Spinoza's assertion that 'the idea of the mind is united to the mind in the same way as the mind itself is united to the body'.<sup>9</sup> Yet there is a subtle difference between these two relations, as Spinoza himself admits;<sup>10</sup> for the mind and the body are in two different attributes, while the idea of the mind and the mind are in the same attribute.<sup>11</sup> Hence the relation of the idea of the mind to the mind is more intimate or inherent, and accordingly, Spinoza conceives of the idea of the mind as the *essence* of the mind.<sup>12</sup>

The idea of the mind as the essence of the mind falls within the mind and expresses itself as the *conatus* or the endeavour on the part of the mind to persist in its being or preserve its individuality.<sup>13</sup> In being conscious of this en-

<sup>6</sup> *Ibid.*, Prop. 13.

<sup>7</sup> *Ibid.*, Prop. 21, Scholium. '... When any one knows a thing, from that very fact he knows that he knows it, and at the same time knows that he knows that he knows it, and so to infinity.'

<sup>8</sup> *Ibid.*, Prop. 15. See Fullerton's critical notes, p. 321.

<sup>9</sup> *Ibid.*, Prop. 21.

<sup>10</sup> *Ibid.*, Prop. 21, Scholium.

<sup>11</sup> *Ibid.*, Fullerton's critical notes, p. 302.

<sup>12</sup> *Ibid.*, Prop. 21, Scholium. '... In truth, the idea of the mind, that is, the idea of an idea, is nothing else than the essence of an idea, in so far as this is considered as a mode of thinking, and without relation to its object.'

<sup>13</sup> *Ibid.*, Part III. Prop. 7. 'The endeavour with which each thing strives to preserve in its being is nothing but the actual essence of the thing itself.'

deavour,<sup>14</sup> the mind can be said to be conscious of its own essence.

The idea of the mind is in God,<sup>15</sup> since God is a thinking being,<sup>16</sup> and has ideas of all those things that constitute the attribute thought. God knows the idea or essence of the mind as following from His own essence,<sup>17</sup> and in this sense, God constitutes the essence of the mind. For this very reason, namely, that God has an idea of His own essence and of all those things which necessarily follow from His own essence, God can be said to be self-conscious.<sup>18</sup>

It would appear from the above analysis that, in Spinoza's philosophy, the concept of mind has certainly a much richer connotation than it would appear to possess when equated with the idea of the body. The mind is self-conscious in so far as it perceives not merely the modifications of the body as ideas, but also the ideas of these ideas; it is endowed with will or desire in so far as it consciously endeavours to persist in its own being by virtue of its own essence; it is active in so far as it is capable of forming adequate 'ideas' and deducing them from each other;<sup>19</sup> in fact, perfection of the mind is proportionate to this activity.<sup>20</sup>

The mind comes to be endowed with noumenal significance, when Spinoza regards the idea or essence of the mind as being in God and thereby conceives of God as constituting the essence of the mind. In so far as the essence of the mind is constituted by God, the mind cannot be absolutely destroyed with the destruction of the body, but part of it sur-

<sup>14</sup> *Ibid.*, Prop. 9. '... since the mind is necessarily conscious of itself through the ideas of the modifications of the body, it is conscious of its endeavour.'

<sup>15</sup> *Ibid.*, Part II. Prop. 20.

<sup>16</sup> *Ibid.*, Prop. 1.

<sup>17</sup> *Ibid.*, Prop. 3. 'There is necessarily in God an idea both of His own essence and of all those things which necessarily follow from His essence.'

<sup>18</sup> M. W. Calkins, *The Persistent Problems of Philosophy*, 1907. p. 291.

<sup>19</sup> Spinoza, *Ethics*, Part III. Prop. 1.

<sup>20</sup> *Ibid.*, Part V. Prop. 40.



vives;<sup>21</sup> and the part that survives is the essence of the mind.

Thus a distinction arises within the mind, between the essence and the non-essence, the part that relates to God and the part that relates to the body. The part that relates to God survives the destruction of the body, while the part that relates to the body perishes along with the body. This distinction of parts within the mind is an important distinction, since it helps to clear up some of the difficulties in Spinoza's philosophy and brings to light the full significance of the concept of mind.

