



Prabuddha Bharata

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

THE UNIVERSAL CALL OF RELIGIONS

O Lord, Thou art on the sand banks as well as in the midst of the current; I bow to Thee. Thou art in the little pebbles as well as in the calm expanses of the sea; I bow to Thee. O All-pervading Lord of matted locks, Thou art in the barren soil and crowded places; I bow to Thee.

Sukla Yajur Veda Samhitā XVI. 43 14.43

Not to be deceived is the all-seeing Lord.

YASNA 45.4

It loves and nourishes all things, but does not act as master.

Tao Teh King 34.2

O taste and see that Lord is good: blessed is the man who trusteth in Him.

.. *PSALMS 34.8*

If you, evil as you are, know how to give good gifts to your children—how much more will your Heavenly Father give good gifts to those who ask Him?

Matthew. 7.11

Surely the future shall be better for thee than the past. And as for the favours of the Lord—tell them abroad.

Koran 93.4, 11

ONWARD FOR EVER!

First, let us be Gods, and then help others to be Gods. 'Be and make.' Let this be our motto. Say not man is a sinner. Tell him that he is a God. Even if there were a devil, it would be our duty to remember God always, and not the devil.

If the room is dark, the constant feeling and repeating of darkness will not take it away, but bring in the light. Let us know that all that is negative, all that is destructive, all that is mere criticism, is bound to pass away; it is the positive, the affirmative, the constructive that is immortal, that will remain for ever. Let us say, 'We are' and 'God is,' and 'We are God.' 'Śivoham, Śivoham.' And march on. Not matter but spirit. All that has name and form is subject to all that has none. This is the eternal truth—the Śrutis preach. Bring in the light; the darkness will vanish of itself. Let the lion of Vedanta roar; the foxes will fly to their holes. Throw the ideas broadcast, and let the result take care of itself. Let us put the chemicals together; the crystallization will take its own course. Bring forth the power of the spirit, and pour it over the length and breadth of India, and all that is necessary will come by itself.

Manifest the divinity within you, and everything will be harmoniously arranged around it.

Trickananda

IS RELIGION RELEVANT TO THE MODERN WORLD ?**I**

Is religion relevant to the modern world? This is an interesting, important and disturbing question pointedly asked by earnest thinking young enquiring folks all over the world. We say 'disturbing' studiously. Religion has given man ways of life, values, ideals and institutions for living. What is more, religion has given man human civilization itself.

If religion is proved to be irrelevant, everything that has flowed from religion will have also been proved irrelevant for us. And if it is proved irrelevant, we must have also the courage and detachment to reject it outright. No sentimentalism should prevent us from doing so. This should be done deliberately and with all circumspection. And this will indeed be a momentous step to take in life, for this will affect our personal and collective lives and the whole human civilization in a most through-going and far-reaching manner.

Needless to say, such a step should be taken in as responsible and wise a manner as possible. Life is not a debating society where you argue for points but an arduous journey for reaching the destination, where you make good only through what you really are, and not through what you argue about, for or against.

In trying to find an answer to this question 'Is Religion Relevant to the Modern World' we will presuppose that we all are sincerely seeking a sane perspective of life, which will be meaningful to all concerned all the way through, which we can weather through all storms, trials and demands of life; and that our whole approach to this theme will be open-minded and rational.

By religion, we will mean only essential religion and not any particular religion.

II

Even in these days when everybody seems to disagree on everything with everybody else, we all unanimously agree that we want to live, grow, prosper and attain self-fulfilment in life. And we have no doubt whatsoever in our minds that this our unanimously held common desire to live, grow, prosper and attain self-fulfilment is a wholesome, legitimate and commendable desire.

Be it noted that no indoctrination or brain-washing is needed for making us all agree on this point. Is it not a surprising discovery?

On this ground all mankind can purposefully meet for creating a new humane civilization. That, however, is not our immediate concern.

If you were alone in this world and there were none else, you could have had absolute liberty to live, grow, prosper and attain self-fulfilment in the manner of your choosing, however wild or fantastic that might be.

But you live in a world of growing multitudes each one of whom wants to live, grow, prosper and attain self-fulfilment. And you live in a world of diminishing resources.

Hence for the sake of your own convenience and self-interest the question arises of adopting a way of living which while allowing you needed scope for living, growing, prospering and attaining self-fulfilment will also provide the same scope to others for doing the same.

This way of living which helps you and all others in the world to live for growing, grow for prospering and prosper for attaining self-fulfilment, is called Dharma or religion in Indian thought.

III

If you are thinking that we are trying to sell Dharma by giving it a modern interpretation, we would assure you that there is nothing fundamentally wrong in being

modern in interpreting Dharma. Rather it is wrong to be unmodern and behind-time in any sphere of life, more so in regard to Dharma. Time-spirit is part of Dharma. It must be respected.

In fact, all great teachers of Dharma were not only modern in their thinking, in most cases they were even ahead of their times in thought and action, which sometimes caused them great hardships, even loss of their lives. The names Socrates and Christ easily come to our minds in this connection.

But let us assure you that the interpretation of Dharma we are presenting before you is neither our innovation nor very modern. It is one of the most ancient definitions of Dharma which we are trying to interpret.

This definition is given by Bhīṣma in the Śāntiparva of the *Mahābhārata*. Here is the definition:

Dharma was declared for the advancement of all creatures. Therefore whatever brings forth advancement and growth is Dharma.¹

Dharma was declared for preventing creatures from injuring one another. Therefore Dharma is that which prevents injury to creatures.²

Dharma is also so called because it maintains all creatures. In fact all creatures are kept up by Dharma. Therefore Dharma is what is capable of upholding all creatures.³

Some say that Dharma is the injunction of the śrutis. Others do not agree to this. I would not blame them that say so. For, everything has not been described in the śrutis.⁴

Bhīṣma in the *Mahābhārata*,
śānti parva (IX. 10, 11, 12, 13).

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- 1 प्रभवार्थाय भूतानां धर्मं प्रवचनं कृतम् ।
यत् स्यात् प्रभवसंयुक्तं स धर्म इति निश्चयः ।
 - 2 अहिंसार्थाय भूतानां धर्मं प्रवचनं कृतम् ।
यत् स्यात् अहिंसासंयुक्तं स धर्म इति निश्चयः ।
 - 3 धारणाद्धर्ममित्याहुर्धर्मेण विवृता प्रजाः ।
यत् स्याद्धारणसंयुक्तं स धर्म इति निश्चयः ॥
 - 4 श्रुतिर्धर्म इति ह्येके नेत्याहुरपरे जनाः ।
न च तत् प्रत्यसूयामो न हि सर्वं विधीयते ॥

All thinking modern people will find this definition of religion eminently acceptable, because it makes sense for all concerned all the way through in a most pragmatic manner, and hence truly meaningful.

When we say 'all thinking modern people' we are aware of making a generalization and that there are many among modern thinking people who proclaim that they do not believe in God, for the simple reason that He is unnecessary and meaningless, in the sense that we can do without Him.

Dr. Radhakrishnan quotes in his book *Religion in a Changing World*⁵ a theologian, Dietrich Bonhoeffer who wrote :

'It is becoming evident that everything gets along without God, and just as well as before. As in the scientific field, so in human affairs generally, what we call "God" is being more and more edged out of life, losing more and more ground. He wrote from the prison: "Honesty demands that we recognize that we must live in the world, as if there were no God."'

From the standpoint of pure reason, however, our being able to live without God will not prove His non-existence. Our need is not the sole criterion of the existence or non-existence of a thing.

Even if it could be proved that God is non-existent—which we really cannot logically do—even then religion would remain relevant for mankind, for we all care for our advancement, non-injury, security and maintenance.

You may argue : well, why need we have religion for advancement, non-injury and maintenance? We can do it through politics.

Well, if you can really bring welfare of all through politics, you are welcome to do so, for in that case politics itself will have been transformed into religion. That was Gandhiji's concept of politics, vis-a-vis his concept of religion.

But normally we see politics seeks sectional welfare at the cost of others. This seeking of sectional interest distinguishes politics from essential religion.

IV

We may differ among ourselves in other respects, but we all seek self-fulfilment in life. Some may understand by self-fulfilment spiritual illumination, others may understand, worldly well-being.

Whatever may be our own understanding of self-fulfilment, we have to work for it gradually and for this security in life is needed.

Now how do you get this security? Who guarantees it for you?

It is Dharma or religion which teaches us what kind of way of living helps us most to get the fullest scope for attaining self-fulfilment in life. Dharma does it for all living beings. The essence of Dharma is taught in our scriptures this way :

'Listen to the essence of all religion, and after listening grasp the import properly : do not do to others, what you do not want to be done to you.'⁶

'The person who seeks happiness in the world should look upon others as he would look on himself, for happiness and misery are felt by others as by oneself.'⁷

If we do not do so we cannot reach self-fulfilment. If you do not permit others to live and have security and progress and self-fulfilment you will set in motion forces which will make your living, progress and self-fulfilment impossible. If you seek

⁶ श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधारयन्ताम् ।
आत्मनः प्रातिकुल्यानि परेषां न समाचरेत् ॥

Dakṣa Saṁhitā 3.20

⁷ यथैवात्मा परस्तद्वद्द्रष्टव्यः सुखमिच्छता ।
सुख-दुःखानि तुल्यानि यथात्मनि तथापरे ॥

Kāśī Khanda 40.24

⁵ George Allen and Unwin Ltd., London, 1967, p. 55.

proof of it you have plenty of it in history, more recently in Hitler's life.

So Religion goes to the root of the affair and devises methods by which everyone's physical, mental and spiritual development is made possible and self-fulfilment for all is assured.

These methods fall into two parts generally speaking: self-chastening and other-regarding.

Self-chastening virtues are those prescribed disciplines which help us to bring our psycho-physical organism under perfect control and open our understanding in a new way for being able to live in this world in a manner conducive to attaining self-fulfilment.

Other-regarding virtues are those which set us in harmonious relationship with those whom we most live with in the world.

Without self-chastening you cannot have genuine other-regard. Unless you have genuine other-regard, this world is not the place for you. You will be thrown out of it by some inimical forces generated by your conduct.

So whoever may you be, if you want to live here on earth and attain self-fulfilment, nothing is more relevant in the world today than essential religion.

V

What we have said up to now pertains to an approach which in a sense is external or objective or theoretical. Though very important, it waits for the seal of inner mandate for full acceptance of the situation.

We are aware that for any reasonable person it will be hard to refute the arguments presented here for proving the relevance of religion. But not being able to disprove does not mean full inner acceptance of a situation. For full inner acceptance of the relevancy of religion in the modern world, the modern man would need to know something more in a more intimate

manner. If he has not to stay indifferent to religion in spite of its relevancy, some of his questions, prompted by the time-spirit of which he is a creature, have to be directly answered. In fine, it must have a deep-going personal meaning for him.

The modern man is a very misunderstood man as far as his religious predilections are concerned. He is not congenitally irreligious as he is supposed to be. Denunciation of religion does not make a man necessarily modern. Religious denunciation is as ancient as the mountains. So no one can be a modern man by just rejecting God and denouncing religion.

But the modern man cannot also accept God and religion without being true to himself. From his inner situational requirement arises in him three questions, which must be answered in the affirmative if he is to accept the relevancy of religion with full intellectual assent and emotional fervour. These three simple questions are:

1. Can it be proved?
2. Does it work?
3. Does it help?

You will notice that these three questions arise out of the frame of mind the modern man has, scientific, practical and pragmatic.

The modern man cannot run away from his own mind which is scientific, practical and pragmatic. If religion which has been theoretically proved relevant has to be personally acceptable to him, then it must come in his life in the manner his mind can accept it. Otherwise even the religion which is relevant remains unrelated to his life, which is as good as saying that it has practically no meaning for him.

Hence finding answer to these questions is necessary.

The first question asks: Can it be proved?

Religion speaks about God. It claims: God is. The modern man asks: Can this be

proved? This is a very important question for him, for a modern man will under no circumstances give up science. He believes in scientific discipline for many reasons. He would rather be scientific and non-religious, but not religious and unscientific. He, however, will be happy, if he could be religious with being scientific. But that would need his being convinced that God's existence can be proved.

Now what is the proof of God's existence? The simple proof is that God has been seen, not by one but by many, not only in olden days but also in modern times.

What is more, methods have been prescribed by adopting which any man can see God, provided he fulfils all the conditions of the experiment.

There is another proof also. As you easily know when a man is drunk by seeing his conduct, you may also know from the conduct of a person when he has seen God. These signs of a seer of God are also proof of God's existence.

Knowing God is meaningful for you for by knowing him you attain the highest self-fulfilment which you are seeking.

The second question is: Does it work? Is it practical?

Arjuna, when he saw the vast army of relatives who were to be killed if he were to gain victory, was thoroughly nonplussed.

He threw away his bow and arrow and uttered garbled philosophy. Imagine a general of an army breaking down in a battle field and sobbing while he should be commanding and shooting.

Then Kṛṣṇa, the Dharma Puruṣa, lashed at: Do not yield to this unmanliness. It does not behove you. Give up this faint-heartedness, and arise, O scorcher of foes!⁸

Śrī Kṛṣṇa taught him only the principles of Dharma and nothing else. He did not talk politics or about armament.

And what was the result? Arjuna arose, fought, vanquished the enemy and won victory.

Did it not work? Was it not practical?

The third question is: does it help? Religion can help you to fulfil all your desires, *dharma*, *artha*, *kāma*, *mokṣa*, in a sane manner, so that you may be preserved for attaining highest self-fulfilment.

Is it not helping you in the best manner possible to have brought you to your highest self-fulfilment?

So indeed religion is not only relevant in the modern world, it is the sane modern man's supreme need. Nothing in the universe helps the modern man so much from the womb to the tomb and beyond as religion properly understood and enthusiastically lived.

VI

Unless you are friendly to your friends, your friends reject you. But not so is religion. Even when you reject religion, denounce it in bitterest terms, insult it all the time by transgressing all its laws, religion stays your true friend all the time.

The proof of the fact is to be found in the way Buddha treated Angulimāla; Christ, Mary Magdalene; Sri Chaitanya, Jagai-Madhui; Sri Ramakrishna, Girish Ghosh.

