

JULY - DECEMBER 1988

RELIGIOUS DIGEST



AN INTERNATIONAL JOURNAL
DEVOTED TO THE TEACHINGS
OF PROPHETS, SAGES AND
SAINTS OF EAST AND WEST

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Christmas

the Birthday of the Pioneer of a new humanity. Though manifest two thousand years ago, only now do we begin to feel our need for this new phase of evolution. The problems of this power age present an insistent challenge for a New Renaissance in Man. In the Power of the Living Christ we can achieve it.

— Rev. Dr. Ian Fearn

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TO OUR READERS

The above new interpretation of Christmas is from the late English mystic, and the Founder of the Movement, known as New Renaissance. We have had the privilege and pleasure of visiting this Centre at Laughton, Lewes, Sussex, more than once.

In wishing all our readers a Happy Christmas, and a prosperous and peaceful New Year, we kindly request them to include the following beautiful passage in their Prayer during the Season:

“Let Thy grace be upon all mankind!

Let all men be receptive to Thy presence!”

— K. Ramachandra

Editor

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Messages and Tributes:

Greetings of Peace and Love!

In spite of my silence in writing letters, my prayers have been with you in your good work—for you have been a part and parcel of myself as well as the Ashram in the cause of Peace.

Your 'Religious Digest' has been the greatest blessing not only to the Ashram but to all the seekers of Truth in the East and the West.

May your devoted life of consecration continue to be a blessing to the world! Here is an invitation. Please send your Message of Blessings.

His Holiness. Swami Omkar,

*Sri Santi Ashram,
Totapalli Hills, Via Sankavaram,
Andhra Pradesh, India. 14. 8. 68.*

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BIRTH-DAY HOMAGE

On 21st January next, His Holiness Swami Omkar of Santi Ashram, Totapalli, completes his 73 years. We respectfully and lovingly offer him our homage, and wish many Happy returns of this date.

The Santi Ashram, established by him at the close of the first World War, has completed over half a century service to the cause of Peace. "Inhale and Exhale Peace" is the motto of this Peace Centre. It runs a Gurukula, Hospital, Home for the Aged, Orphanage and Printing Press. The latest addition to its activities is the Rama Tirtha Institute of Peace. It has branches in Kotagiri, Waltair and Hyderabad. Its monthly in English is on the 33rd year of its publication.

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Worship of the Sun

See the Lord in the Sun. Twice, the Sun gives us a spiritual feast, at sun-rise and sun-set. To see him is to see God.

The ancients worshipped the Sun, because they knew that the Sun was the source of energy, light and heat. Without the Sun, the crops and fruits would never ripen. To millions, the Sun is the only heater in cold.

Sun is creator of beauty and art. Sun is the greatest painter in the world. What vivid pictures he paints upon the sky! You go to great exhibitions of art. Do you rise early in the morning and look at God's art? With what can you compare this art Divine, the boundless beauty?

Rise early and receive spiritual treasures. An Indian poet hath said: "In the early hours each morning, riches are thrown away. Those who are up, receive them; those who sleep miss them."

The Sun is the self, the ground of all that moves and all that is still. The sages call him 'Mitra'—Friend. The Friend calls out to the people and puts them to work. He upholds heaven and earth.

— Acharya Vinobha

— *Courtesy: Bhavan's Journal, Bombay.*—

GOD IS SPIRIT

by Dr. Ian Fearn, London.

"They say daily unto me: Where is now thy God?" This was not merely a challenge of old; many say it today. They find it hard to fit God into the modern scene where man has become so clever in manipulating matter that he naively assumes he can manage to get along quite satisfactorily on his own. Indeed, so engrossed are the vast majority today with the pursuit of money and material goods that anything that is spiritual is alien to their desires and regarded as a rather disturbing institution.

So if the question of the existence of God should arise they aggressively ask for proofs. But no argument in terms of "hard facts" will reveal God. Reason, unless used by a greater power than itself, can but go on endlessly in circles until it collapses in rationalisation.