At first sight, it would appear that this distinction gives rise to an inconsistency in Spinoza's philosophy with regard to his doctrine of parallelism. To be consistent with itself, the doctrine of parallelism would demand that a part of the body should also continue to exist after death, if a part of the mind should continue to exist, and hence Spinoza's assertion that a part of the mind can survive the destruction of the whole body seems to contradict this doctrine.<sup>22</sup>

But this apparent inconsistency disappears since, on a closer examination, it seems clear that the essence of the mind stands for an order of reality which transcends the parallelism of mind and body. This is clearly implied in Spinoza's assertion that in God there is necessarily an idea which expresses the essence of the body under the form of eternity,<sup>23</sup> and this idea which expresses the essence of the body is something which belongs to the essence of the mind.<sup>24</sup> By thus identifying the essence of the body with the essence of the mind, Spinoza is conceiving the essence of the mind as a metaphysical and metapsychical reality. That is, the essence of the mind (i.e. the idea of the idea of the body) is the basic unity of

both the idea of the body (mind) and the body, and is logically prior to the distinction of the mind and the body as two modes belonging to two different attributes. In this respect, the essence of the mind is like God (infinite idea), who is the basic unity of the two attributes, thought and extension. The relation of the essence of mind to the mind and the body is similar to the relation of God to thought and extension. But God being infinite is the basic unity of infinite thought (all minds) and infinite extension (all bodies); the essence of the mind being finite is the basic unity of two finite modes, i.e. a particular mind and a particular body. What perishes at death is the body and the mind in relation to the body (the not-eternal part of the mind); what survives after death is the essence of the mind, which combines within itself the essence of the body.

God's knowledge and man's knowledge are identical, in so far as God constitutes the essence of the mind and perceives through the mind whatever the mind perceives and nothing more. Consequently, the knowledge of the body comes to be denied to God, inasmuch as it is denied to the mind.<sup>25</sup> But in so far as God is the infinite substance from which infinite things follow in infinite ways, God knows all of them,<sup>26</sup> and in Him there is necessarily the knowledge of the essence of the mind, as well as the essence of the body.

The mind perceives of God in so far as it discovers itself and other things as essences in God, thereby conceiving of the individual things under necessary laws, not as contingent facts.<sup>27</sup> This is what Spinoza calls the third kind of knowledge (*scientia intuitiva*), and from this springs the intellectual love of God which is eternal.<sup>28</sup> God's knowledge of the human mind is always complete, while man's knowledge of God is necessarily incomplete and one of degrees.

<sup>21</sup> *Ibid.*, Prop. 23. 'The human mind cannot be absolutely destroyed with the body, but something of it remains, which is eternal.'

<sup>22</sup> *Ibid.*, Fullerton's critical notes, p. 342.

<sup>23</sup> *Ibid.*, Prop. 22.

<sup>24</sup> *Ibid.*, Prop. 23, Proof.

<sup>25</sup> *Ibid.*, Part II. Prop. 23, Proof.

<sup>26</sup> *Ibid.*, Prop. 3 and Proof.

<sup>27</sup> *Ibid.*, Part V. Prop. 38.

<sup>28</sup> *Ibid.*, Prop. 33.

# ŚRĪ-BHĀṢYA

BY SWAMI VIRESWARANANDA

(Continued from previous issue)

## TOPIC 4

### REFUTATION OF THE BAUDDHA IDEALISTS

According to the Bauddha idealists, the Vijñānavādins or Yogācāras as they are called, the external world is non-existent. They argue as follows: Granting that external objects are real, they are illumined only by the light of knowledge. Without the light of knowledge, there is no proof of their existence. Again, knowledge by itself does not shine forth, but only in the form of some object. Hence we use the terms like, 'I know the pot', 'I know the cloth', etc. Therefore knowledge or an idea has a form similar to that of the object illumined, viz. the pot, the cloth, etc. As we are always conscious of the object and the idea together, they are identical. If they were different, we would have cognized them as such. But we are conscious of only one such form, viz. that of the idea or cognition. The reality therefore is only the idea, which due to error appears as something external. The variety of ideas or notions is not due to the variety of external objects, but is accounted for by the preceding *vāsanās* or mental impressions left by previous experience, even as the impressions of the waking state give rise to the variety of experience in the dream state. All this is sufficient for rendering possible practical thought and intercourse, and therefore to assume the existence of external objects would be superfluous and unjustified. So ideas alone are real, and external things do not exist.