When blows received from life have nearly made you mad, or when the world has cast you in the fringes of the waste land of life as something abominable, it is religion which stands by you, bends low to you and holds you up again.

VII

We would not stop with only proving to you with all the emphasis of reason that religion is relevant in the modern world,

⁸ क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परन्तप ॥

Bhagavad Gītā 11, 3.

we would go further, and say with all the facts and forces at our command :

If religion was relevant to and a need of the ancient man, it is more relevant to and a greater need in the modern man for quite a few reasons.

When the world is bursting with population and the resources of the world do not seem to be enough for man, artificial measures are not the fundamental answer to our problems, we need really control and master our appetites which religion teaches how to do.

It is obvious to any thinking person that man needs to develop higher inner powers in order to be able to digest the powers science has put in the hands of man. When technological developments have put these enormous awesome powers in the hands of man, there is greater need to develop powers of detachment and other-regard which religion teaches.

When fastness of communication is con-

stantly bringing us in contact with other cultures, religions, thought-patterns, we need to develop new powers of understanding and good intent which come to us only from practice of disciplines of Dharma.

When we need more sharing in the world of things we possess, we need a more animated impulse of genuine feeling of generosity, feeling of oneness with all to make our cherished socialism work in a civilized manner. A big rod will carry us only a small distance.

When the world is really becoming too much for us and we too little for it, we need to rediscover man's sovereignty of spirit which religion alone knows how to teach man.

Religion is not only relevant in the modern world, it is our bread, security and salvation. It is our greatest desideratum.

It alone makes everything meaningful in life, death and beyond.

SWAMI VIVEKANANDA ON UNTOUCHABILITY

'Formerly the characteristic of a noble-minded was—(*tvbhuvanamupakāra śreṇibhiḥ priyamānah*) "to please the whole universe by one's numerous acts of service", but now it is—I am pure and the whole world is impure. "Don't touch me!" "Don't touch me!" The whole world is impure, and I alone am pure!] Lucid *Brahmajñāna*! Bravo! Great God! Nowadays, Brahman is neither in the recesses of the heart, nor in the highest heaven, nor in all beings—now He is in the cooking pot!

'We are orthodox Hindus, but we refuse entirely to identify ourselves with "Don't-touchism". That is not Hinduism; it is in none of our books; it is an orthodox superstition, which has interfered with national efficiency all along the line. Religion has entered in the cooking pot. The present religion of the Hindus is neither the path of Knowledge nor that of Reason,—it is "Don't-touchism".—"Don't touch me", "Don't touch me"—that exhausts its description.

"Don't-touchism" is a form of mental disease. Beware! All expansion is life, all contraction is death. All love is expansion, all selfishness is contraction. Love is therefore the only law of life. See that you do not lose your lives

in this dire irreligion of "Don't-touchism". Must the teaching (*Ātmavat sarva-bhūteṣu*)—"Looking upon all beings as your own self"—be confined to books alone? How will they grant salvation who cannot feed a hungry mouth with a crumb of bread? How will those, who become impure at the mere breath of others, purify others?

We must cease to tyrannize. To what a ludicrous state are we brought! If a *bhāngi* comes to anybody as a *bhāngi*, he would be shunned as the plague; but no sooner does he get a cupful of water poured upon his head with some mutterings of prayers by a *Pādri*, and get a coat to his back, no matter how threadbare, and come into the room of the most orthodox Hindu, I don't see the man who then dare refuse him a chair and a hearty shake of hand!! Irony can go no farther.

'Just see, for want of sympathy from the Hindus thousands of *pariahs* in Madras are turning Christians. Don't think that this is simply due to the pinch of hunger; it is because they do not get any sympathy from us. We are day and night calling out to them "Don't touch us! Don't touch us!" Is there any compassion or kindness of heart in the country? Only a class of "Don't-touchists"; kick such customs out! I sometimes feel the urge to break the barriers of "Don't-touchism", go at once and call out, "Come all who are poor, miserable, wretched and downtrodden", and to bring them all together. Unless they rise, the Mother will not awake.

'Each Hindu, I say, is a brother to every other, and it is we, who have degraded them by our outcry, "Don't touch", "Don't touch"! And so the whole country has been plunged to the utmost depths of meanness, cowardice and ignorance. These men have to be lifted; words of hope and faith have to be proclaimed to them. We have to tell them, "You are also men like us and you have all the rights that we have."'

—From *Swami Vivekananda on India and her problems*
Advaita Ashrama, Mayavati, Almora, Himalayas



Truth Need not Hurt

An illumined love which never degenerates into attachment, a superior dignity untainted by the least trace of pride, a sublime wisdom which sheds light but not scorching heat—these elements characterize true greatness, a spontaneous synthesis of truth and love, of strength and grace.

The truly great ones are whole and wholesome, not the victims of partial and mutually incompatible virtues so much apparent in lesser men. Their life as well as words reveal a fascinating harmony of rare qualities. Witness the struggles of the aspirant in whom one virtue can hardly co-exist with another; whose truth hurts, whose frankness is obviously 'brutal', whose sincerity is embarrassing, whose strength is withering, or whose sympathy and compassion only serve to encourage weaknesses.

It needs a perfected soul to harmonize strength and grace even under the most delicate and provocative of circumstances; and precisely one such was the Buddha, the Blessed One.

On one occasion his dear and remarkable disciple, Sariputra, approached the Guru in an exalted mood of adoration, after saluting reverently took his seat by the Master's side and burst into a high eulogy: 'Lord! There is none greater than you, the Blessed One; there never

has been any, there never will be and none other exists now—greater or wiser. That is what I think; that is my faith.'

The Blessed One was free to accept this praise and adoration, coming as it did from a sincere heart; free to approve of it and bask in its welcome warmth—the way many lesser teachers are often tempted to do.

Or like certain stern 'impersonalists' he could have over-reacted, coming down heavily on the disciple and reduced him to pulp with stinging words and ridicule. None of the personality cult!

One way he could have inflated his own ego; the other way he could have broken and crushed that of the disciple. He did something infinitely better; made both shine out better.

Gently and calmly, he just put a counter-question: 'Is that so, Sariputra? Grand and bold indeed is your assertion. That means you have obviously known all the Blessed Ones of the whole past, and that thoroughly . . .?'

Honest that he was, Sariputra would not try to defend his position emotionally. Plain was his answer: 'How can I say that, Lord? I can't.'

A little pause, and the Buddha again inquired: 'Then you must surely have known all the Blessed Ones yet to come, and that perfectly . . .?'

Sariputra might have felt embarrassed but that did not come in the way of his truthfulness. So he replied: 'Not so, O Lord ... I have not.'

A little more pause and the Blessed One asked: 'But then, at least you know me as the holy Buddha now alive, and you have penetrated my mind fully and completely...?'

Sariputra could only say, 'No Lord...Not that even.'

The very nature of the question-answer process was enough to awaken the needed perspective in Sariputra's mind. That done, the Buddha clinched the issue saying, 'You see, then, Sariputra! You know not the hearts of the Buddhas of the past nor the future...nor even of myself. How then can you make such a grand and bold statement?'

Sariputra admitted that his statement was not based on knowledge of facts but on his own deep faith, and tried to explain himself.

'Great is your faith, Sariputra,' declared

the Blessed One appreciatively, yet at the same time adding the warning, 'but take heed that it is well-grounded'.

The superior teacher, the right kind of Guru he was, the Buddha would not destroy the disciple's faith nor allow it to run in wrong channels. He would not allow the other great ones to be belittled; but neither would he unnecessarily belittle himself nor would he make the disciple feel small.

All concerned would be borne aloft by the uplifting breeze of gentle wisdom.

So it is no wonder that he declared on another occasion, 'those that take refuge in me with faith and devotion will get *Svarga*, paradise. Those who with full faith will follow my Dharma (the path of Truth) will become Buddhas *like me*.'

—EXPLORER

(Based on THE GOSPEL OF BUDDHA according to old records told by PAUL CARUS.)

MAN, REAL AND APPARENT

SWAMI SATPRAKASHANANDA

1. *The real man, the knowing self, is the central principle of consciousness, distinct from the body, the organs, and the mind.*

It is a curious fact that man with all his pretensions to knowledge does not know himself. Not only that. He has on the contrary a mistaken notion of himself. Although an embodied being, he is not aware of the indwelling self, but is identified with the body, the dwelling. He thinks of himself and every other individual in terms of the physical tenement. It is not just a case of blissful ignorance. Man pays

heavily for his misconception of himself. All his bondages and sufferings stem from this. Ridden by the body-idea he ascribes to himself the attributes of the body. He thinks that he is born, that he grows, that he decays, that he dies; that he has hunger and thirst; that he is subject to heat and cold; that he is young or old, dark or fair, tall or short, slim or stout, well or ill; that he is a man distinct from woman. Consequently, to fulfil the physical cravings and needs, becomes the primary objective of his life. Being identified with the body, he identifies himself with the sense organs.

He yearns for self-fulfilment on the sense-plane, fails to distinguish between pleasant and good, seeks security in the insecure, clutches at the vanishing charms, and is swayed continuously by pleasure and pain, hope and despair, love and hate. Being preoccupied with the fleeting objects of experience, hardly can he turn his attention to the experiencer within, the unvarying light that manifests the varying facts of experience.

To all appearance, man is a physical or a psychophysical being. But really he is distinct from the physical body and the mind as well, because he is the knower of both. As he perceives the external objects, so does he perceive the bodily conditions and the mental states. The knower and the object known are by no means identical. While consciousness is intrinsic in the knower, the thing known is destitute of it. Neither the body nor the mind has consciousness as its essence. For the same reason the real man, the knower within, is distinct from each of the ten organs: the five organs of perception and the five organs of action. He knows whether a particular organ is operative or inoperative, whether it is sound or unsound. Thus the real man, the knowing self, is other than the body, other than the organs, other than the mind, and other than their aggregate. As the central principle of consciousness in human personality the self is the ruler within. This is what integrates the heterogeneous physical and psychical factors into a coherent whole. This is what co-ordinates all physical, psychical and vital processes in an individual. This is the only constant factor in human personality. This maintains one's identity despite all changes of the psychophysical constitution. The observer of all changing conditions undergoes no change.

The knower *per se* and the object known are of contrary nature like light and dark-

ness. The one is self-manifest and manifests the other. Being in the category of the object, neither the body nor any of the organs is self-manifest. Not even the mind is self-manifest. It is the knowing self that manifests them all. As pointed out by Patanjali, 'The mind is not self-luminous because it is perceivable.'¹ That is self-luminous which has consciousness as its essence. Being of the nature of consciousness, the knower within, the real man, is self-luminous. As such this is self-evident. None requires any proof of his own existence. Every individual spontaneously knows that he *is*. He takes for granted his own existence as a cognizer. On the basis of this he determines the existence and non-existence of all else. The existence of each and every object, known or unknown, presupposes the existence of the luminous self and the knower.

The luminous self shines *of* itself. It does not manifest itself. No reflex process is involved in the manifestation of the self. It is this self-luminosity that differentiates spirit (*caitanya*) from matter (*jada*). Whatever is destitute of consciousness belongs to the domain of matter. In this sense the mind as well as the physical body is material. But the mind belongs to a different order of matter than the body. The luminous self is the sole spiritual entity in an individual. Man is essentially pure spirit ever shining. It is the radiance of the spiritual self that illuminates the psychophysical system, that is to say, endows the mind, the organs, and the body with semblance of consciousness.

2. *The luminous self governs the whole psychophysical system by its radiance.*

Being composed of the purest and finest type of matter, the mind has the capacity to transmit the radiance of the luminous self to the organs and the body. It serves

¹ *Yoga Sūtras*, IV. 19.

somewhat like a sheet of glass that transmits physical light to opaque objects. As the medium of transmission it becomes more or less permeated by the lustre of consciousness. Just as a window-pane turns bright while transmitting sunlight, or just as an iron-ball becomes aglow being permeated by fire, even so does the mind shine with the borrowed light of consciousness. This is why mind is very often confused with the luminous self. The Western thinkers in general have identified the spiritual self with the mind. Imbued with consciousness the mind serves as the primary instrument of knowledge. It is indispensable to every form of cognition. The ten organs and the physical body receive the light of consciousness through mind, each according to its own nature. Being tinged with consciousness more or less, the organs function and the body has sensation.

When a person dreams during sleep his sense organs lose the power of perception, the motor organs the power of action, the body the power of sensation, and the mind the power of volition; it is because his consciousness recedes wholly from the body and partly from the mind. In dreamless sleep all his mental operations cease, because consciousness recedes from the mind altogether. No thought, no feeling, no memory, no imagination, no cognition of any kind stirs the mind. Even egoism drops. The incessant fluctuations of the mind become completely lulled. Even then the involuntary bodily functions, such as respiration, digestion, and assimilation of food, which are associated with the autonomic nervous system, continue, being impelled by the vital principle, *prāṇa* which keeps awake and guards the body like a sentinel when the mind and the organs are fully at rest. Undoubtedly, a glimmer of consciousness received from the luminous self keeps *prāṇa* operative in waking, dream, and deep sleep as well. As observed by

Śankara, 'It is by being illumined by the light of consciousness of the Atman, its very self, that the vital principle functions.'² The only source of life and light of a person is the luminous self. So says Sri Kṛṣṇa to Arjuna: 'Just as the one sun, O Bharata, lights up the entire world, so the self abiding in the psychophysical system illumines the whole psychophysical domain.'³

The knowing self is the sole ruler of the psychophysical organism. It is not that the ears hear, the eyes see, the mouth speaks, the hands work, the mind thinks, the vital principle animates. But the fact is, it is the indwelling luminous self that hears through the ears, sees through the eyes, speaks through the mouth, works through the hands, thinks through the mind, and enlivens through the vital principle. So a person says: 'I hear,' 'I see,' 'I speak,' 'I work,' 'I think,' 'I breathe,' 'I live,' and so on. Basically, it is one and the same 'I' that asserts itself through varying sense-perceptions, bodily activities, mental operations, and vital processes. Underlying the varying functions of the organs, the mind, and the vital principle there is one constant entity, the knowing self. In fact, the organs, the mind, and the vital principle are his instruments. He directs and controls them. Says the *Chhāndogya Upaniṣad* (VIII: 12.4): He who [in this body] knows, "I smell this," is the self. For his smelling is the nose. He who knows, "I say this," is the self. For his speaking is the organ of speech. He who knows, "I hear this," is the self, for his hearing is the ear.' Indeed, the one central principle that unifies all bodily activities, all sense-perceptions, all mental operations, all vital processes in an individual, is the self.