Small wonder is it in this age of bewildering change that the outlook of many people is hazy with doubt. For the world into which we have been precipitated is relentlessly scientific. It is remorselessly evicting us from our well-established securities, both secular and sacred, and undermining the bases of our customary beliefs. In reaction against the old idealisms the prevalent mood is one of prosaic realism, and this is landing us, not high, but painfully dry, in a materialist's desert, where faith in anything beyond the confines of matter is discounted as mere credulity.

This climate of thought has had particularly devastating effects in those forms of religion which represent the negative aspect of the word "religion"—to bind back—which bound their followers back to hoary doctrines and dogmas handed down as final certainties through many generations. The Early Fathers, who were to a large extent responsible for their formulation, assumed they knew so much about God that they could frame infallible doctrines concerning Him and His whole pattern and plan for man. They met in important Councils, where learned doctors and venerable prelates sat around for days, weeks and even years, formulating creeds and clauses which, they affirmed, if man accepted they would be saved, whereas rejection would lead to damnation for all eternity. The very movements of the heavenly bodies had to fit into their notions of the Divine plan, and this at a time when they were ignorant even of the geography of our little planet. And when, centuries later, Galileo dared with his telescope to explore the movements of earth and sun, and exploded the myth that the earth, being presumably specially favoured by God, must be the fixed centre of the universe, he was mercilessly persecuted as a heretic. That body of rigid religious dogmas has persisted from generation to generation whilst our ideas in almost every other branch of knowledge have developed, expanded, and often radically changed.

But the work of Copernicus, Galileo and others who succeeded them brought a new authority into the world other than that of the Church—the authority of science, where demonstrable facts began to take the place of Divine revelation. Now the swift movement

in the more prosaic scientific fields of thought and investigation has to a large extent undermined the old fabric of what once was called "The Faith." Much of it is already disregarded as obsolete and meaningless, a mere superstitious hangover from unenlightened past.

Those who are not prepared to face the consequences of the dawn of a new age bemoan the passing of the old familiar forms that served as truth to bygone generations, and they cast the blame entirely on science. They would be nearer the truth if they approached it psychologically and recognised man's present predicament as due to his unco-ordinated nature. For while one part of him is inexorably impelled to move on, to explore and adventure, another side of him obstinately desires to stay put. The "stay put" part of man has through the ages found a most consoling security in the traditions and customs of religion. Because we have always been such incurable imitators of anything we thought was right and proper, our inclination has been to embrace our inherited brand of religion whole, with all its ancient trappings and out-worn shibboleths, without thought or question, just because it was the accepted custom. It allayed our fears and comforted us to assume a beneficent, righteous God, responsible for the making, maintenance and destiny of mankind, and the gross contradictions which the supposedly altogether good and almighty Deity seemed to allow in the mundane affairs of man were explained away as part of God's mysterious Will, to which we must patiently submit with pious resignation.

But the sufferings and wreckage of two devastating world wars have shaken the faith of many in an all-embracing Beneficence. And the smatterings of science

that the ordinary man has imbibed seem to disprove an almighty, all-wise "First Cause." In this day of science regnancy it may appear that dynamics can dispense with Deity altogether; yet, strange paradox, the science that seems so sacrilegious, can actually, could we hut cast aside our old thought-patterns, give us the clue to a deeper revelation of the nature of God.

God is not lost because we can no longer see Him through old-fashioned spectacles. Hitherto we have had the most childish notions about Him. For ages we have worshipped an anthropomorphic deity conceived by man in his own image. We have pictured God as a person located somewhere in space. We have sought to tabernacle the Infinite in trite terrestrial terms. Though we believed in an almighty Creator, we clothed Him in the static guise of a finite artificer. Such materialistic concepts of God must blind us to the quality of creativity that is the essence of His being.

Today we have the challenge to rise in our thinking to a new dimension of Deity, as the dynamic spring of Life. Since it has been proved that the seemingly solid matter of our world is incessant tireless motion, how can we picture God as the one fixation in a Cosmos that vibrates with the grandeur of ever-loving Life?