नाभाव उपलब्धेः ॥२१२१२७॥

27. Non-existence (of things external) is not (true), on account of their being experienced.

This *sūtra* refutes their idea. In the experi-

ence 'I know the pot', we are conscious of the object, the knowledge, and the knower. The knowledge of the object and the knower is not sublated later. So the view which denies the reality of the two, viz. the object and the knower, and upholds the reality of the knowledge only cannot be accepted. If direct perception is proof of the existence of the idea, then the reality of the other two—the object and the knower—which also are perceived through direct perception, has perforce to be accepted. Again, the knowledge 'I know the pot' arises only after the contact of the object with the sense-organs and not otherwise. Therefore first there is the contact of the object with the senses, and then we have the cognition of the object, say, the pot. So, how can the pot, which exists before the cognition, be a mere projection of the knowledge that arises later? Hence the pot is not a mere idea, but something different from it. Again, the Bauddhas say that the idea and the object always appear together and as such they are identical, and therefore the idea alone is real and not the object. It is only two real things that can appear together. A real and an unreal thing cannot appear together. Therefore their appearing together only establishes their difference and not identity. So their appearing together shows that the external object is real, which goes counter to the Bauddhas' view. The special character of a cognition is that it produces the idea in persons with respect to certain objects. The relation between the cognition and the object is of the nature of *sam-yoga* or connection, as knowledge also is an object. The Bauddhas' view that the variety of notions is due to *vāsanās* cannot stand. How can *vāsanās* be handed down by cognitions which are momentary? How can the earlier

cognition which is destroyed absolutely that inoment effect the later one which has not yet arisen? Therefore we have to conclude that the variety of notions is due to the variety of real external things.

वैधर्म्यञ्च न स्वप्नादिवत् ॥२१२१२८॥

28. And owing to the difference of nature (in consciousness between the waking state and the dream state, the experience of the waking state) is not like dreams etc.

There is a difference in the contents of the cognitions of the dream state and the waking state. Cognitions in the dream state are due to impaired organs, and they are sublated when the person awakes. But the knowledge of objects in the waking state is not sublated. It is not of the same nature as of the dream state, and so cannot be said to have no real objects. If, however, the Bauddhas insist on holding this view, then their inferential cognition also will be without any real content. If it has, then they have to accept that all cognitions have a real content, for all of them are alike cognitions.

न भावोऽनुपलब्धेः ॥२१२१२९॥

29. The existence (of mere knowledge) is not (possible), because (it is) not experienced.

Mere cognition devoid of objects is not possible, because it is not experienced anywhere. Cognitions are always inherent in a person, and refer to particular objects. That even the cognitions of the dream state have real objects for the time being will be shown later on. If the object of a cognition which is not sublated be held as unreal, then the inevitable conclusion would be that the mere knowledge also is unreal.

For all these reasons, the view of the Bauddha idealists is untenable.

#### TOPIC 5

#### REFUTATION OF THE BAUDDHA NIHILISTS

The Mādhyamikas or the Bauddha nihilists

argue like this: It is only when origination is proved that there is room for discussing whether the cause is the Pradhāna or the atoms or the Brahman. But origination itself cannot be proved. If there is origination, is it from existence or non-existence? It cannot be from existence, for a pot originates only after the clay lump is destroyed. So also all effects come into existence only on the destruction of the cause. Destruction means ceasing to exist, and that is non-existence. Therefore it is not correct to say that origination is from existence. Nor can it be said that it is from non-existence, as existence cannot originate from non-existence. Therefore it is difficult to establish origination itself, and, consequently, all the changes that follow origination are also not real, and the behaviour of men is all due to error. Therefore the Void alone is the ultimate Reality, and final release means passing into non-being. The next *sūtra* refutes this and says that the Void declared by the Bauddhas cannot be proved.

सर्वथानुपपत्तेश्च ॥२१२१३०॥

30. And (as nihilism) is illogical in every-way (it cannot be accepted).

The terms existence (*sat*) and non-existence (*asat*) and the ideas expressed by them are used with respect to the state of actually existing things. If by 'everything is a Void' is meant their non-existence, then it would indirectly be establishing their existence in a different state, for non-existence of a thing that is means only its existence in a different state, as for example, when a lump of clay is said to be non-existing, it only means that the clay exists in the form of the pot. This has been fully explained in II.1.14. Moreover, those who uphold the Void must have come to know it through some means of knowledge, and they have to acknowledge the reality of that; and this would go counter to their idea of the Void. If the means of knowledge is unreal, then they cannot for want of proof establish the Void. Consequently, the view of the nihilists cannot stand.