It is because the self is distinct from the organs that a person can have such experi-

² *Bṛhadāraṇyaka Upaniṣad*, IV. 4. 18. Commentary.

³ *Bhagavad Gītā* XIII. 33.

ences as 'I see and hear the speaker,' 'I smell and touch the flower I see,' 'I taste the food I see and smell.' From these instances it is evident that one and the same individual is the experiencer of sound, sight, touch, taste, and smell through the different organs. The experiencer, who underlies the diverse organs, cannot be identified with anyone of them. Therefore, the self is distinct from the organs, which are his instruments of varied perception.

A person can visualize with the eyes closed what he sees with the eyes open. This shows that the eyes are not the actual 'seers'. That which visualizes the sight with the eyes closed must have seen it with the eyes open. Had the sense organs (jñānendriyas) been the actual perceivers, then such acts of recognition, desire, etc. as 'Here is the house I heard about,' 'I see the food that I tasted,' 'I want the garment I saw yesterday,' would not have been possible. Says Śankara : 'It is not proper to conceive each organ as an experiencer, for in that case it would be impossible to relate memory, perception, wish, etc. to the same subject as in the case of every individual. What one person has perceived another cannot recollect or desire or recognize. Therefore none of the organs can be regarded as an experiencer.'⁴ If the sense organs were the actual perceivers and the motor organs (karmendriyas) the actual doers, then there would have been a number of selves in an individual body, which is contrary to fact.

The *Kena Upaniṣad* (I. 1-2) opens with the questions:

'By whom willed and directed does the mind proceed to its object?'

'By whom engaged does the vital principle (prāṇa), the foremost, perform its duty?'

'At whose will do men utter speech?'

'Who is the effulgent one that directs the eyes and the ears?'

The answer is given :

'He [the luminous self] is the Ear of the ear, the Mind of the mind, the Speech of [the organ of] speech, the Life of life, and the Eye of the eye.'

In the *Bṛhadāranyaka Upaniṣad* (IV. 4.18) also, the luminous self is said to be 'The Life of life, the Eye of the eye, the Ear of the ear, and the Mind of the mind.' The point is—the body, the organs, the mind, the vital principle, being devoid of consciousness, fall into the category of non-intelligent matter and cannot be self-operative. Their coordinate functions must be due to conscious spirit.

3. *The self, the cognizer of all changes, is changeless, and so birthless, growthless, decayless, deathless, and is inseparable from the Self of the universe.*

The self is invariable in the midst of the variable. What is cognized varies but not the cognizer. The external objects vary. The bodily conditions and the mental states vary. The functions of the organs and the mind vary. There are also variations in biological processes. It is the luminous self that cognizes them all. A change presupposes an unchanging observer who relates the succeeding event with the preceding one. In case the observer varies in the interim the change cannot be recognized. Being the observer of all variations the self is beyond the variables. If any of the variables inhere in him, then he must be subject to variation. Therefore none of the changing factors of human personality can be regarded as intrinsic in the self. In the Vedantic view the real man, the knower *per se*, is ever distinct from the psychophysical organism. He is not the unity of physical and psychical elements as some psychologists hold, nor is he the unity of the body, the mind, and the spirit as some theologians maintain. If the present physical body be held as essential to the inner man then death must mean the dissolution of hu-

⁴ *Bṛhadāranyaka Upaniṣad* II. 1. 15, Commentary.

man personality, and the survival of death the revivification of the corpse, which is obviously absurd. Though appearing as a unity of diverse physical and psychical factors, man is essentially the central principle of consciousness that unifies them into a complex whole. It is in association with the mind, the organs and the body that the luminous self plays the role of the knower and the doer.

As the simple spiritual substance, ever shining, changeless in the midst of the changeful, man is birthless, growthless, decayless, deathless, sorrowless, without hunger, without thirst, without the least trace of darkness, ever pure and free. In the words of the *Chhândogya Upaniṣad* (VIII. 1.5): 'Free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst is this Ātman, whose desires prove true, whose will proves true.' Apparently man is mortal but really he is immortal; apparently he is bound but really he is free; apparently he is impure, but really he is pure; apparently he is ignorant, but really he is illumined. It is by discovering the true nature of the self that man is reinstated in his innate freedom, purity, and blissfulness. Simultaneously he realizes his essential unity with the all-pervading Supreme Self, the Soul of all souls, who dwells within each and every individual as the inmost Self. This is how he attains complete self-fulfilment. As declared by the *Kaṭha Upaniṣad* (II. 2.13): 'Eternal peace belongs to such wise persons—and not to others—as perceive Him, who is the inmost Self dwelling within, who is Consciousness of all that are conscious, who is eternal in the midst of the non-eternal, who, though One, dispenses the desired objects to many [being the all-knowing Supreme Lord].'

At the back of every finite centre of consciousness is the all-pervading Consciousness, the Self of the universe. Just as the microcosm is held, sustained, and controlled by

the individual self, so is the macrocosm by the universal Self. What is innermost in the universe is innermost in every individual. A wave is essentially one with the boundless mass of water that the ocean is, though apparently differentiated from it by name and form. Similarly, the individual self is ever united with the Supreme Self, despite its apparent limitation due to ajñāna or ignorance. Being associated with ajnana, the finite self is seemingly limited and does not recognize its true nature as pure consciousness. Yet its intrinsic luminosity is not the least affected. This is why a person realizes himself as the knower of ajñāna and says, 'I do not know myself.' Just as fire enveloped by smoke does not lose its radiance, similarly the self shrouded with ajñāna does not lose its innate luminosity. So says the *Śvetāśvatara Upaniṣad* (ii. 14): 'As a lump of gold tarnished with dirt shines brightly when purified, so also the embodied being seeing the truth of Ātman, realizes oneness [with Brahman], attains the Goal and becomes free from grief.'

4. *The ego and the self. The one is the apparent man, the other the real man.*

The individualized self, being manifest through a particular mode of the mind characterized by 'I-ness' and further identified with the mind, the organs, and the body, as the case may be, turns to be the ego. Thus, the ego is the self identified with the not-self, neither of which undergoes actual change due to wrong identification. This is the apparent man. It is egoism that seemingly ties together spirit and matter, so that spirit seems to partake of the nature of matter and matter seems to partake of the nature of spirit. Such expressions as—'I am happy,' 'I am unhappy,' 'I am wise,' 'I am ignorant,' 'I am honest,' 'I am dishonest,' 'I am deaf,' 'I am dumb,' 'I am silent,' 'I am active,' 'I am lazy,' 'I am young,' 'I am old,' 'I am tall,' 'I am fair'—indicate how the attributes of the

mind, the organs and the body are ascribed to the knowing self. On the other hand, such expressions as—'the mind thinks,' 'the mind knows,' 'the mind decides,' 'the eyes see,' 'the ears hear,' 'the mouth speaks,' 'the hands work,' 'the body feels heat and cold,' 'the body moves,'—indicate how the cognizing and the motive power of the individual self are attributed to the mind, the organs, and the body.

Being identified with the body-mind complex, a person even ascribes to himself the external objects that concern it, viz. property, family, profession, position, country, race. Hence such expressions as: 'I am wealthy,' 'I am landlord,' 'I am a father,' 'I am a Rothschild,' 'I am a farmer,' 'I am a merchant,' 'I am a teacher,' 'I am the principal of the college,' 'I am an Arab,' 'I am an Italian,' 'I am an Aryan'. Despite the identification of the self with the not-self in varied forms, every individual vaguely feels his distinction from the not-self. This is evident from such expressions as, 'My mind,' 'My eyes,' 'My family,' 'My position,' 'My clothes,' 'My house,' 'My country,' 'My race,' 'My religion'. The owner distinguishes himself from what he owns or what he belongs to, even though imperceptibly.

The ego varies with the varying conditions of the body, the organs, the mind and the external situation. It is the real man in disguise. The change of the guise does not mean the change of the inner man. So the basis of the ego, the conscious self, ever remains the same. This finds expression as the 'I,' the constant cognizer of the variations. Invariable in the midst of the variable, this maintains the identity of an individual despite all changeable experiences. The following statements illustrate the point: 'I was a grandchild, now I am a grandfather.' 'I was a farmer, then I became a merchant, now I am a politician.' 'Yesterday I was unhappy, today I feel happy.' 'I had a keen eyesight a year ago, now I have almost

lost the power of vision.' 'I was a student of this college, now I am a dean here.' 'My ideas have been revolutionized, I was born a Roman Catholic, then I became a Protestant, now I am an agnostic.' 'I am a native of New Zealand, I was educated in England, now I am a citizen of the United States.' 'In health and in sickness, in triumph and in defeat, my faith has suffered no change.'

Just as the sun that appears to rise and set, to be bright and dim, to be large and small, is no other than the ever glorious, immense, stationary sun, similarly, the changeable ego is fundamentally the same as the ever pure, free, spiritual self shining with constant effulgence. The apparent man is but the real man appearing to be different from what he really is because of false identification with the psychophysical system. All movements, all changes, all development, all degeneration, pertain to the apparent man. The following expressions apply to the human being as he appears to be: 'Man is mortal,' 'Man is born with potentialities,' 'Intellectual, aesthetic, moral and spiritual attainments are the special privileges of man,' 'Man is a potential lover of God,' 'Man attains freedom from all bondages and sufferings.' Virtue and vice, wisdom and folly, happiness and unhappiness, bondage and freedom, strength and weakness refer to the apparent man.

It is the apparent man, the ego, that performs righteous and unrighteous deeds and experiences their fruits, sweet and bitter; while the real man, the transcendental self, the witness of all changing conditions of the ego, ever shines in blissful glory and neither enjoys nor suffers. The luminous self identified with the mind and apparently limited by it is the ego; the luminous self associated with the mind as the onlooker is the witness, which transcends the changing states of the mind, and consequently of the organs and the body. The transcendental self is ever united with the all-per-

vading Self of the universe, the supreme object of love and devotion. Truly speaking, it is He who dwells within as the inmost self, the all-transcendent witness. By a beautiful imagery the *Muṇḍaka Upaniṣad* (III. 1.1-2) has depicted the respective positions of the experiencing self, the ego, and the witness self:

‘Two birds that are always united and have similar names (*jīvātmā* and *Paramātmā*) dwell in the self-same tree (the body). One of the two eats fruits of varied tastes, the other looks on without eating. Clinging to the same tree the individual soul, the ego, becomes bewildered by his helplessness and laments. He becomes free from grief when he sees the other, the adorable Lord, and His glory (as inseparable from himself).’

5. *The key to self-mastery leading to the highest Goal.*

It is in association with the psychophysical organism that man lives on different levels of life. He can turn to the spiritual self within; he can also turn to the gross physical body. The more he recognizes himself as pure, free, immortal spirit, the higher he rises in the scale of life. He attains more and more wisdom, more and more strength, more and more freedom, more and more peace and joy. Man’s self-awareness is the key to his self-confidence, self-respect, and self-mastery. This is the access to the highest self-fulfilment. Man fails to control the mind, the organs, and the body, especially because he does not realize his distinction from them as their master. The self becomes mixed up with the not-self, and loses self-command. In the first place, it is to be understood that the body is the vehicle by which man can traverse the path of light or the path of darkness, the path of freedom or the path of bondage, the path of misery or the path of peace and blessedness, according as he directs it. This is not a prison-house to break away from. Nor is it a mass of flesh to curb, nor a pet to fondle. One should

be neither antagonistic to the body nor enamoured of it.

An individual’s position with regard to his body, the organs and the mind is graphically depicted by the *Kaṭha Upaniṣad* (I. 3. 3-9) with an apt simile, pointing out the way to absolute peace and blessedness and the way to perpetual misery:

‘Know the self to be the master of the chariot and the body to be the chariot. Know the right understanding to be the charioteer and the mind (volitional) to be the reins. The sense-organs are said to be the horses and the sense-objects the ways traversed them. The discerning men call the self—united with the body, the organs, and the mind—the experiencer.

‘But he who has no right understanding is ever associated with an uncontrolled mind, his organs are unruly like the vicious horses of a charioteer; while he who has right understanding is ever associated with a restrained mind, his organs are under control like the good horses of a charioteer.

‘Further, he who has no right understanding is ever associated with a distracted mind and remains impure, he cannot attain the Goal (supreme), but undergoes repeated births and rebirths; while he who has right understanding is ever associated with a restrained mind and remains pure, he attains that Goal where from there is no rebirth.

‘Indeed, the man who has right understanding for his charioteer, who holds the reins of the mind firmly, reaches the end of the road (the journey of life), and that is the supreme position of Viṣṇu (the all-pervading Being).’⁵

It is evident that the body should be

⁵ It is interesting to note that Socrates describes the soul under the image of two winged horses and a charioteer: ‘Now the winged horses and the charioteers of the gods are all of them noble and of noble descent, but those of other races are mixed; the human charioteer drives his in a pair; and one of them is noble and of noble breed, and the other is ignoble and of ignoble breed; and the driving of them of necessity gives a great deal of trouble to him.’ *Phaedrus, The Dialogues of Plato*, p. 124, Great Books of the Western World, Vol. 7. Encyclopaedia Britannica, Inc., Chicago, 1952.

neither caressed nor despised, neither tortured nor disregarded, but should be judiciously used for reaching the ultimate Goal. One succeeds in giving the body, the senses, and the mind right direction only when one recognizes the self to be distinct from them as their master. This is the secret of self-mastery.