Whatever we may have thought of Him in the past, God is not a being who can be confined in the doctrines of tradition. Think of it: the god of creativity confined in the conventional cage of fixed dogma inherited from past ages when even physical science is surrendering its matter-bound notions to concepts of invisible powers, and dimensions beyond the physicist's horizon. Surely when such a revolution

is going on in the realm of secular thought our vision of God must extend in might and majesty beyond even the potencies that we are just beginning to discover in our nuclear science researches.

In the Bible we read: "God is spirit". The content of the word "Spirit" is as supra-terrestrial as Cosmos. As yet we have no terms to explain it, nor can we ever; for it is beyond verbal definition. We cannot define the Logos that was before all words; that was and is the Essence of Life. In truth, the realisation of God transcends mere knowledge; it is only through that inner knowing, **gnosis**, achieved by our own intimate experience, that we can begin to discern Him. For man can only know God inasmuch as he awakes to the spark of Godhood within himself.

God is the infinite Spirit who inhabits all things and suffers with and through His own creation. Indeed, God can be described as the process of be-coming Good. He manifests through you and me as Good that grows as man translates it into character. God for us is the greatest good that we can conceive at any given time, and our God grows through the willing surrender of the many lesser concepts of Good that we have had on our upward path.

"God is not a God of the dead, but of the Living," and the **Living** prove their possession of Life through their vital growing. God is ever moving on, and today we must seek Him in new heights and depths and potencies. His essence is creativity, and we who are supposed to be made in His image can only

know anything about Him when we at least try to be like Him in however humble a way, by becoming creative in our thinking.

This creative attitude will inevitably lead us away from the things that are old, and our ideas of God will be outgrown over and over again and left on the road as we proceed with creating our new idea of Good, our new concept of God. Whatever our religions, cults or philosophies may be, they are little more than peep-holes, passing, partial revelations of the greater Truth that grows with the progression of Life through the ages—merely steps by which man can ascend beyond the creeds of definition to Life as a conscious possession.

God is Spirit, and man is Spirit too. Once we begin to liberate that Spirit within us, and attune ourselves to its promptings, we shall know of a truth that Spirit is immanent everywhere and that the Presence, the Power of God is **Here**.

(The above is an article written by the famous English Savant just before his transition. It is included in the new Book, 'The Growing God' published by the New Renaissance of Laughton, Sussex, England)

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You have been bitten by the great black serpent of the egoistic feeling "I am the doer"; counteract this poison by drinking the ambrosia of the faith "I am not the doer," and be happy.

— Ashtavakra Gita.

TO EACH AND EVERY BEING

To each untended grave,
 once white marble grey,
 deep in grass and weed,
 A flower.

To each uncared for heart,
 each unwanted soul,
 sad in solitude,
 An hour.

To every man who thirsts
 for water on his land
 to feed his children,
 Rain.

To every man who wants
 a shilling piece,
 for mere desire of having,
 Twain.

To every avaricious corpse
 who thirsts and sorrows
 for a being,
 Being.

To every being
 in this lonely being,
 Love.

— K. C. Hartland

Birmingham,
England.

A WIDER VIEW OF REDEMPTION

A Universal Concept

by Ernest Swift, England.

This is a word which has a great significance for the orthodox Christian, who believes that his salvation from the power of sin now and the dire consequences of sin in an after-life, is effected by the sacrifice of Jesus on the Cross. It infers a belief in the original perfection of Creation, a single lifetime on earth in which to prepare ourselves for a spiritual existence in heaven, and the astounding claim that the shedding of the physical blood of one God-man wipes out the guilt of every sin committed by that one who *believes* in the efficacy of this so-called Redemption.

Such a view of the Redemption is, of course, restricted in its applicability. It cannot effect all those millions who have been brought up in some other faith and know nothing of such a quick and easy way to "eternal life." The normal Christian will tell you that God has some other plan for these or else he will believe that they are eternally lost. One stands aghast at the absolute disregard of the Deity of the value of the souls He has created and the injustice of condemning them without giving them a chance of so great a salvation. It is thought by some that Jesus, in the three days prior to His Resurrection, went to preach to the souls "in prison," and that perhaps this ministry continues. It is truly time that the Christian Church, in so many of its branches, re-assessed its theology in the light of modern thought and aspiration, remembering that all men are the children of the One Father.