## TOPIC 6

## REFUTATION OF THE JAINAS

The Jainas acknowledge six categories, which can be divided into two groups, the soul and the non-soul. They do not accept a God. The six categories are: *jīvas* (souls); *dharma* (merit), which causes the motion of all things moving; *adharmā* (demerit), which causes stationariness; *pudgala* (body), which possesses colour, smell, etc., namely, the atoms, the elements, and things elemental; *kāla* (time), which is atomic and gives rise to the ideas of past, present, and future; and finally *ākāśa* (space), which is one and infinite in extension. Soul is that which has knowledge, sight, pleasure, etc. Non-soul is the aggregate of things enjoyed by the soul. They further hold that all things are real and unreal, permanent and non-permanent, separate and non-separate.

नैकस्मिन्न सम्भवात् ॥२१२१३१॥

31. On account of the impossibility (of contrary attributes) in one and the same thing (the Jaina doctrine is) not (tenable).

The view of the Jainas cannot be accepted, as it is absurd to think of the same thing as endowed with contradictory attributes. A thing cannot be both existing and non-existing at the same time. Similarly, it cannot be both permanent and non-permanent and so on.

एवं चात्माकात्स्न्यम् ॥२१२१३२॥

32. And in the same way (there would arise) the non-universality of the soul.

The Jainas say that the soul is of the size of the body. If so, when a soul abiding in the body of an elephant is reborn in the next life

as an ant, the soul will not have sufficient space in an ant body. *Vice-versa*, a soul of an ant born as an elephant will not be able to fill up that body. It may be said that the soul is capable of contraction and expansion, according to the size of its body. This view is refuted in the next *sūtra*.

न च पर्यायादप्यविरोधो विकारादिभ्यः ॥२१२१३३॥

33. Nor (can) consistency (be gained) even (if the soul is assumed to dilate and contract) in turn (to suit the size of different bodies), on account of the change etc. (of the soul in that case).

Even if we say that the soul assumes a different condition through expansion and contraction, yet we will not get over the inconsistency. For the soul would then be subject to change with all its concomitant imperfections like impermanence etc. and hence will not be in any-way superior to material things like pots etc.

अन्यावस्थितेश्चोभयनित्यत्वादविशेषः ॥२१२१३४॥

34. And because of the permanency (of the size of the soul) at the end (i.e. on release), and as the two (the soul and its size on release) are eternal, there is no difference (as to the size of the soul before, i.e. in the state of bondage).

The size of the soul in the state of release is permanent, as it has not to take another body, and because the soul and its size on release are both eternal, its size on release is its natural size, and so it cannot be different in the state of bondage also. Hence the view of the Jainas that the soul is of the size of the body is untenable.

(To be continued).



## NOTES AND COMMENTS

### TO OUR READERS

'The Secret of the Golden Flower' by Sri C. C. Chatterji, of New Delhi, deals with the salient features of an esoteric system of *yoga* that was practised by the Chinese more than a thousand years ago. What strikes one is its affinity with the principles of the Indian yogic practices, as well as its close correspondence with the latter even in the terms used for the various processes involved in the practice. . . .

The question of world peace is uppermost in the minds of good people everywhere. To understand how eminent men in different walks of life are exercised about this burning problem of the day, the Vedanta Society of New York organized in February 1958 a series of lectures on 'Peace'. And we are happy to present two of those lectures to our readers in this issue. 'Peace through Culture' is based on the lecture given by Mr. Arthur S Lall, formerly India's Permanent Representative to the United Nations; and 'Peace through Religion' is the text of the lecture given by Dr. Donald Harrington, Minister of the Community Church, New York. . . .

Man has all along been viewed from two different standpoints, the secular and the spiritual; and consequently, two divergent concepts of the nature of man have resulted. This interesting theme is discussed by Dr. P. Nagaraja Rao, M.A., D.Litt., of Karnatak College, Dharwar, in his brief paper on 'The Nature of Man', which is based on a talk he gave on the All India Radio at Dharwar. . . .

In Spinoza's philosophy, there is much ambiguity with regard to the concept of mind because of his use of the word 'idea' with different denotations. In his short paper on 'The Concept of Mind in Spinoza's Philosophy', Sri G. Srinivasan, M.A., of Tirupati, makes a clear analysis of this problem and shows that

it 'has certainly a much richer connotation than it would appear to possess when equated with *the idea of the body*'.