6. *The human personality is a graded organization.*

Broadly speaking man is capable of living on five different levels of life: spiritual, moral, intellectual, aesthetic and physical. Of these the spiritual is the highest, the physical the lowest. Next below the spiritual is the moral level. There is no access to spiritual life but through the moral. Without inner purification by ethical principles spiritual consciousness does not develop. This is why the Upaniṣad enjoins on a spiritual aspirant the practice of virtues, such as self-control, truthfulness, continence, sincerity, humility, kindness, charity. Above all, truthfulness has been emphasized by the Vedantic teachers. 'One can reach God through truthfulness', says Sri Ramakrishna, who taught from his own experience the essential unity of religions in this modern age. As declared by the *Muṇḍaka Upaniṣad* (III. 1. 5-6):

'This atman, resplendent and pure, dwelling in the body, whom the men of strict self-discipline, free from all traces of inequity, perceive, is attainable by constant practice of truthfulness, self-control, right knowledge, and continence.

'Truth alone triumphs, not untruth. By truth is spread out the path, Devayāna (lit. the way of the gods), by which the seers free from all desires, proceed thereto where is the supreme abode of Truth.'

With the growing awareness of the spiritual self, as a person recognizes his real nature to be pure, free and immortal, he at the same time recognizes the real nature of every other individual to be pure, free and immortal. Consequently he deals with his

fellow-beings with due regard and consideration. His self-interest becomes naturally harmonized with social interests. Far from being conventional his ethical life becomes an expression of his inner consciousness. Further, when he realizes his essential unity with the Supreme Self he no longer finds himself confined within the psychophysical system, his self expands and enfolds all individual selves. Then he develops spontaneous love and compassion for one and all. He becomes occupied with doing good to all beings without any distinction. It is his very nature to abide by the ethical principle, 'Thou shalt love thy neighbour as thyself,' as enunciated by Jesus Christ.⁶ That the basis of universal love is the realization of the oneness of the individual self with the Supreme Self is clearly indicated by the Vedantic literature:

'He who sees all beings in the very self and the self in all beings is averse to none because of that (experience).'⁷

'Verily he sees who sees the Supreme Lord equally existent in all beings, Imperishable in the midst of the perishable. Since he sees the Lord equally existent everywhere, he injures not self by self and so attains the highest Goal.'⁸

'With a pure mind one should observe in all beings as well as in oneself only Me, the Ātman, who am both inside and out, and all-pervasive like space. O Uddhava (Sri Kṛṣṇa addresses his disciple), he is considered a sage who, taking his stand on pure knowledge, thus regards and honours all beings as Myself, has the same attitude towards a scavenger as to a Brahmana, towards a thief as to a supporter of the Brahmanas, towards a spark of fire as to the sun, towards a ruffian as to a kind man. Ideas of rivalry, jealousy, pity, and egoism really leave a man who always thinks of Me in all men.'⁹

Basically, morality is the attunement of the individual self to the Self of the universe. While a spiritual person practises the

⁶ Matt. 22 : 37 ; Mark 12 : 31.

⁷ *Īśā Upaniṣad* 6.

⁸ *Bhagavad-Gītā* XIII. 27-28.

⁹ *Srimad Bhāgavatam* XI. 29. 12-15.

this knowingly, a moral man practises the same unknowingly. Moral life is closest to the spiritual life. Fundamentally there is no difference between the two. Unselfishness is the prime moral virtue. It is the attunement of the individual self to the Self of the universe, the Soul of all souls.

It is through the moral life that the real self of man finds expression on other levels of life. The light of the spirit that conveys wisdom, freedom, strength, and joy shines upon the intellectual, aesthetic, and physical planes through moral plane. Without moral purity intellect does not brighten, right understanding does not develop, insight does not grow. It is moral goodness that sustains aesthetic imagination and sensibility, otherwise they degenerate; sensuousness turns into sensuality. None can maintain physical health and strength unless he lives with self-restraint and moderation. It is through the cultivation of moral virtues that men can rise above the physical level and devote themselves to intellectual and aesthetic ideals. Plain living and high thinking become their motto.

7. *The ever pure, luminous self is not affected by the conditions of the psychophysical adjunct that are superimposed on it through ajñāna (wrong knowledge).*

The more a person identifies himself with the gross physical body the more he degrades. He finds himself in the grip of sense-desires, which are insatiable. Physical urges constantly goad him. Ridden by lust and greed he behaves like a brute. Yet the delusion of the body-idea, the root cause of all the evils he is attended with, does not in the least affect the real nature of the self—its pristine purity and glory. There is an appropriate story in the Vedantic tradition to illustrate this point:

Once a lioness roaming in search of prey noticed a flock of sheep grazing on a meadow across the brook at the foot of the hill where

she was lying in wait. She crept down to the brook and was wistfully watching the sheep on the other side, when it so happened that one of them strayed from the flock to the water's edge. Immediately the lioness jumped over the brook and fell upon the sheep, but, being exhausted, dropped dead giving birth to a cub. The shepherd espied what had happened and cautiously proceeded to the spot. Being sure that the lioness was stark dead, he took pity upon the offspring and carried it in his arms to the fold. There the cub was nurtured among the sheep. In due course it grew up a fine young lion, but never recognized itself as such. None can ever see his own face. It is only by seeing the reflection of his face in a mirror or water-surface that a person can know what he looks like.

Living with the sheep constantly and seeing sheep all around, the young lion was under the delusion that it looked like one of them and was but a sheep. It used to graze with them and lived on grass. No lion's roar ever reached its ears. Hearing the bleating of the sheep at all times it learnt to bleat as one of them. Though a real lion, it never recognized itself as such and behaved in every respect like a sheep.

One day a big lion was surprised to see from a distance that a plump young lion was timidly moving with a flock of sheep, was eating grass and bleating. 'What a shame! I must reclaim him,' muttered the lion. Slowly and stealthily he proceeded to the brook, sprang to the other side and crouched under a bush, awaiting an opportunity to get hold of the lion-sheep unawares. At last he succeeded. The lion-sheep was frightened to death on seeing the deadly face of the lion and finding itself in his grip. 'You are not a sheep, you are a lion, you have a face similar to mine,' asserted the lion. But the lion-sheep would not believe. So it was dragged down to the brook. Pointing to the reflections of their faces in water the lion said, 'You see your face is exactly as mine. You are not a sheep, you are a lion; you can roar; you should not bleat nor eat grass. Come away and live freely in the forest as I do.' With these words the sturdy lion roared lustily. As soon as the roar entered into the ears of the lion-sheep, it roared and roared and roared. With the lion-consciousness fully awakened it jumped the stream and freely marched into the forest.

8. *It is man's idea of man that determines his view of life and it is his view of life that determines his way of living.*

Man is said to be a born philosopher. An individual lives according to his own philosophy of life. His mode of living is sound or unsound, according as his concept of man is sound or unsound. Without a right conception of human personality there cannot be a plan of right living. If the physical body is held to be the prime factor of human personality, then death must be the inevitable end of an individual, no matter what he does, what he achieves, what he aspires after. In such a case either dark pessimism or shallow optimism will prevail in human minds. In ancient India there was a school of materialists called 'The Cārvākas,' whose slogan was: 'As long as you live you should live happily. Live on butter even though you have to die a debtor. Once the body is reduced to ashes, what possibility is there of its coming back to life?' This view was known as *Lokāyatamata*, common people's idea. A similar view has prevailed in the Western world as well:

'Let us eat and drink; for tomorrow we shall die.'¹⁰

'Drink and dance and laugh and lie
Love, the reeling midnight through
For tomorrow we shall die!
(But, alas, we never do).'¹¹

As long as man is deluded by the body-idea, all human interests are bound to be subservient to the sense-life.

While the subhuman beings live solely on the physical plane, human beings can live not only on the physical but on other higher levels as well, such as aesthetic, intellectual, moral, and spiritual. Of these the spiritual is the highest. Life's fulfilment is in the spiritual development as we

have noted, the lower must subserve the interest of the higher and not vice versa. A plan of right living must include all the levels of life. Not only that. It must assign to each its respective place. A right plan of living must be consistent as well as comprehensive. The relative positions of the different aspects of life have to be determined. Otherwise the gradations of life-values cannot be ascertained, and the confusion of values is sure to result. And this is one of the major difficulties of modern man. For the effective solution of human problems it is essential that man must be viewed as a whole and in the right perspective.

9. *The pressing need of the right conception of human personality for right living is evidenced by history.*

It is a historical truth that man's idea of man has been the dominant force in the development of individuals and of nations as well. The social, political, cultural, ethical, and religious ideals and practices of a nation have their roots in its conception of human personality. Man's idea of man is at the core of every civilization that has grown in the world. It accounts for the strength and the weakness of each civilization. As observed by the historian Toynbee:

'The same Greek idea of man, which accounts for the Greek civilization's rise and culmination, is also the explanation of its strange and tragic fate. Hellenism was betrayed by what was false within it... This weakness of the Greek idea of man, which was the ultimate cause of the breakdown of the Greek way of life in the fifth century B.C., was shown up when, later on, the Greek view encountered the Jewish view in South-west Asia and the Ancient Asian view in India. The Greeks met the Jews and the Indians as conquerors, and among the conquered peoples, the Greek way of life at first won great prestige. Asians and Egyptians took to talking, reading, and writing in the Greek language, to dressing in the Greek fashion, to

¹⁰ Old Testament, Isaiah 22, 13; New Testament, I Corinthians 15, 32.

¹¹ Dorothy Parker, *The Flaw in Paganism*, 1936.

taking Greek names, to imitating the Greek style in art and architecture. Yet, in the end, the Greek view was defeated by the Indian view in India and Central Asia and by the Jewish view in the Mediterranean world, including Greece itself; and these two competing ideas of man won their victory over the Greek idea on their merits. They won because they were found to answer better to human needs. They gave man greater help for living his life, and they also gave him more convincing answers to questions about the meaning of life by which man is always haunted. But though the Jewish and Indian views defeated the Greek view in the competition between them for the spiritual allegiance of mankind, they too were permanently affected by the encounter.¹²

10. *The right view of man is the key not only to right living but also to right knowledge of the universe.*

Man is the epitome of the cosmos. There is a striking correspondence between the microcosm and the macrocosm in every phase of existence from the grossest to the finest. 'The microcosm and the macrocosm are built on exactly the same plan,' observes Swami Vivekananda.¹³ 'Man is the measure of all things,' is an old maxim attributed to the Greek Sophist philosopher, Protagoras (481-411 B.C.)¹⁴ It has been well said, 'The proper study of mankind is man.'¹⁵ Of all the pursuits of knowledge the study of man is the most interesting and illuminating. Not only does it acquaint the seeker with the intricacies of his psychophysical being but also opens unto him the direct approach to the Ultimate Reality.

¹² Arnold J. Toynbee, 'The Ancient Mediterranean View of Man' in *Man's Right to Knowledge*, First Series, Columbia University Press, New York, 1954.

¹³ Swami Vivekananda: *The Complete Works*, Vol. II. 1955, p. 447.

¹⁴ See R. W. Livingstone, *The Greek Genius, and Its Meaning to Us*, Oxford, Clarendon Press, 1924, p. 111.

¹⁵ Alexander Pope, *Essay on Man*. (Epis. ii, 1.1 (1733)).

Nevertheless, in his search for Truth man has been inclined to forget himself. From the earliest times in most civilized countries human beings have been interested in knowing the secrets of external nature. Man has explored the world of experience in search for wealth, pleasure, power, and for knowledge as well. The sensible universe has so engaged his attention as to make him believe that by investigating into it he can know all about reality. However, as the metaphysical enquiry into the realm of experience went deeper he became aware of the fact that the experienced presupposes the experiencer and that the conscious self of man is more real than the unconscious nature.

This is the knowledge that dawned particularly on the minds of the seekers of Truth in ancient India. As a result, their focus of attention shifted from non-human nature to the human being. This does not mean, however, that the external world was left out of consideration. By studying the individual and the cosmos as an integral whole, the Indian sages recognized these important truths: (1) What is innermost in man is innermost in the universe. (2) The same Supreme Being interpenetrates the individuals and the cosmos. (3) The knowledge of man is the key to the knowledge of the universe.

We have found that man's inmost being is the central principle of consciousness, which illuminates the psychophysical organism and holds it as a coherent whole. It is invariable in the midst of the variable. It is the one presupposition of all human knowledge. It is the first thing real. What is self-luminous is self-existent. It cannot be different from the fundamental Reality. The ultimate one which is known by investigating into the objective universe as Pure Being or Existence is subjectively recognized as Pure Consciousness. Just as the microcosm is controlled and illuminat-

ed by the individual self, so is the macrocosm by the universal Self. The essential non-difference of the individual and the Supreme Self is the central theme of Vedānta. The truth is: the same supreme Consciousness is the one Self of all. Says the sage Uddālaka to his son Śvetaketu:

'Of all the created things and beings, my child, Pure Existence is the origin, Pure Existence is the support, Pure Existence is the end In that subtle essence all this has its being. That is Reality. That is the Self. That thou art, O Śvetaketu.'¹⁶

A person can reach the Soul of the universe through his own soul. He can contact the Supreme Spirit through spirit. 'Man is the most representative being in the universe, the microcosm, a small universe in himself,' says Swami Vivekananda.¹⁷ Corresponding to the physical body of the individual, there is the physical cosmos: corresponding to the individual subtle body, of which mind is the principal component, there is the cosmic subtle body comprising the universal mind; corresponding to the individual causal body or ajñāna, there is the cosmic Maya, the primary cause of the world of phenomena. The Non-dual Brahman, Pure Consciousness, ever calm and blissful, ensouls all individual and cosmic forms and yet trans-

cends them all. As declared by the *Kātha Upaniṣad* (II. 2.9):

In human life consciousness has reached the level of definite self-consciousness. The central fact in human personality is the heightened self-awareness that distinguishes man from all other sentient beings. Not only does man realize himself as an individual distinct from all other things and beings, he has also the power of introspection, by which he can discriminate the real self, the knower within, from the psychophysical constitution. All difference between one jīva and another is in their psychophysical adjuncts. There is no difference whatsoever in the nature of the indwelling self, which is intrinsically pure, free, luminous, and identical with Brahman. The same effulgent Being is the inmost Self of all jīvas, yet Its manifestation varies according to the psychophysical constitution of each. The same resplendent sun shines differently through different mediums. Although Pure Consciousness is immanent in the whole universe as the Supreme Principle, yet its manifestation as varied forms of consciousness is to be found only in the animate beings. It is through the mental that consciousness finds expression on the physical plane. As observed by Śaṅkara:

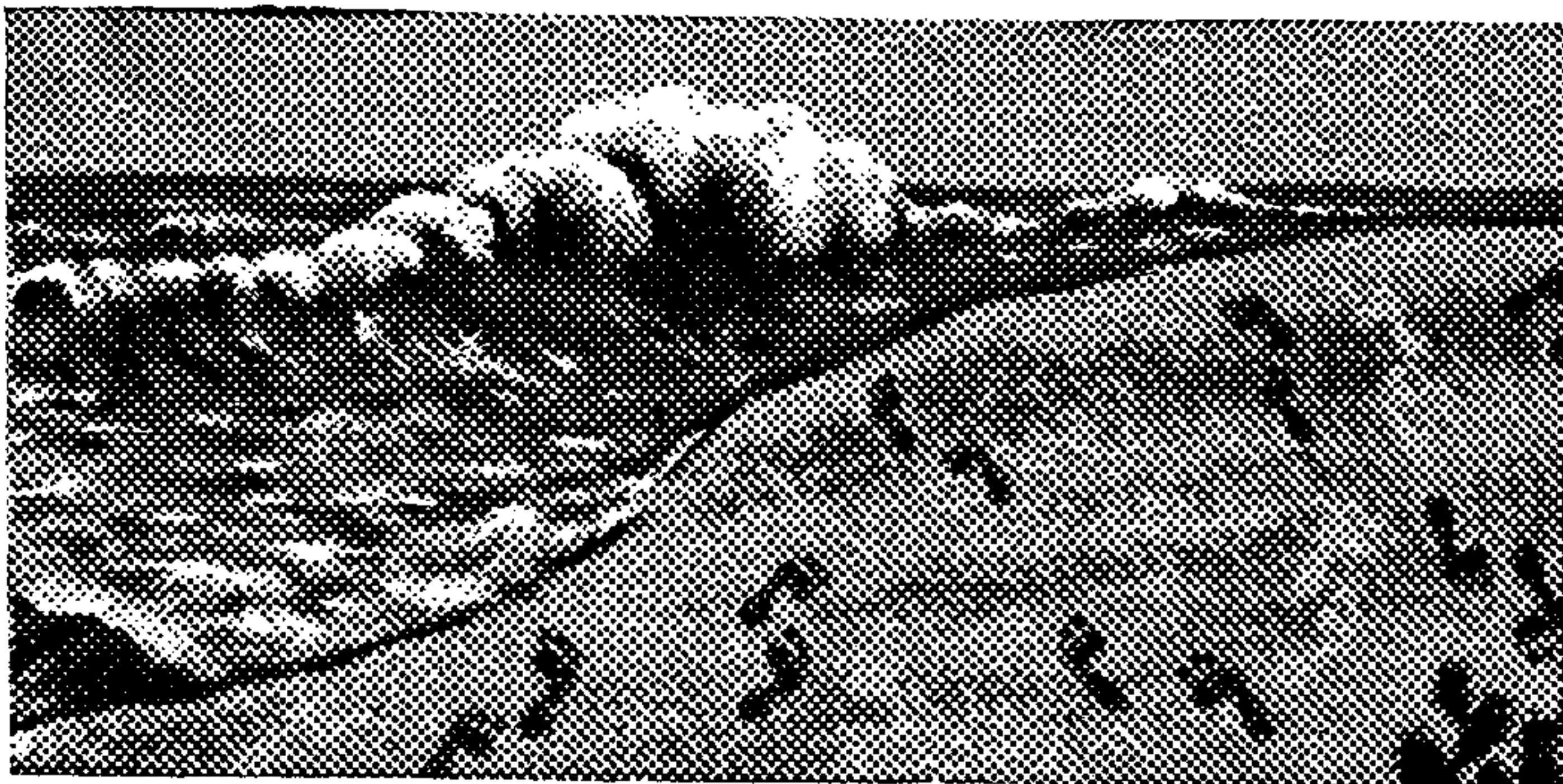
'Although one and the same Ātman is hidden in all beings, moving and non-moving, although It is perpetually immovable and immutable, yet on account of differences in the nature of the mind adhering to each as an adjunct, there is difference in Its manifestation as more and more capacity for talent, knowledge, joy, and so forth, as declared by the Śruti.'¹⁸

¹⁶ *Chhāndogya Upaniṣad* VI. 8. 6-7.

¹⁷ *The Complete Works*, Vol. IV, 1955, p. 47.

'Just as one and the same fire, permeating the world, assumes different forms according to each and every object it burns, similarly, the one all-pervading Self, dwelling in each and every being, appears to have so many forms, and is also beyond them all.'

¹⁸ *Brahma Sūtras* I. 1.11, commentary.



HUMAN TRENDS

OUR MOON MADNESS AND WORK HERE ON EARTH

It was Christmas week—just two days past the natal day of the Prince of Peace. The major news of the day was that our spacecraft, Apollo 8, was on its homeward journey after its historic lunar orbiting mission and though everything seemed to be on target and working as planned, yet until the re-entry would be an accomplished fact, people throughout the land would continue to send prayers heavenward that our three brave astronauts would soon be back on mother earth safe and sound. The safe and spectacular re-entry of Apollo 8 later in the day is now a fact of recorded history. No one can minimize the bravery of Astronauts Borman, Lovell and Anders, or the scientific know-how and skill of the countless individuals who made this remarkable feat possible. It was the big news of the hour. But lower down on the front page of the daily paper was another item which caught the eye and caused one to ponder a bit on whether or not there should be too much rejoicing over man's cleverness in his efforts to conquer space. The item to which I am referring and which caused me to stop and ponder a bit was about the peril caused in New York City because of a fuel strike. The temperatures were below freezing and to complicate

matters there was a flu epidemic—10,000 people were reported seriously ill—and the shortage of fuel could easily result in the death of some of these individuals. And there were complaints that certain landlords had taken advantage of the unfortunate situation by arbitrarily and inordinately reducing the heat in their buildings even though such buildings had adequate fuel supplies. The authorities stepped in and threatened persecution of anyone in the fuel industry who refused to make emergency deliveries and the situation fortunately was eased.

One wonders of what use it will be to mankind to conquer space unless he progresses a bit more toward conquest of self. This gap between scientific and intellectual achievements and moral, ethical and spiritual growth must be narrowed for surely it has become too, too wide. How shameful that a fuel strike would be called in the dead of winter causing innocent people to suffer—old people, sick people, helpless children—the populace caught between warring factions of a predominantly Christian society, and at a time when that very society was everywhere commemorating the birth of Jesus Christ, God Incarnate, who loved all mankind and who beseeched his followers to love one another—to love one's neighbour as one's self.

Is not a change of values long overdue? Of what use is the conquest of space, the highest wage scale, and all the gadgets of modern civilization if we do not try a little harder to respect one another and to have a bit more empathy in our dealings with one another; a bit more regard for the rights and feelings of others; and a bit more consideration as to what is best for the majority, not just what is best for me as an individual or what will put a little more wealth in my pocket.

Scarcely had Apollo 8 returned to earth when top scientists began expressing opinions and raising questions as to the intrinsic value of moon voyage. Dr. George B. Kistiakowsky, who was scientific adviser to former President Dwight D. Eisenhower, suggested that space money could better be spent on solving the earth's social and environmental problems and he remarked that the Apollo venture was 'a spectator sport on a very high level' appealing to man's instinct for vicarious achievement. This poses a question as to whether or not national resources should be used to sponsor spectator sports, no matter on how high a level.

One argument in favour of moon exploration—that valuable minerals and ore deposits are quite possibly present there—is easily refuted by the fact that many gold mines in our country cannot afford to operate because of today's gold prices. Certainly it is legitimate to ask if gold could be mined more cheaply on the moon and a negative answer appears self-evident. And in answer to those who say space travel and colonization of the stars will relieve the threat of over crowding and over-population of the earth, it has only to be pointed out that eminent astronomers flatly predict man will never reach the stars and they see no future in the colonizing of space, since the nearest star is three light years away,

which distance alone makes manned space travel and colonization impossible.

One top scientist, Dr. Harold C. Urey, in a story released from Dallas, Texas, by Reuters News Agency said he 'did not believe the potential scientific knowledge to be gained from exploration of the moon would justify the \$24 billion cost of the Apollo project.' Now \$24 billion is a sizeable sum in any man's language and until some of the social problems and agonies besetting our own country and the world are somewhat solved, could not this money be spent to better advantage in solving them? As long as 10 to 20 per cent of the population consists of squatters in slums; as long as there are children who are deprived of opportunities for proper education; as long as there are ill people who are unable to obtain or pay for adequate medical treatment; and as long as old people go hungry because their pension cheques have shrunk during these inflationary times, would not this \$24 billion, or at least a goodly portion of it, be more wisely spent in attempting to alleviate these conditions?

America is a land of vast and tremendous natural resources, but conservationists are much concerned that America and, yes, the whole world, could very soon become uninhabitable by man because of pollution of the air, water, and the very soil of the earth itself; pollution caused by unrestrained use of deadly pesticides, by noxious fumes being belched into the atmosphere by industrial plants, by unrestricted waste being poured into the streams and lakes, by uncontrolled denuding of our forests and watersheds and the resultant danger to wildlife, to mention but a few of man's violations against his environment. Here, too, is a sphere where it would seem government expenditures to control and in some instances to stop these violations would be of more advantage than unbridled expenditures on space exploration.

With so many conditions and areas right here on earth, where there is much room for improvement, it does seem that perhaps expenditures in our craze for space exploration and lunar orbiting are getting out of hand and developing into a real moon madness. Before this malady becomes incurable, it is hoped the leaders of our nation and those lawmakers in Congress who are responsible for approving the huge sums necessary for ventures such as Apollo 8 will listen to and reflect upon what the scientists have to say about the futility of man's attempts to conquer space.

No one can doubt the ability of the West scientifically and intellectually, and if all the arguments against space exploration could be refuted and proved false, it would still be imperative that something happens now to stimulate moral, ethical and spiritual growth, before man in his cleverness destroys his environment and ultimately

himself. Possibly moral, ethical and spiritual growth would be the natural outgrowth of concern and interest by more and more people in the miseries and problems of their fellow inhabitants on this planet earth and by more and more people becoming involved in ways and means to overcome these same miseries and problems. Hasn't it been often said that non-involvement is the curse of the sixties? The sixties are soon drawing to a close. Let us not carry this curse of non-involvement and lack of concern for others over into the seventies. Let us all now become involved in right thinking and right action for the benefit of all mankind. Surely this is something to strive for. To paraphrase the gospel according to St. Matthew, Chapter 16, Verse 26—

'For what is man profited if he shall gain the whole of outer space, and lose his own world?'

Anna Nylund

MOSES AND MODERN TIMES

RABBI ASHER BLOCK

LIBERATOR AND LEGISLATOR

When modern men think of the ancient Moses, who lived some 3300 years ago, they naturally think of him in terms that they themselves best understand. Thus Moses is popularly identified today as a *Liberator* and as a *Legislator*, because so many people nowadays are engaged in the struggle for social freedoms and in the process of passing new laws.

There is no gainsaying Moses' great contribution along these lines. Heinrich Heine once remarked: 'Ever since the days of Moses, freedom everywhere spoke with a Hebrew accent'. Perhaps this is a slight exaggeration, but the fact remains

that the memory of the Hebrew exodus did inspire many peoples in their own yearnings for independence. It is noteworthy that at the time of the American War of Independence, Benjamin Franklin suggested that the official seal of the United States should consist of a picture of the Israelites crossing the Red Sea, with the legend inscribed: Rebellion to tyrants is obedience to God. Though this particular suggestion was not followed, it is well known that the Fathers of this Republic were strongly imbued with the spirit of the Bible.

Similarly, as Lawgiver, Moses has unquestionably left his mark upon the course of civilization. Woodrow Wilson

(scholar as well as president) once wrote: 'The laws of Moses . . . contributed suggestions and impulse to the men and institutions which were to prepare the modern world—both as regards the sphere of private life and as regards the action of the State.' And in a fine essay on Moses, the economist and sociologist Henry George had this to say about the advances of Biblical law: 'It is not the protection of property, but the protection of humanity that is the aim of the Mosaic Code. With the blasts of the jubilee trumpets, the slave goes free, and a redivision of the land secures again to the poorest his fair share in the bounty of the Common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn.'

As we said, modern man can more readily grasp and appreciate such elements in Moses' life and influence. But this is only the surface picture. If this is all we derive from the Mosaic teaching, we shall be missing the core of his contribution. Moses was not just a national leader or a democratic law-maker. Moses was one of those rare souls, who had a divinely inspired message to give!—not only for one group, or for one age; but for all humanity, and for all time. In the Bible, Moses is designated as Man Of God, and throughout Tradition he is reverently referred to as *Mosheh Rabbenu*—Moses, Our Spiritual Teacher.

The Teaching which Moses imparted was not ordinary teaching—certainly not in its essence, and certainly not in the power and impact with which it was conveyed. As we examine the central message of Moses, let us ask ourselves: Is this worldly wisdom which once applied in a particular time and place, and no more, or has a Truth been revealed here which is timeless, and which can be most vital and relevant even in modern times?

CENTRAL TEACHING OF MOSES

The central teaching of Moses is that which is commonly known as *The Ten Commandments*. (The Hebrew *Aseret ha-Devarim*, or *Dibrot*, really means the Ten Divine Words or Principles. The term 'Decalogue', associated with the concept of the *Logos*, seems more accurate.) These Ten Principles are divided into two main categories or tablets: Relationships to God and Relationships to Man.

It has been suggested that Moses wanted to condense all spiritual and ethical truths into the simplest terms possible, so that people could easily remember them by associating them with the ten fingers on their hands. Thus they could also feel that God's Law and Guidance was very close to them. As Moses himself declared: 'This Instruction which I enjoin upon you this day is not too complicated for you, nor is it beyond reach. It is not in the heavens, that you should say, "Who among us can go up to the heavens and get it for us and then impart it to us, so that we may observe it? Nor is it beyond the sea, that you should say, "Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?" No, the Word is very close to you, in your mouth and in your heart, that you may observe it.'