The Christian often sings "The Love of God is broader than the measure of man's mind," but continues to place limits on that love when the broadness would conflict with his traditional beliefs. Beliefs are not true necessarily because they are traditional. Redemption is not a word which, in its true meaning, must be confined to ascertain religious body. The dictionary gives the meaning of the word as "to recover by expenditure of effort or by stipulated payment," and hitherto the Church has preferred the second of these alternatives, which limits the universality of the doctrine.

In our own philosophy, we prefer to believe that this Redemption is the outcome of "expenditure of effort," and any payment that might be made is in the sacrifice of man's self-will in order that the Divine Will might be made manifest in the spiritual perfection of the individual soul. Any who have sought to raise the moral and spiritual level of their lives have in this way been working out their salvation by "expenditure of effort", and the Bible tells us that this is the work of GOD Himself in our hearts.

The whole idea of sacrificial atonement is a "carry-over" from the Jewish tradition—the idea of blood sacrifices to atone for the sins of the people, though there is sufficient Biblical evidence to show that "the sacrifices of God are a broken heart and a contrite spirit," and that He wished for no other kind. If, therefore, the worshipper, unversed in the Christian tradition, approaches the Divine with a contrite spirit, it is logical to assume that his approach is acceptable, and it would be presumptuous of the Christian to say

that it was invalid. It is moreover, inconceivable that the Divine would provide a means of redemption which was limited in its applicability.

God's Redemptive process has not been confined to the Christian believer, and a Hindu who prays in his heart "make me a child of Light" is as much a part of that process as any who claim Jesus as their Master and Lord. There is only One Light to whom such a worshipper might address his appeal. Further proof lies in the fact that the devout believer of any faith recognises Jesus as a Wayshower, an embodiment of the Truth and a manifestation of the true Life. If we accept the fact that those who follow the way of Jesus are his disciples, then verily He has disciples in every creed and sect, and these are working out their salvation.

It is evident that the mainspring of the redemptive process lies in the desire and the will of the worshipper, and the effectiveness of the Redemptive process is proportionate to the "expenditure of effort" in these two spheres of man's activity, when they are God-pointed.

Thus we would postulate a universal redemption that is proceeding in the hearts and minds of men everywhere, whatever their theological creed and traditional belief. As truth is sought, without pride or feeling of superiority, it will be understood that there are many paths by which man can approach God, whether these be the lower roads of awakening and awareness, or the higher roads of spiritual realisation.

Redemption implies a belief in original perfection, but even where this belief does not obtain, whether

in religious circle or outside, there is still the effort to raise moral standards and to heal the wounds of a distraught world. The process is the same, and mankind is moving towards the accomplishment of what is known in religious circles as the Will of God, or the Kingdom of God where His Rule is supreme.

It seems evident that the religious communities of the world would hasten the process of Redemption—or spiritual evolution if we think of it in that way—by a mutual recognition of the part played by each one in a universal plan that excludes none and only differs in its outworking through the various traditions according to the type of messenger and the need of the peoples to whom the ministry was given.

— *Courtesy: 'The Voice Universal',*
Hove, England.—

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Even if man does find how to create life in a test tube, this is not going to over throw God, or His account. It would have to be created within the laws governing the Universe and therefore it would still be under God's control.

— **James Reid**
U.S.A. Scientist in the fields of
Atomic & Space endeavours.

WE ARE ALL REALISTS

While the materialist compromises with spiritual things, and the idealist compromises with material things, and some men refuse any compromise whatever, it remains clear that all men are concerned to discover the truth. The materialist's denial of the reality of spirit is an affirmation of his belief in the reality of matter and the idealist's denial of the reality of material things, except as ideas in his own mind, is at least an affirmation of his belief in the reality of his ideas. We are all realists in this sense; that we all believe something is real and the world may be categorically divided into these three classes of men. . .