### THIRD EAST-WEST PHILOSOPHERS' CONFERENCE

On the premise that in the modern world regional exclusiveness in reflective thinking is inexcusable and dangerous, the University of Hawaii in 1939 and again in 1949 conducted East-West Philosophers' Conference in an effort to bring about a more comprehensive perspective in philosophy, to overcome regional prejudices, and to encourage a greater mutual appreciation of Eastern and Western philosophical thought and values by the peoples of Asia and the West. Those two conferences dealt mainly with the basic philosophical theories, concepts, and methods of Asia and the West, and achieved a remarkable degree of open-mindedness, cordiality, and mutual understanding in that particular sphere.

In an attempt to apply the work and results of the East-West Philosophers' Conferences held in 1939 and 1949 to the general area of practical, social thought and action, the University of Hawaii will conduct a Third East-West Philosophers' Conference from June 22 to July 31, 1959, at the University of Hawaii in Honolulu, Hawaii. The theme of the conference is 'East-West Philosophy in Practical Perspective'. According to the sponsors, the purpose of the conference is 'to consider the practical implications of comparative philosophy for cultural institutions as a basis of world understanding and co-operation'.

The work of the conference will be divided into six one-week sections as follows:

1. The Relation of Philosophical Theories to Practical Affairs.
2. Natural Science and Technology in Relation to Cultural Institutions and Social Practice.

3. Religion and Spiritual Values.
4. Ethics and Social Practice.
5. Legal, Political, and Economic Philosophy.
6. Conspectus of Practical Implications for World Understanding and Co-operation.

The sponsors further add that in conjunction with the conference, eight special courses will be offered in the Summer Session of the University of Hawaii—two in Western philosophy, three survey courses in Asian philosophy (Buddhist philosophy, Chinese philosophy, Indian philosophy), and three comparative

courses (Philosophy of Religion, Legal and Political Philosophy, and Ethics and Social Philosophy).

The unique significance of this conference lies in the belief that real understanding can be achieved only through knowledge of the fundamental convictions of the peoples of the East and West, in the effort to explore the philosophical basis of world understanding comprehensively and intensively, and in the attempt to promote more comprehensive perspective in the field of social philosophy as well as in the more technical areas of metaphysics and methodology.



## REVIEWS AND NOTICES

**GANDHI AND MARX.** By K. G. MASHRUWALA  
*Published by Navajivan Publishing House, Ahmedabad. pp. 177. Price Re. 1.50.*

The author, who had the privilege of living in close association with Mahatma Gandhi for many years, successfully brings out in the slender volume under review the differences between the ideas and ideologies of two of the greatest individuals of modern history—M. K. Gandhi and Karl Marx. The one, as Acharya Vinoba Bhave points out in an erudite but readable introduction, is a *mahātmā* (one with a great soul), while the other is a *mahāmuni* (one with a great intellect). Both have the same end in view, viz. the welfare of the masses. Both want to ameliorate the condition of 'the oppressed, the resourceless, and the ignorant, the dumb and starving section of humanity' (p. 41).

This identity of the aims and objects of the two masters accounts for some points of similarity between the two systems of thought. A little reflection, however, reveals that they are fundamentally different. Gandhi and Marx are both mono-basists, no doubt. But to Gandhi, life is the basic principle. To Marx, it is matter. Sri Mashruwala clearly brings out this and other vital differences between the two. He shows how erroneous it is to say that 'Gandhism is communism minus violence', or that 'Gandhism is communism plus God'. We must guard ourselves against such over-simplification.

A show-down between the Gandhian and the Marxist systems seems to be inevitable, and the author warns, 'Communism is bound to come, unless the Gandhian way of life is actually and actively adopted. It is bound to come, because it is the only way left for the leader-forsaken, half-awakened, desperate masses to protest against the chaos ruling in the name of democracy and orderly progress' (p. 93). Will the warning be heeded?