In dealing with these Principles, I should like to consider the *second* Tablet first—that which pertains to ethical or worldly relations—because modern man can more easily appreciate that. As a current commentary puts it: 'Our relation to our neighbours requires no elucidation. Since we feel the wrongs which others do to us, we have a clear guide how we ought to act towards others.' Thus the *moral* teachings as presented to us in the Decalogue are clear and concise:

Thou shalt not murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness
against a neighbour.

Thou shalt not covet anything that
is thy neighbour's.

It is most interesting to note the remarkable similarity between this formulation and one found in the Vedantic text, '*How to Know God: The Yoga Aphorisms of Patanjali*'.¹ There, one of the aphorisms speaks of the abstentions which are necessary for man's spiritual growth. They are also five in number and, except for a slightly different order, are exactly the same principles: 'Abstention from harming others, from falsehood, from theft, from incontinence, and from greed'.

THE MORAL CODE : FIVE AREAS

Well, are the above teachings relevant to our day or not? Does modern man stand in need of these or not? If we glance once again at this Tablet of the Moral Law, we shall see that five classifications are represented: the political, the social, the economic, the legal, and the psychological.

Each deals with a particular Force or Energy. If this force is properly used, it is a source of value and blessing. If not, it is a source of evil and destruction. The 'political' area deals with *physical* force. This takes its recognized form through police power and national government. However, when such force is misused, we have crime, oppression, and war. The 'social' area deals with *emotional* force. Positively, it is used in family life and community affairs. Negatively, it creates prejudice and hatred, high divorce rates, and juvenile delinquency. The 'economic' area deals with *financial* power. When

rightly used, that spells security and construction. When wrongly used, there is bitter competition, exploitation and poverty. The 'legal' area deals with *judicial* power, which in a larger sense includes education and propaganda—viz., the power of speech and persuasion. Here, too, it is clear, that when used constructively, it is a great force for good. When not, it breeds suspicion, falsehood, resentment. The 'psychological' area, though mentioned last, is probably the most important of all, for it deals with *mental* power, which is at the root of all our activities. In our day, especially, that importance has been recognized. The mind can do us—and society—the greatest good. The mind can also cause us the most trouble.

At mid-century, in 1950, a book appeared under the title, *Morals Since 1900*. In it the author, Gerald Heard, outlined in graphic detail what has been happening, in progressive deterioration, in these five crucial areas of our corporate life—with respect to physical force, sex, wealth, the given word, and thought. It would seem that any sensible person would have to come to the conclusion which he comes to, when he says: 'It is now clear that the future of civilization rests on whether mankind can detect the Natural Moral Laws, and apply them and observe them. Otherwise (he warns) we face the decomposition of civilization.' That was 18 years ago. And surely when we view the latest headlines, we know we have not improved since!

The first thing to remember, then, about the Decalogue, is that it is extremely relevant and practical. It deals with our everyday life, and in a comprehensive way. On this score, most moderns will probably agree that these moral laws are necessary, if only to maintain a bare minimum of social stability.

But this alone would not have made the

¹Translated with a new commentary by Swami Prabhavananda and Christopher Isherwood, Harper & Brothers Publications, New York, 1953.

Decalogue great. There are many codes, and many books, which deal with all kinds of human interests and problems, and yet they do not constitute any real Religion. The next thing to remember is the general order and interrelationship of these principles. That gives us a special and necessary insight into *personal* behaviour and motivation.

LADDER OF CAUSE AND EFFECT

Truly the more we ponder the social dilemma, the more we realize how indispensable is the personal equation. It is most significant that when Moses formulated these principles, he did so in the singular and not the plural. *Thou* shalt, and *thou* shalt not.

Moreover, you will note that these precepts proceed from the very gross to the most subtle. First—the violence of murder. Next—the inequities of passion. Third—that which does not pertain to one's life, but to one's possessions. Below that, is the purely verbal transgression of bearing false witness. Here the body or its possessions are not touched at all—only reputation and character. And at the very bottom, is that strange misdemeanour which can neither be felt, nor seen, nor heard. It hardly seems to relate to anyone else at all. For essentially it is a matter between a man and his conscience.

So there we have it—the whole ladder: homicide to envy—envy to homicide. What a long distance, and yet how close they are! Is it not true that almost every man of violence can be shown to have mounted this ladder? At first—perhaps long ago—there were those mild jealous thoughts. Soon these turned into careful and persistent cunning. Then a hankering after, and a manipulation of, goods. Finally, uncontrolled passion and destructiveness. This is the natural psychological path of degeneration. It does not mean that everyone who

hates or envies will necessarily destroy (though that danger is ever-present), but it does mean that those who destroy have almost always begun with misguided speech and thought.

The failure of so many of our political, social, economic, and legal programs, is rooted in the fact that they deal largely with effects and not with causes. We try to regulate actions, not realizing that these actions are a consequence of prior thoughts. Unless we can somehow get at those thoughts, we are not likely to succeed.

Now, let us face the truth that the Rule of 'not coveting'—of controlling our thought—is the most difficult in the world to observe. A person might, by an act of will, curb a particular outward action. With a more deliberate effort, he might even check his emotions for a time, or his attachments to external objects, or even his verbal expressions. But one cannot, through sheer will-power, control one's inner thought and desires.

We have thus arrived at an impasse. We are confronted with a tremendous dilemma. On the one hand, as we have seen, the various kinds of social and personal activity are built—layer upon layer (as it were)—upon the foundation of thought. And then, on the other hand, we discover that this very foundation is out of our conscious reach and handling. Such a situation is not only disconcerting; it is downright frightening. It is like placing a man on an elevator that is dashing up and down, without telling him where to find the button that controls the movements. This is, indeed, our situation in modern times.

THE MIND, GOD, AND FREEDOM

All this brings us to the third important quality in the Mosaic teaching, as reflected in the Decalogue. When we try to tackle the problem of human thought and conscience, we are dealing not with a social problem,

nor with a personal ethical problem, but with a spiritual problem. Hence, we need a spiritual solution. That we find in the first Tablet of the Decalogue, in the first five principles.

The essential problem of the mind is that it identifies itself with the physical body and with sense objects. Hence, it is exposed constantly to the two main characteristics of the physical world, which are multiplicity and change. 'Multiplicity' means there is no Unity. 'Change' means there is no Permanence. This is the source of all its troubles. For where there is no Unity and no Permanence, there will inevitably be hostility and conflict, insecurity and fear. This is the root of all the social and personal problems we have mentioned.

The solution, therefore, according to the Mosaic Code—and similarly according to all great religions—is for our mind to go beyond the physical and the finite, to that Reality which is One and Unchanging. The solution comes through our identification with the Infinite Being, behind this universe, and within ourselves. Or—another way of putting it is: The solution comes through our love of God. Western religion speaks in terms of the thrice-holy Lord of Hosts—the Universal, the Spiritual, the Eternal God. Eastern religion speaks in terms of Existence-Knowledge-Bliss Absolute. In either case, the prescription is the same: Identify yourself with, or have a love for, that which is beyond the finite, beyond the material, beyond the changing.

This is the meaning of the first three words of the Hebrew Decalogue: *Anochi Ha-Shem Elohecha*—'I, the External, Am Thy God'. That is to say: It is possible for us to be identified with the Ultimate Reality, because that Reality is ours too.

And in that identification we are 'liberated' from the restrictions and the bondages of our small, petty, and false selves. Thus the entire First Principle reads: 'I, the

Eternal, am thy God, who brought thee out of Egypt, out of the house of bondage.' It is through God alone that true freedom comes to us, both in a social and in a personal sense. Socially, we are enabled to rise above conflicts, hostility, and prejudice. Personally, the love of God frees us from that 'house of bondage' in which we imprison ourselves, when we think that we are frail and mortal, that we are body and not soul.

THE SPIRITUAL CODE : FOUR STAGES

Thus the note of Redemption has been sounded for us that can lead us out of all our miseries. The one compelling question that remains is: How? If this be the solution to all our problems, then how can we attain to love of God?

The four principles that follow in what may be termed the Spiritual Code, constitute the answer to that question. The traditional wording of these principles is:

Thou shalt not have other gods before Me.

Thou shalt not take God's name in vain.

Remember the Sabbath to keep it holy.

Honour thy father and thy mother,

As we analyze these principles, we see that they deal with:

A—the distinction between true and false worship;

B—the use of God's name with proper attention;

C—work in the right spirit, so that it leads to a Sabbath of the Lord;

D—reverence for those persons in our life through whom we are helped to sense God's love.

It so happens that these four pathways of coming nearer to God, correspond very closely to the four main Yogas of Vedantic tradition: Jnana, Raja, Karma, and Bhakti,

Again, as in the case of the second Tablet of the Law, not only are all important elements represented, but the very order in which they come, is helpful and instructive.

Before a person can begin earnestly in his search for God, he must at least have some idea, intellectually, about the direction in which he is to go. The mind cannot grasp the Ultimate or the Infinite, but the mind must at least attempt to discriminate between that which is Universal, Spiritual, and Eternal, and that which is only limited, physical, and ephemeral. That is the real meaning of the injunction 'not to have other gods'. There is only One Reality: The Lord is One; Truth is One. And the first step in reaching That is to differentiate between what is Real and what is unreal. Tribalism, materialism, temporality—these must be recognized as false gods. Name and fame, pleasures and possessions—these things which people often pursue for a whole lifetime—turn out in the end to be utterly disappointing.

Now, many people do sense this truth, in one degree or another—with their intellect. But rare indeed is the person who can then translate this knowledge into living. The vast majority of people remember one minute and forget the next. Verbally—from time to time—they may profess the highest ideals, but in moments of decision, they revert to their pet desires and ambitions, to their momentary pleasures and vanities. This is what the Prophet Jeremiah meant in declaring: 'Thou, O Lord, art near in their mouths, but far from their inner being.' And this is what is meant by 'taking God's Name in vain'.

The person, therefore, who is sincere in finding God, will not rest content with mere intellectual knowledge. He will seek ways and means, in his daily life, to avoid insincerity and superficiality. In substance, what this involves is learning how to pray

and how to meditate properly. For the essence of prayer, and the essence of meditation, is 'the concentration of the mind upon God'. In this world of sense objects, the mind is constantly drawn toward these objects, and is distracted from the Reality behind them. Hence, the aim of prayer—and, in a wider sense, the aim of all religious disciplines and exercises—is to bring the mind back to God. This is what Jewish Tradition refers to as *Kavanah*: the right direction, or the right intention, of the mind. This is the second element in spiritual progress.

However, no sooner does the religious aspirant enter upon this stage of his development, than he is confronted with another serious problem. How can one hope to direct his thoughts solely to God, when there is work to be done? Possibly a recluse or a contemplative might dream of embarking upon such a program, but not a man with worldly responsibilities. Hence, Moses leads us to the next stage, embodied in the principle which speaks of Work and Rest. 'Six days shalt thou labour and do all thy work, so that the seventh day may be a Sabbath unto the Lord.'

This principle is a very intriguing one, and should be of special interest to the mind and temperament of active modern man. Work and leisure, weekday and Sabbath, the secular and the sacred—are these 'opposites', two diverse realms, or do they supplement each other? One might say that this is the same problem on the active level, that we confronted earlier on the intellectual level, when we were told to 'discriminate' between what is Real and what is unreal, between what is Perfect and what is imperfect. A person works only as long as there is 'unfinished business'; that is, as long as the matter at hand is still imperfect.

A scientist will leave his laboratory when the experiment has been worked out;

an artist will put down the brush, when the painting is complete—except, of course, if there is another experiment or another painting to be done. And usually there is—another and another and another! There is no end to our labours—there is no Sabbath in sight! The industrialist is never wealthy enough; the pleasure-seeker is never happy enough; the politician is never powerful enough. And so it goes on and on. Obviously, work that does not lead to fulfilment must lead to frustration.

Thus the Sabbath, in the Mosaic pattern, means two things. It means a periodic pause in our work, to re-examine the direction in which we are heading. It also symbolizes the ultimate Perfection that is possible in life, when we find God. So what this principle says, in effect, is : (a) Remember the Sabbath and keep it holy; namely, at stated intervals, devote all your time and attention to the true Goal of life. And (b) on the other days, *work so as to complete all your work!* That is the literal wording. It indicates that work should not be an end in itself, but a means of fulfilling our needs and obligations in the best way possible. Thereby we may free ourselves for the greater Joy and the higher Purpose that awaits us.

This is the third stage in the Mosaic Spiritual Code.

FULFILMENT IN LOVE

The last stage is perhaps the most important of all. Thus far, the mind, the will, and the hand have been mobilized in the search for God. But the one ingredient still missing is the *heart*. To convey the function of the heart, permit me to use an analogy or parable—in the spirit of the many parables found in Jewish Hasidic or mystical thought.

In a far-away village of a certain kingdom, there lived a youth who had wandered there from he knew not where. Though he

was comfortable and made welcome, he felt himself to be a stranger. From time to time he heard the towns-people say, that the kingdom was governed by a wise and benevolent king. He was curious to know who the king was and where he lived, but all they said, was : that it was he who gave them the land, and provided them shelter; and when things went wrong, it was he who sent his agents to help. 'How wonderful' (thought this youth to himself) 'to be an agent of the king!'

One year, the people experienced many hardships, and the yearning to know the king was specially strong in the heart of this lad. So when one of the king's agents appeared, the youth begged him for the right to join in the king's service. This privilege was granted, and this enabled him to travel through many provinces and to come ever closer to the centre of the realm. One day he heard a royal courier making public announcement that the king was searching for his long-lost son. Everyone of a certain age and appearance was to appear in the palace on a given day. He, along with others, appeared, and as soon as he stepped into the presence of the king, he was identified as the very prince who had once wandered off and had forgotten his birthright. Then together, with deep affection, father and son were joined in a warm embrace.