We are realists; we are all moved by enthusiasm to discover and embrace what is real. And however lacking in philosophical exactitude our statement of the case may be, we may agree without misgiving that, however little effort they give to its dialectical exposition, all men desire to live and act in accordance with the truth and all men abhor the notion that there is no truth anywhere discoverable.

We are all realists; but according to our notions of reality so will our works differ. Could there a world of men in which God, pure being, were universally believed to be the only reality, such a world of men would, without doubt, produce a different civilisation from that produced by a world of men, could there be such, who universally believed the evidence of the senses to be the only valid evidence and matter the only reality matter—having no being but becoming, a flux of measurable motion. I am not here saying that either world would be right or wrong I am simply saying that different forms of life, different shapes of things would result according as one of the other notion of the truth were paramount.

— **Professor Eric Gill of England**

(taken from his Essay on 'Art and Reality' which forms the Introduction to the book, 'The Hindu View of Art' by Dr. Mulk Raj Anand)

FEDERATION OF THE WORLD

Mr Chairman, Sisters and Brothers,

Salutations and Greetings to you all from a fellow pilgrim of peace from distant Ceylon, Ceylon should already have been, and is sure to be one day, the Switzerland of Asia.

My first duty on this occasion is to thank Mr. Philip Isely, Mrs. (Dr.) Green and their co-workers whose untiring efforts for the past five years have brought us together in this beautiful city for the first working Sessions of a World Constitutional Convention. My second duty is to congratulate you on your choice of Mrs. Helen Tucker as the Co-ordinating Secretary of this Convention. She is a dynamic personality, whom I have met at more than one International Conference. In fact, she and I have appeared together in a Television in U.S.A. in 1963 along with some other supporters of this World Convention, whose faces I miss at this meeting, As the leader of the Movement called, 'Women fighting for Peace', Mrs. Tucker enjoys world-wide reputation.

As one of the participants of the Preliminary Congress held in 1963 at Denver, and as a World Committee member, I am aware of the various proposals made in regard to the country where this first Session was to be held. Morocco, Kenya, Norway, Cyprus, Italy and so on, were suggested. It is most fitting that the final choice has fallen on this peaceful and prosperous

country of Switzerland, which has a unique and honourable place in the history of Europe in the 20th century. I mean here its non-participation in the two colossal world Wars, and its substantial contribution to peace at the end of them.

Those of you who heard me at Denver will recall my appeal to make a spiritual approach to the solution of the perplexing problems of the world. Friends, the trouble in the present world is not merely political or economical, but essentially spiritual and moral. We live in the two realms, the internal and the external. The internal is that realm of spiritual ends expressed in art, morals, philosophy and religion, and the external is that complex of devices, mechanical, scientific, and technological. We have allowed the internal to be lost in the external. In simpler words, we have permitted means to out-distance the ends for which we live as human beings.

We have discovered the secret in the heart of the atom, but not the secret and sacred thing called 'LOVE' in the heart of man. We have succeeded in measuring the distance from our Earth to Moon, Venus, Mars, and so on, and even sent space-ships to reach them, but not yet built a bridge between our head and heart. This is our main problem.

It was gratifying indeed that at the Opening Session of this Convention, its Chairman, Mr. Max Habicht, made a significant and auspicious start by calling upon us to pray in silence for a few minutes. It was equally gratifying that the symbol of a Cross in white on red background was displayed on the curtain

of the platform. To the spiritually inclined minds, it revealed the attitude of the two Power-Blocs in the present time, one worshipping Christ without the Cross, and the other following the Cross without Christ. As to which of these two parties will ultimately win is best left to the inner vision of each of you.

The concept of Federation of the World and Parliament of Man is no more a dream of the Poets, nor is it a Utopian idea. It is an absolute necessity in this nuclear age, if we want to save humanity from total annihilation. The Peace of the World is held today by the slender cord of **TERROR**. This Convention should make it to be held by the silken cord of **LOVE**.