Prof. S. B. Mookherji

**TOWARDS NON-VIOLENT SOCIALISM.** By M. K. GANDHI. Edited by Bharatan Kumarappa.  
*Published by Navajivan Publishing House, Ahmedabad pp. 173. Price Re. 1.*

The late lamented Bharatan Kumarappa, one of the not many here in India to grasp the significance and implications of what the Father of the Nation stood for, tries to show by quoting chapters and verses from Gandhi's own writings and speeches that he (Gandhi) was a socialist in the truest sense of the term. In course of his discussions with socialist and communist friends, Gandhi often claimed that he was a better communist or socialist than they were. His goal was the same as that of socialism and communism. He believed in and acted on the principle: 'To each according to his need, from each according to his capacity.' But Gandhi was a socialist—or a communist—with a difference. He insisted that the

path to socialism—or communism—must be non-violent and truthful. He believed that life is one and indivisible. Impure means, such as falsehood, violence, and the like, if used to harass, humble, humiliate, or to crush those who appear to be enemies, will ultimately recoil on those who apply them. 'Truth and *ahimsā*', Gandhi declared, 'must incarnate in socialism' (*Harijan*, July 20, 1947). The socialism of his conception can be realized only if individuals are bound to each other by mutual love and affection. 'As the end so the means. Since the socialist goal is one of love or non-violence, it can be brought about only by non-violent means.'

Gandhi claimed to be a practical idealist. He exemplified in his own life how pure means could be applied in the quest for socialism, which was to him one of the facets of Truth.

Bharatan Kumarappa's slender volume of compilation under review will resolve many a doubt, confusion, and misconception about Gandhi and his philosophy of life.

Prof. S. B. Mookherji

EPHRAIM OF ISRAEL. BY PAUL CONSTANT. *Published by Philosophical Library, 15 E 40th Street, New York, 16. Pp. 104. \$ 3.00.*

This book entitled also "The Unknown Apostle" deals with the insights, tribulations, etc., of Ephraim who realized the glory of Jesus. The style is in many places archaic.

S.N.

PREDICTIVE ASTROLOGY. BY DR. JAGANNADHA RAO, M.B.B.S., M.A.A.S., *Deodurg. Pp. 69. Price, Rs. 2.50.*

This small book of six chapters is written by one who combines in himself knowledge of medical science and of astrology. "Astro-diagnosis" of diseases is a field in which Dr. Jagannadha Rao has specialized. The main topic explained in this book is Bhāva Phalas, one chapter being set apart for Gochāra.

S.N.

## BENGALI

BHAGINI NIVEDITA. BY PRAVRAJIKA MUKTI-PRANA. *Published by the Ramakrishna Mission Sister Nivedita Girls' School, 5 Nivedita Lane, Calcutta 3. 1959. Pp. 477. Price Rs. 7.50.*

Sister Nivedita's contribution to the building up of modern India is immense, though this has not been fully recognized as yet, owing partly to the lack of an authentic biography which can faithfully educate the present generation. The few biographies that have so far appeared are neither exhaustive nor true to the background against which the Sister's life unfolded itself. The pictures drawn by different writers suffer from an injudicious use of light and shade. Some, for instance, speak of Sister Nivedita as an active revolutionary, which she never was. Others think of her as the truest inheritor of Swami Vivekananda's spiritual fervour and burning patriotism, a compliment which the Sister's modesty would never have accepted. There are still others who paint her as an educationist, thus doing an injustice to her versatile genius. There was thus an imperative need of an objective delineation of Sister Nivedita's life, which would be free from all prejudices and pre-possessions. The book under review fulfils just that need; and the present author is therefore to be congratulated on this valuable production, which is satisfactory from every point of view.

The book reveals a thorough marshalling of facts gathered through painstaking research; and these are presented in a clear and elegant style worthy of the subject. For the first time, we get here a picture of Sister Nivedita as she really was—the lover and patron of art, science, literature, history, and education, and the helpful friend of many an Indian scholar, patriot, and social worker of her day. The book reveals in bold relief the many-sided personality of this great, 'dedicated' daughter of India—that she was an eminent writer with a forceful style and penetrating outlook; that through her interpretation of Indian ideals, every phase of Hindu society became more living and lovable; that many Indians came to understand their own country better through her eyes; and that her patriotism for her adopted country was unsurpassable. Sister Nivedita's writings are still a source of inspiration.

We heartily recommend this very informative volume to all who care for the genuine biographies of the worthy sons and daughters of India, among whom Sister Nivedita's place is unique. The get-up of the book, with fine paper, printing, pictures, etc., leaves nothing to be desired. We would only add that an index at the end would have heightened its value all the more.