These are the stages (say our teachers) through which we too must pass to regain our rightful heritage. First, our relationship to God is that of hearsay, or intellectual inference. Some say, there is a God. Next, it is that of wilful yearning and a determination to know Him firsthand. Then, it is that of personal service and striving, as that of a loyal subject for a king. And, finally, if we persist and are worthy, God Himself in His manifold grace reveals His true Kinship to us as that

of Parent to child—and the relationship becomes one of love.

Our Tradition is careful to point out that the precept of 'honouring father and mother' is part of the first Tablet of the Decalogue, and not of the second. This must be understood as more than an ethical ruling. It is actually a way of symbolizing the Presence of God. To a child, physically helpless, father and mother are the 'incarnations' of protection and love—God's agents on earth. Similarly, to those who are spiritually ignorant, an enlightened teacher is God's representative on earth. He is a spiritual parent. In one of our sacred texts, *Pirke Avot*, 'Chapter on Essentials', it is taught: 'Let the reverence for your teacher be as your reverence for Heaven'.

Thus it is, that though we may—and should—strive to approach God in a variety of ways, according to our particular inclinations and aptitudes, the most satisfying way of all is the approach of the heart, in a relationship of Love. Thus the Prophet Isaiah, for example, used expressions such as: 'Thou, O Lord, art our Father, our Redeemer' and 'As one whom his mother comforts, so will I, the Lord, comfort you'. And Moses himself epitomized his spiritual message, in words which have become central to Jewish prayer these many centuries: 'Hear, O Israel, the Eternal is our God, the Eternal One! Therefore, love God with all your heart!'

THE TWO TABLETS—SIDE BY SIDE

Having thus surveyed both the Moral Code and the Spiritual Code, it might be well to reflect for a few concluding moments that whereas modern man begins with the moral concern, Moses began with spirituality. Truly, in the long run and in the total picture, it does not matter at which end of the spectrum we begin, for each is inseparably tied in with the other.

These are the two Great Commandments, and they are both vital to our lives.

Let this much, however, be said: If it were somehow possible for us to begin with love of God, then all of life would be immensely simplified for us. For to the man who truly loves God, 'love of neighbour' follows as a natural result. As a matter of fact, the Hebrew Decalogue can be read in precisely this way. It happens that, in the Hebrew syntax, the second person singular, in the future tense, is either an 'imperative' or a 'prediction'. It may be read: Thou *shalt* or thou *wilt*. When we begin with the moral problems, these are all imperatives. We must struggle on every front—the political, the social, the economic, and so on. And, in the end, we still have not solved our problems (as we have seen), because we are operating solely in a world of vast multiplicity and change, and there simply cannot be any perfect and lasting solution in such a world. Thus we are eventually compelled to turn to the spiritual world for our salvation.

However, when we begin with spirituality, we get to the very root of all problems—in our very relationship to the whole universe. When we find the Unity and the Permanence that is there, then, of course, we have found it also in relation to fellow man—who is an integral part of that. Then the Decalogue reads as follows: Realize the Eternal as your God, and you *will not* hurt your neighbour, you will not adulterate life, you will not commit theft, you will not witness falsely. And you *will not even covet* anything that is your neighbor's, because you will feel yourself at one with him. Indeed, your mind will be thoroughly in your control, because, having perceived the One Reality, the vanities of the world will have no attraction for you any more.

Of course, for us who are living in this modern, hectic, pulsating world, that



CALCUTTA, THE CITY OF WATCHING KALI

If you have a home, in most places you are a stranger. But all strangers have a home in Calcutta. This is why this wanderer agrees with Ghalib who said, 'a city like Calcutta is not to be found on the face of the earth'. You have watched people blissfully asleep on the road side as if it was their parlour; and why not? Laying aside their basket in which they carry others' loads and their worries, the porters sleep. Innumerable people pass by. Swirling life flows on. You may not know, that someone watches over all. You may not recognize, everyone has a Mother.

Like a symphony, Calcutta awakes from slumber. And what a music that! The *azans* from the mosques, the whistles of waking factories, and incoming trains, the bells of temples and churches, sounds of sweeping brooms from streets, and onrush-

ing sober morning buses—make a meandering hallow of sounds constantly rising upwards in search of a meaning. Earlier, deep in the midnight, if you were awake, why, heavens were intent on listening if you had a broken prayer to breathe.

Million souls awake, take up their struggles on hand and rush on their ways. What a manifestation of life! This wanderer has watched with bated breath the mighty sacredness of it all. Who did not have Kali's vermilion mark on his forehead? Who is not going to win in the battle of his life?

Have you watched our boys and girls going to schools and colleges? Who among them is not going to be a world conqueror? You dare not single out any who is not going to be somebody.

See not only the piled up garbage in

(Continued From Page 239)

approach is only academic and theoretical. We must begin where we are; we must struggle with our moral problems. But in that struggle, let us at least avoid the fatal error of assuming that it is only the second Tablet of the Law that concerns us, and

we can wholly dispense with the first. So many people, in these modern times, seem to feel that they can walk on one foot, that the boat can be rowed with only one oar. This cannot be done. The Decalogue of Moses, with its two Tablets side by side, can help modern man greatly—in setting his life on an even keel.

Calcutta streets, but see the boundless life of Calcutta people, see their resilience in the struggle for existence. They have gone through the worst heroically; they always dream of the new and jostle with today. They will never give in. They will never give up the fight. If some are tired, others are always ready. By the side of standing waters of open drains, some are there to sell paper flowers, or coloured cold drinks.

While drinking tea from earthen cups, factory workers smoke *bidī* and discuss high politics and of days when work and justice will be available for all.

Even the walls of Calcutta are full of messages, revolutions, poetry and withal humour. By the side of piled up dirt on the road there is smiling art on the wall. And there is someone to tell you what you should do with your franchise, liberty, intelligence and will!

The high noon in Calcutta is a staggering experience. Thousands upon thousands of people bend their energies for seeking self-fulfilment in life in their own ways. Politics, office work, manufacturing, buying and selling, teaching and learning, healing and suffering, worship and adoration go on without ceasing. There are bribery, nepotism, redtapism, processions, lock outs, slogan shouting and upgoing of new buildings. Yet in the midst of all this, the Calcutta people like to keep before them the ideal: 'Everything can be sacrificed for Truth, but Truth cannot be sacrificed for anything.' This you find written large in the heart of the city.

Evening Calcutta is a home-coming city. Public conveyances, movie houses, tea shops, side walks—all are full. He whose feet are everywhere, how he marches on! You have to see to believe. And if you step aside, and go to the Mother's temple at Kalighat or at Dakshineswar, or to great a mosque and a church in Calcutta, you will be amazed to see with what fervour people

call on God in this city of garbage and problems. This reaching out, this tapering off of the collective consciousness, from within the confines of the sordid and the physical is something so inexpressible that you cannot catch its magnificence in words.

Crimes, corruption, filth—all are facts of Calcutta. But there are other facts too which have moulded the soul of Calcutta. Here there are fury and smile, agony and ecstasy, emotion and renunciation, revolution and transcendence.

Through the ocean gates of Calcutta have entered the world in India, and India has gone out into the world. In the cradles of Calcutta mothers have swung greatness of copious varieties—saints, savants, scientists, poets and revolutionaries. On its streets played world movers. Vivekananda was proud to call himself 'a Calcutta boy'. What is more, on its streets did walk the Lord incarnate on earth. In a Calcutta theatre—what fun!—he witnessed a drama within the world drama. And it was so good that he went into himself—samadhi! In Calcutta homes, the Lord sang and danced and cracked jokes. These things did happen. Many things more keep on happening.

In Calcutta everything is available—*dharma*, *artha*, *kāma*, *mokṣa*. Here money-makers make money. Sensuous people gratify their senses here. And seekers seek release here. Oftentimes, one person combines them all and the Mother grants them all. And everyone seeks the fulfilment of his needs here.

The other day when the million headed *Virat* appeared on the *maidan* to declare a new promise, there descended on that head a benign balm of sanctification. And you looked at it with wonder and thankfulness—at that power and grace, quiet dignity rising on top of all tumults of multitudes. It was the Mother's hand of blessing. From out of nowhere as it were, there materialized a quality of hope which was

not inherent in problems, but in the human hearts through which the Divine is manifest. Could it not be the Mother's way of looking after her children—all children?

If Sri Ramakrishna saw Kali with flowing hair watching Calcutta, there is meaning to it. Calcutta revolves and evolves under Kali's watching eyes. Fear not. Dare to look up and go ahead. Here all opposites are reconciled, the Mother of all provides for all. Here everybody has a home, everybody has a future and promise for self-fulfilment. Here revolution becomes a song—and an adoration. From here the Lord's words went out in the world as nectar, his love as the awakener of souls.

Here the Lord wept for all. Here the Mother took the onus on herself for her every child. You have no other business here but to serve everyone as the scion of the Highest.

Let man awake here in a new way. Let him be enfranchised in an ampler manner. Man is not an wage-earning robot. With Kali watching on, man is the universe compressed. Within him lies coiled the very infinity. Bringing the bearing of infinity on all details of life is watching Kali's affectionate challenge to the people of Calcutta. Let them be revolutionary enough to understand and accept this challenge.

A Sad Postscript :

ON THE BLACK NIGHT AT RABINDRA SAROBAR

Alas, the least one can say with any finality is about the watching Mother's will!

How She stuns and paralyses our sensibilities to bring us new awakening! Could this be the meaning?

What exactly happened in the black night of April 6, 1969 at Rabindra Sarobar in Calcutta is not yet fully known. The impression received from what you read in

newspaper is that the happenings were too shameful for being heard or told fully, too ugly for being exposed in details—in one word, too deep for tears, if you would so choose.

Protest meetings have been held. The State Government have ordered a judicial enquiry in response to public demand. Citizen's enquiry committee for helping the Government in arriving at facts has been organized. Maybe culprits will be booked one day and punished.

But how little will that help serve the situation!

The problem here is more of a society caught in the process of speedy moral erosion than a few wayward persons committing mean crimes.

The brute is here. But have you the courage to face it? Will you believe that we all are responsible for what happened at Rabindra Sarobar? Under our very eyes a basically moral society kept getting transformed into a permissive society. And everybody seemed to have taken it for granted! Decline of decency which is a world phenomena, had hit Indian society hard, but it did not appear that the conscience of society was very much disturbed. Money-makers, taking full advantage of the absence of any pronounced voice of protest against indecency went full blast in using all kinds of low temptations for making money. A spiralling racket is going on in India for making money by corrupting the taste of the youth.

Urban social workers everywhere in the world loudly speak about the problem of juvenile delinquency, and the waywardness of the youth. These are undoubtedly great problems. But the strange thing is that a greater problem goes absolutely unnoticed. It is the one of adult delinquency. If a society has no adult delinquents, it cannot have juvenile relinquent

or wayward youths. For, contrary to the common misconception, juvenile delinquency or waywardness of youth is not a social virus but a biological transmission. The progeny manifests the bio-impulses of its progenitor, and of course takes the consequences of doing so.

People were naturally shocked with what young ones did at Rabindra Sarobar. But what had been the grown up people all the time doing? If you check, one by one, you will find that every single person engaged in the business of relativizing values and degrading the taste of the younger generation is an adult. Who are those people who produce and parade pornographic literature and movies? Who are those people who in order to sell their goods, make wild use of the lowest incentives in advertisements in newspapers and bill boards? Who are the people who organise the so called beauty contests, imitating a degrading practice of the decadent West? They are all adults, practising a more virulent type of delinquency which affects the very motivations of the younger generation. We need clearly realize that the tempting pictures displayed on the roadside and the things which happened at the Rabindra Sarobar are indirectly but vitally connected. These adult delinquents, however, may have no idea how they had been vitiating the very springs of thought in the younger generation, and eating up, so to say, the heads of their own children like proverbial monsters. If the father is making use of carnal incentives to make money, his son will surpass him in every impossible way and that will be too shocking even for the corrupt father to watch. But this must happen. And this has happened.

A little thinking will reveal that the responsibility for what happened at Rabindra Sarobar went far and deep in

the whole thought process of society. What is really needed is the collective moral owing of the entire responsibility by the whole society without trying to fling mud political-partywise or age-groupwise. What is needed is the awakening of the collective conscience.

The lawfully constituted Government have the especial responsibility for maintaining law and order. How far they have succeeded or failed in discharging their duties, the Commission will determine. What, however, needs to be remembered by any Government worth its name, is that if people go about in a state taking law in their own hands, if the help and protection sought for lawful living and peacefully pursuing one's avocation from the obtaining authority are not available even to the smallest of our citizens, then it has failed in discharging one of its most primary duties to the people. And this is not just a negative failure. It amounts to inflicting pain and hardship on innocent and harmless people.

Inflicting pain on innocent and harmless persons is the worst thing anybody or any Government can do to itself.

Dhammapada Teaches :

'He who inflicts pain on innocent and harmless persons, will soon come to one of these ten states: (137)

'He will have cruel suffering, loss, injury of the body, heavy affliction or loss of mind, (138)

'Or a misfortune coming from the king, or a fearful accusation, or loss of relations, or destruction of treasures, (139)

'Or lighting fire will burn his houses; and when his body is destroyed, the fool will go to hell.' (140)

If we study history carefully we will be at once impressed about the factuality of the above teachings of the *Dhammapada*,

To the youth this wanderer would quote the old saying :

Sow a thought and you reap an act.

Sow an act and you reap a habit.

Sow a habit and you reap a character.

Sow a character and you reap a destiny.

What you sow, you reap. If you sow evil you reap evil; if you sow good, you reap good. Cleverness is a weak reed. Goodness pays all the way through. Violence is an explosion of weakness. Indecency is infantile unmanliness compounded with cowardice.

Let mistakes be boldly owned and resolutions be firmly made not to repeat the

mistakes. Let prayers go forth as Vivekananda taught : 'Mother, make me a man !'

Let not the footfalls of Nemesis frighten us. The game is lurid, no doubt. But look at the law that is at work. If we can keep our attention on the Mother watching us through all storms, springs, tragedies and temptations, we will know that She stands in the mad mid ocean to save us from sinking. Hope is that which always is.

Only let our cry go forth incessantly : Mother, endow us all with right understanding!

April 21, 1969

NOTES AND COMMENTS

IN THIS NUMBER

By listening to the Universal Call of Religions one finds one's way open to the Highest from where one stands.