Striking a personal note, I may be permitted to say that I was a citizen of the world from my college days. On hearing that Dr. Hugh Schonfield of the London University had organised a Movement called 'World Citizens' in England, with branches all over Europe, I became a member of it. Finding that it was not making any steady progress to bring about a World Government, I felt disappointed. It was just at this juncture I heard the news of steps being taken to hold a Preliminary Congress in Denver for organising a World Convention. I wrote to Dr. Schonfield to support that Movement and also requested Mr. Philip Isely, the organising Secretary, to invite him. My request was honoured, and Dr. Schonfield was present with us, but he did not continue to extend his support.

I was invited to join one of the many Committees formed at that Congress. As the Editor of two Journals working for racial harmony and religious unity, and

as a regular contributor to news papers on these two themes. and a radio broadcaster, I offered my services to the Propaganda Committee of which Mrs. Green was chairman. And for the last five years I have, to the best of my ability and slender resources, carried on this propaganda work through writing and lecturing in different parts of the world. I am not mentioning these things to blow my own trumpet, but to convince you of the important fact that this World Convention is the first practical effort so far made by man to bring about a Federation of the World, and to solicit your wholehearted support for it in your respective countries. Having thus done my part, I wanted to be a silent spectator this time, but some old friends, particularly my spiritual brother, Mr. Ahmed Jaffer, the leader of the Pakistan delegation, insisted that I should say something on this occasion. That is why I am on this platform.

May God Almighty, the Supreme Fountain of all gifts, shower His choicest blessings on all those engaged in building up this Organisation is my solemn prayer in conclusion.

Thank you.

(The above is the full text of the speech of K. Ramachandra, Editor, Religious Digest, delivered at the World Constitutional Convention held at Interlaken, Switzerland, on 30th Aug. 1968)

MOTIVELESS ALTRUISM—

A free phenomenalizing act of grace &
compassion.

by Prof. T. R. V. Murti of Benares University.

The religious or spiritual life in Indian thought is conceived in terms of self-control and self-regeneration. We may speak of it as a new dimension of being, much as St. Paul says, "I do not live, Christ liveth in me." This is a re-discovery or regaining of what one had lost unconsciously in ignorance. It is not a new acquisition; for, if it were so, there could be no finality; the accumulation of merit could mount higher and higher, there being no conceivable limit to its amount. And, conditioned as it would be by certain specific circumstances, the state of freedom would be transitory; it might even cease to be. It would also admit of degrees. This is not how *moksa* is understood in the Indian religions. It is eternal, does not admit of gradation, and is unconditioned. In its attainment, there may be epistemic novelty or emergence, but ontologically nothing new is engendered. Therefore, Samkara always speaks of *moksa* as no effect, as the nature of Brahman. Nagarjuna says, "Nirvana is what is not abandoned or acquired, what is not annihilation or eternality, what is not destroyed or created."

Freedom is not a conferment of something which one did not possess; it is release from delusion and suffering. God does not confer freedom; he may

and does show us the way to achieve freedom. That is his grace. Freedom is therefore not exactly the same as the salvation of the Semitic religions.

The solution of suffering offered by the Vedanta and Mahayana Buddhism, which understand freedom as the attainment of a positive state of fullness and complete identification with all beings. It is negative insofar as the "I" is dissociated from its accidental limitations by the removal of ignorance; but this results in a positive and transcendent realization of one's true nature as the Absolute.

The theistic schools of Saivism and Vaishnavism conceive the highest goal of human attainment as an intimate and inalienable relationship with God and not as complete identity.

What is the state of final Redemption? Is it a kind of ineffable absorption into the abyss of the Absolute (*Brahman* or *Nirvana*), or is it a form of God-realization? This is bound up with the question, as to whether there is a separate and individual salvation from time to time or universal salvation. The question is discussed in all seriousness and implication both in Mahayana Buddhism and the Advaita, where it takes the pointed form of "freedom of one or of all" (*eka-mukti* or *sarva-mukti*).