S. G.

## NEWS AND REPORTS

### THE RAMAKRISHNA MISSION ASHRAMA, ASANSOL

**Religious and Cultural Activities:** Celebration of religious festivals like Durgā Pūjā, Kālī Pūjā, the Birth Anniversaries of Sri Ramakrishna, the Holy Mother, Swami Vivekananda and other prophets; Observance of national festivals like Netaji Day, Republic Day, Independence Day, etc.; and Scriptural Classes in the Ashrama as well as outside. Ashrama Library had 658 books in 1957.

**Philanthropic Activities:** In 1956, relief was given to flood-stricken people of Burdwan and Birbhum Districts, and in 1957, to the villagers near Ukhra during the outbreak of fire.

**Educational Activities:** The High School, started in 1939, has been converted into a Higher Secondary Multipurpose School since January 1957. The roll strength during 1956 and 1957 was 686 and 732 respectively. The Library contains 3605 books at present. The Reading Room is furnished with 20 magazines and 2 dailies.

**Students' Home:** 16 students of top classes were admitted. A few meritorious students were given free board and lodging.

A Government Grant of Rs. 21,600/- has been received for the starting of a Junior Basic School; another grant of Rs 60,000/- for construction of another hostel to accommodate the increasing number of boarders in the Secondary Section.

### THE RAMAKRISHNA MISSION HOME OF SERVICE, VARANASI

#### REPORT FOR 1957

Started in 1900 with humble beginnings, this institution has now grown into a full-fledged hospital. Its activities during the year were as follows:

**Indoor General Hospital:** Total number of cases admitted: 3,396; cured: 2,714; relieved: 286; discharged otherwise: 158; died: 116; remained under treatment at the end of the year: 122.

Total number of surgical cases: 646; total number of gbat and roadside cases: 78. Daily average number of beds occupied: 102.

**Refuge for Aged and Invalid Men and Women:** Has a capacity to accommodate 25 men and 50 women. Due to paucity of funds, only 31 men and women were maintained during the year.

**Out-patients' Department:** Total number of patients treated: 68,764; repeated cases: 2,47,571. Daily average attendance: 870. Total number of surgical cases (including injections): 43,591.

**Outdoor Relief to Poor Invalids and Helpless Ladies:** Monthly pecuniary help given to 113 persons. Total expenditure: Rs. 1,944.94 nP.

**Relief to School-going Children:** Monthly help in the form of school fees and food, and occasionally books and clothing given to 32 students. Total expenditure: Rs. 2,050.12 nP.

**Special and Occasional Relief:** Food or cash relief given on occasions to 283 stranded travellers. Total expenditure: Rs. 1,732.31 nP. Also 18 cotton blankets, 110 woollen blankets, and 31 dhotis distributed among 159 persons.

**Milk Canteen:** On an average, 600 children, nursing and expectant mothers, and sick and aged invalids were given milk. Total quantity consumed: 440 cartons. 191 persons were given barley and sago.

**Pathological Laboratory: Details of tests:** blood: 4,703; urine: 3,003; stool: 3,118; sputum: 311; widal test: 107; kahn test: 562; aldehyde and antimony test: 159; blood sugar: 35.

**Mahesh Chandra Bhattacharya Memorial X-Ray and Electro-Therapy Department:** Number of cases examined: chest: 1,321; bone: 241; barium meal: 7; shortwave therapy: 55; fluoroscopy: 173; infra-red ray: 26; ultra-violet ray: 17; urinary bladder: 9; cholecystography and pilography: 3

**The Holy Mother Centenary Memorial Fund:** Nearly 400 text books, 260 exercise books, etc. were distributed among 87 poor students from an income of Rs. 231 accrued to this fund.

**Finance:** General Fund: income Rs. 1,38,598.15 nP; expenditure: Rs. 1,51,103.32 nP.; Building Fund: income: Rs. 14,245.30 nP.; expenditure: Rs. 10,484.78 nP. Deficit according to the balance sheet: Rs. 65,608.19 nP.

Some of the immediate needs of the Home of Service:

1. Endowment of beds in Indoor Hospital:

Surgical Ward	.. Rs. 6,000 per bed
General Ward	.. Rs. 5,000 " "
Invalids' Home	.. Rs. 4,500 " "
2. A ward for Male Department Rs. 1,50,000
3. To make up accumulated deficit Rs. 65,000