Man blunders, founders, sins and suffers only when he stagnates on the way. The Vedic seer therefore breathed the mantra : *Caraveti*, move on. One who keeps on moving reaches the goal. The same life-quickenning mantra vibrated again on man's consciousness in Vivekananda's words of power: 'Onward For Ever!' In this column 'Onward For Ever!' we will present such words of the Swami as can rouse, inspire, and guide every human being to the luminous destiny.

The words quoted in this issue occurs in *The Complete Works IV*, 1963, p. 351.

The editorial answers an important question asked by thinking young folks everywhere in the world : Is Religion Relevant to the Modern World?

In 'Profiles in Greatness: Truth Need Not Hurt', the 'Explorer' portrays the unique harmony of the antithetic virtues of strength and grace in the Buddha.

In trying to solve life's problems how often we add unto them! Why does this so happen? And how do we right this situation? Swami Satprakashananda, a senior monk of the Ramakrishna Order, and Head of the Vedanta Society of St. Louis, U.S.A. answers these fundamental questions by expounding the right concept of man from the Vedantic standpoint in his learned article 'Man, Real and Apparent'. (Author's copyright)

In the column 'Human Trends', Anna Nylund wonders what is man profited if he shall gain the whole outer space, and lose his own world.

In the article 'Moses and Modern times', which is adapted from a lecture delivered at the Vedanta Society of New York on

February 11, 1968, Rabbi Asher Block— with whose valued writings in these column our readers are already familiar— writes with insight into how struggling modern man can discover in the seemingly ancient teachings of Moses the needed solace and succour to make good in his

problem-ridden life and also find self-fulfilment in true being or God. Rabbi Asher Block is currently Rabbi of the Jewish Centre Little Neck, Long Island, New York, U.S.A.

Musafir writes on Calcutta, the city of watching Kālī.

PANGS OF LINGERING UNTOUCHABILITY

The Sankaracharya of Puri made news recently (March 29, 1969) at the World Hindu Conference held in Patna by defending the practice of untouchability. How shocking his reported statement was to the thinking, feeling and awakened Indian people was proved by the almost instantaneous reaction to his words that exploded in Parliament. Parliament acting as the conscience of the country condemned the remarks of the Puri Sankaracharya in forceful terms. Some expressions used in Parliament were not very dignified of course. But one can understand the righteous indignation of the representatives of the people on this vital point of Indian national commitment.

These incidents prove two things :

1. That untouchability is not dead.
2. That the country by and large is earnest about 'removing this black spot on the country's history, religion and society', as the Home Minister affirmed in the Lok Sabha on April 2, 1969. And all these massively remind the Hindus especially that much home-work remains to be done before their practices could be brought at par with what they proface.

There are two ways of reacting to the whole situation : one, nervously emotional ; and the other, that of a calm physician tracking down the course of a malady. Of these two ways we recommend to our country men the latter one. If we allow ourselves to be overworked emotionally,

we cannot properly handle an obstinate malady.

We must not forget that progress already made towards the removal of untouchability is considerable. People coming from among those who used to be called 'untouchables' are occupying top positions in administrations of the country. Any day one of them can become the President of India. Let no one minimize the importance of attained progress out of anger or pique. That will hurt the cause. Let us have faith in the ultimate triumph of sanity.

We should not also have an exaggerated notion about the powers of any religious leader going against the *yuga-dharma*. By doing so he can only destroy himself.

A Patna report (vide : *Amrita Bazar Patrika*, April 2, 1969) says :

'The Hindu religion accepts untouchability and consider some people to be born untouchables, according to Jagadguru of Govardhan Pitha, Puri.

'And as such in his capacity as Sankaracharya "I cannot possibly go back upon what the *śāstras* hold". Jagadguru told reporters yesterday.'

'He said that nobody could take away his right to stand by Hindu scriptures on the issue of untouchability.'

Taking the report to be true, it is obvious that the Sankaracharya was here speaking on his own behalf only and that too of his own understanding of Hinduism.

And there are *śāstras* and *śāstras*. Why should we turn to those *śāstras* which may have provided support to untouchability and not to those the spirit of which reject

it outright unless we are wrongly motivated? Why should we not stick to the quintessential teaching of the Vedas, incorporated in the four *mahāvākyas* of the Upaniṣads, and their derivatives, which declare the divinity of man, every man, in clearest possible terms. How could *Amṛtasya putrāḥ*, children of immortality, ever be 'born untouchables'?

Besides what did our greatest revealers of the true spirit of the scriptures,—our Rāma, Kṛṣṇa, Buddha, Chaitanya, Rama-krishna—teach by their lives, words, and conducts? Did any of them ever give any support to untouchability?

The reported stand of Puri Sankaracharya casts a definite responsibility particularly on all the Sankaracharyas, and also on other Hindu religious leaders of India to make clear their stand on untouchability. They really stand challenged by the country to speak out in clear, simple, unequivocal terms whether or not they sup-

port untouchability. If they deny their responsibility of doing this, their religious leadership will be greatly compromised. And that will be harmful for Hinduism.

To those whose sensibilities are most outraged by the reported stand of the Puri Sankaracharya, we would say: Friends, your pain, your insult, your destiny are ours. We are with you all the way through unto the last. No matter what a person says, the greatest of the Hindu *śāstras*, have taught that you are divinities on earth; nay, ye are identical with Supreme Spirit. He who rejects you, stands rejected. All the *avatāras*, have embraced you with open arms. Rejoice in that embrace.

And could you then lend yourselves to hear a strange voice too loudly and not listen to voice of the Upaniṣads reverberating down the ages: *Tat Tvam Asi*, That Thou Art?

April 7, 1969.

REVIEWS AND NOTICES

SWAMI VIVEKANANDA IN EAST AND WEST :
EDITED BY SWAMI GHANANANDA AND DR. GEOFFREY
PARRINDER, The Ramakrishna Vedanta Centre,
68 Dukes Avenue, London, N. 10, pp. 223, 1968,
Price Cloth bound Rs. 18/-, Paper bound Rs. 12.50
(Both editions available from Advaita Ashrama,
Calcutta 14).

Prophet, philosopher, spiritual leader and preacher, exalted patriot, poet, accomplished musician, above all lover of the oppressed and down-trodden, who transformed service to man into worship of God in man—such was the noble Swamiji. It is well-nigh impossible to project a true image of this great son of India on to the Western mind—yet the book under review accomplishes this difficult task.

The hand that shaped Swamiji into a mighty dynamo of spiritual power was that of Paramahansa Deva, and we get a glimpse of how

Bhagavan Sri Ramakrishna Deva went about this task in chapters 2 and 3 of the volume under review. The latter chapter as well as chapter 6 reveal Swamiji's power as a preacher of the Universal Gospel of his Master to his own countrymen as well as to the men and women of Europe and America.

The leading intellectual that he was, Swamiji sought the rational philosophic foundations for life, for our religion and for our social institutions. These are sketched for us in chapters 4 and 5. It is but natural that Swamiji's educational ideas and ideals should find a place in a book of the type we are reviewing. Chapter 7 is devoted to an exposition of the educational philosophy of Swami Vivekananda. Chapter 8 explains the exalted conception of social service and charity as selfless offering at the altar of the Divinity resident in the poor, the afflicted, the

physically sick in a spirit of reverential worship. Swamiji's views on unity of all religions, and the catholicity of his world view are set forth in chapters 9 and 10. Fittingly the book concludes with the chapter on Swamiji as the moulder of the modern world. Truly, this is a *great little* book—small in physical dimensions, but immense in its conception and execution. They of the West, as well as we of the East will benefit immensely from a careful study of this book. The reviewer hopes that this carefully compiled volume will receive a warm welcome all over the world where the light of culture shines.

PROF. P. S. NAIDU

THE PHILOSOPHY OF PANCARĀTRA—AN ADVAITIC APPROACH BY DR. S. R. BHATT, M.A., Ph.D., Ganesh & Co. (Madras) pp. 137, 1968, Price Rs. 5/-.

The writer starts his preface to this book by saying, 'while working for my book "A Study of Rāmānuja's System in comparison with Pañcarātra School and Alwārs", I was struck by the remarkable similarity of the Pañcarātra thought to the Advaitic Philosophy, a fact which seems to have been overlooked by the scholars.' The book provides ample evidence of the Advaitic elements in the Pañcarātra Āgama for long though to be purely Viśiṣṭādvaitic in its underlying Philosophy. After a historical introduction of the nature and origin of Pañcarātra the author proceeds to consider the subjects of Ultimate Reality, the World, the Nature and Destiny of the Individual Self and the Means of Emancipation and proceeds to show that in all these there are unmistakable evidences in the Pañcarātra texts of Advaitic thought. The concepts of Nirguṇa Brahman, of the phenomenality of Īśvara, of śakti, of the *Vibhutva* of the Jīva and of its identity with Brahman and of *jñāna* as the sure means to *mokṣa* are found expounded at length in the texts.

There are remarkable similarities between Pañcarātra and Advaita. Not only this, the author points out that there are elements of thought in the Pañcarātra which are totally foreign to Rāmānuja's thought. The idea of the Jīva being an *amśa* of Brahman, the doctrine of multiplicity of Jīvas, the *vibhutva* of the Jīva in the state of freedom, the description of the state of release are all different from tenets of Rāmānuja's philosophy. The author further points out that the whole theory and practice of bhakti in Rāmānuja is essentially different from that of Pañcarātra, so

much so that psychologically speaking they may be said to be just the opposite.

We trust we have said enough about the contents of the book to wet the appetite of the reader in respect of a widely held view that the Pañcarātra philosophy is mainly Viśiṣṭādvaitic. The author's thesis is that the opposite is the case, and he affirms this by quoting chapter and verse from the Āgamic Saṁhitās. This is a very revealing book which will repay careful study.

PROF. P. SANKARANARAYANAN

WHO'S WHO IN THE HISTORY OF PHILOSOPHY BY THOMAS KIERNAN, The Philosophical Library, 15 East 40th Street, New York, 1965, pp. 185, price \$ 6.00.

A long felt need is fulfilled by this biographical dictionary of philosophy. We have details here concerning over 400 important figures in the history of philosophy. Each philosopher's brief biography is followed by a summary of the major aspects of his thought and by a list of his best works. Such an account can add to the general education in philosophy for the layman. The entries take the near East and the far East also into consideration. But when one looks up Śankara, he finds a host of howlers including the date. Śankara was said to have 'advocated the doctrine of *Advaita* (i.e. the Absolute has a *personal* relation to the world; it is *absolutely* real, whereas the world and its individuals are only relatively real)'. Leaving the last part, the rest is a colossal blunder.

Vivekananda, Radhakrishnan, Pringle-Pattison and many others are somehow dropped. The author ought to have got his entries verified by the competent authorities.

DR. P. S. SASTRI

SHINING HARVEST BY M. P. PANDIT, Ganesh & Co. (Madras) Private Ltd., Madras-17 1966 p. 289. Price Rs. 10/-.

The sub-title to this book is 'Studies in Yoga Philosophy and Mysticism' and it is divided into three sections. The contents are reproductions of the reviews by the author of several books on these subjects and they cover a wide range of topics. Yoga Vāsiṣṭha, Tripura Rahasya, the Pratyabigñā system, Tibetan yoga, etc. are included in the first section. The second section on Philosophy includes topics like Sāṅkhya, the Śvetāśvatara Upaniṣad, Swami Vivekananda,

Maharshi Ramana, etc. The last on Mysticism deals with Tarot, the Sacred Mushroom, Essence of Life and Spiritual Experiences etc.

The author is a spiritual *Sādhaka* of Sri Aurobindo's school and is a scholar of no mean rate. The substance of the book though nominally relating to book reviews, is clothed in such a manner as to constitute original writing on the different subjects treated in it. As might be expected of him, Mr. Pandit writes with intimate knowledge and sympathetic understanding. Whatever topic he handles he is in his element perfectly and is amazingly *en rapport* with it. This is particularly so when he deals with the Pratyabigñā

system, Tibetan Mysticism, the Tarot and Shaktipata. There is a ring of authenticity in his writing.

Readers of this journal will be interested in his three reviews of books on Swami Vivekananda. One of them as 'A Forgotten Chapter of the Swamiji's Life' had better be called 'an unknown chapter' and reveals the part played by the Maharaja of Khetri in Rajputana in helping the Swamiji to go to America.

The book provides a lot of fresh information on a variety of subjects.

PROF. P. SANKARANARAYANAN

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

REPORT FOR 1967-68.

The activities of the Sevashrama for the period under review were as follows:

Indoor Hospital: The indoor hospital had 47 beds. The total number of patients treated during the period was 1,458 of which 1,422 were new ones. Of the total number 1,228 were medical and 230 were surgical cases. The daily average of beds occupied was 38.8.

Outdoor Hospital: The sections of the outdoor dispensary are divided into (i) General (ii) Surgical (iii) Dental and (iv) Eye and E.N.T.

(i) The total number of patients treated during the period in this section was 1,73,010 of which 35,144 were new cases. (ii) The surgical cases treated were 1,649. (iii) The number of cases of tooth extraction was 209. (iv) Eye and E.N.T. section attended to 3,405 cases.

In this department 6,487 specimens were tested to help diagnosis.

X-Ray and Electrotherapy Department: 760 X-ray pictures were taken and the electrotherapy department treated 438 cases during the period.

Library: The Sevashrama has a small library and reading room. Number of books 4,354, periodicals 47, daily newspapers 5.

Religious Activities: Regular worship is conducted in the shrine and Ramanamsankirtanam is sung on every Ekadashi day. The Sevashrama also celebrated the birth anniversaries of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda and other great souls. In the annual speech and recitation competition in Hindi, English and Sanskrit, organized in connection with Swami Vivekananda's birthday celebrations, 800 students from schools and colleges participated.

Urgent Needs: (i) Replacement of the present outdoor dispensary by a new and spacious building to cope with the increasing number of patients, (ii) Endowment of the indoor beds, (iii) Two units of family quarters to house medical officers, (iv) Replacement of the present monastic quarters.

Donations for any of the above causes will be thankfully received.