Mahayana Buddhism has clearly given the answer in its doctrine of the Buddha and the *bodhi-sattva* (one whose essence is perfect wisdom). Even while entering the path of spiritual discipline for enlightenment, the *bodhi-sattva* makes the Great Vows. The chief one of these is that the merit and the knowledge that he

would acquire would be for all beings, high and low, and not for himself. "He shuns retiring into the final state of nirvana, though fully entitled to it, preferring, by his own free choice, to toil for even the lowest of beings for ages. He is actuated by this motiveless altruism from the very start of his career. It is not that the *bodhi-sattva* cannot achieve his own freedom without achieving the freedom of all. This would involve a vicious circle; he cannot free others without first freeing himself, and he cannot free himself without freeing others. No, his freedom is full and complete by itself; but he condescends to raise others to his level. This is a free phenomenalizing act of grace and compassion. A deeply religious element is introduced into Buddhism, which would have otherwise remained an exalted moral naturalism. The Buddha, which the *bodhi-sattvas* follow and eventually become, is a Person, the Highest Person. In the Buddha, we have the conception of a person without any trace of ego. "There is activity without attachment." In the *Maha-vagga* of the *Vinaya-pitaka* we have a very moving account of how Gautama the Buddha was sorely tempted, after his enlightenment, to pass away into the final release but was persuaded by Brahma, the Great God (actually, his innate religious consciousness), to accept the ministry. Free, egoless personality must be accepted. It is not that as one achieves freedom one is absorbed into the Absolute wholly and at once. Though free, one has still enough of the phenomenal in oneself to feel kinship with fellow beings and to help them out of worldly life. Freedom does not repel personality; nor does all personality mean bondage. There can be a free person, and the Buddha is such a person.

In the Advaita Vedanta, too, the position is not different. It is definitely accepted that, as long as other individuals remain to be liberated, the freed self-realizes his union, perhaps even his oneness, with God (*Isvara*), rather than become merged in the Absolute (*Brahman*). The reason for this is that, as long as other individual souls are struggling in this world, there will continue to be the distinction between God (*Isvara*) and the finite selves (*jivas*); there is no Pure Being (*Brahman*) as such apart from its varied manifestations. God will continue to perform his function as long as there are any souls needing to realize their identity with *Brahman*. How and when will there be the state in which all the souls shall have been freed is an apocalyptic question that cannot be easily answered. The possibility of such a happy event as the total release of all souls is not ruled out. The question regarding the nature of the interim release of individual souls is fully discussed in the *Brahma-Sutra* and by Samkara in his Commentary thereon. It is stated with cogent argument that identity with the Lord (*Isvara-bhavadatti*) is the nature of liberation of individual souls.

(taken from the highly instructive Paper read by him at the Conference of I. A. H. R., held at Jerusalem during July 1968)

THE WAY TO PERFECT PEACE

by Madge Gladwin

At the very outset of this short article, it must be stressed that there is no bias for any one religion or political "ism". That which will be said concerns **all** religions and **all** ways of life: it does not concern one exclusive way.

Life is ONE, yet whilst being one, in order for it to have complete and perfect expression, it needs **infinite** ways to say the **same one thing**. The creation which we know through the medium of our senses contains infinite expressions of God. All these infinite expressions find their way back to the Source—to God—in their own unique way. This is the will of God, the joy of God, the love of God. Over and over again, God is expressed through creation.

No one way is better than another. Each path to God suits the make up of each particular form of life.

In the world of today we have the great religions. (We also have the lesser known ones). **All** have their wonderful truths. None of them hold **the one and only way**, although indeed there are some who do make this claim. Such very claim defeats its purpose.

This claim to be the ONE way and the only way; this claim by the people that their Master, Teacher, Guru, is the **ONLY ONE** who can lead humanity to God, is the cause of all the greatest strife, unhappiness and terror we suffer from in the world today.

Truth can only be expressed in freedom. When that natural right of man is curtailed there is terrible inner revolt: a righteous revolt.

No matter how great and how inspiring is the Master or the religion, the claim by the **followers** to have the **sole** rights to God or Truth can only 'ultimately' lead to destruction and a defeat of truth. "The one and only Son of God" is an example of this claim.

When any body of people seek to impose their will and their way of life upon others, only a warring of souls can result: either war of the spirit or war of arms.

Clearly it can be perceived that the outcome of the prolonged "war" against exclusiveness in the history of the world, has culminated in the Godless Dictatorship which threatens the world of today.

The revolt of man in the past against the bigotry perpetuated by Orthodoxy resulted in a Godless cult. Man sought to be free of the confinement of being forced to worship one Master and one way — or else to be excluded from Heaven! Yet in freeing himself from the curtailment of liberty by the enforcement of one way only to God, he has fallen into an even greater and more terrible limitation and danger by the threat of being enslaved and forced to follow a dictated and **Godless** way to **so-called** truth.

So, now in the world of today there stands facing one another, two forces:— one of good and one of evil. These are, first:— those seeking complete freedom and peace for all mankind to seek truth and God;

and second:— those who, as a result of revolt against being forced by man to bow down to God, seek now to impose a Godless regime of terror upon all mankind.

The world is armed to the hilt in these two opposing camps.

Until all people recognise the rights of their brothers to have **freedom of worship**—whether that worship be to God or whether that worship is Godless—there can be no escape from the most horrific war.

Let us all awaken to the truth that all races are equal, even if different in outer appearances and customs. Let us awaken to the truth that all Masters, Saints and Gurus speak to us of the ONE God; but teach us in ways that suit different temperaments and different levels of understanding. Truth is in all religions. Let all religions unite in complete freedom **to go their own ways**. Let no one try to force truth upon another.

All languages express thought. No one language is exclusive. All languages can speak of truth. All creation has a language which we can understand providing we can expand our consciousness sufficiently. Every language can tell us of God and truth.

Now when we stand on the brink of the threat of the destruction of our world, we should hold in mind how **we are bringing this upon ourselves** by our claims (to others different from ourselves) to be better than they and to have only way.

The monster of destruction that looms poised to strike against us, is, in reality, our own spirit of revolt which, in the past, was created by our religious

persecution of others, and by our racial persecution. We have been and still are divided against ourselves. The monster can only be overcome by those of us who are not yet devoured or enslaved by him, stopping our petty quarrels and difference with one another and recognising the brotherhood of mankind.

Whether we are white, yellow, red or any shade of tan or black; whether we are Buddhist, Christian, Hindu, Jew or Muslim, etc., etc., let us accept every man as our brother. Let us recognise his right to live amongst us in **his** way. His way is right for **him** and as good as ours; even though different. Let us forgive and forget the past, and all our cruelties to one another.

This is the way to perfect peace, perfect love and perfect wisdom.

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Pessimism and Optimism

Pessimism, so far as it declares open war against the present state of affairs and the miserable condition of civilisation, is all right. But it is wrong if it leads us to despondency and dissatisfaction.

Optimism, so far it wants to remain happy, no matter how depressing the circumstances, is all right. But when it leads us to accomodate the corrupt tendencies of the age, it becomes a regular plague.

Swami Rama Tirtha

SEEING AND NOT SEEING

Television brought the hideousness of racism and the terrors of napalm into comfortable living rooms and student dormitories; the contradiction between visual image and deeply held values was so great that a facade collapsed. For a moment, action followed horrified insight. But in the long run, and in most cases, insight does not suffice. Many men are capable of seeing and not seeing, of seeing and forgetting, of seeing and not caring of seeing and doing nothing at all, of simply refusing to see, or of seeing something else. Morality is not, after all, written on the heart like words cut into stone; an inward look sometimes reveals nothing at all.

Besides having the ability to see, therefore, men need to awaken themselves to motivations for wishing to see, and to further motivations for being willing to act according to what they see. Insights are not deeds; intentions are not deeds; not everyone who is honest is also committed, and not all who are committed persevere. A movement which charges itself with leading a revolution, in the quality of human life, must deal with many kinds of men in many stages of their moral development. There is also the question of human potentialities. The radical students are probably correct in indentifying the sense of identity and the sense of community as primary human potentialities, in whose absence life is less than human. But one must also like to see them press harder for the need to liberate that human drive to enlarge one's own horizon without which a man cannot transcend his present state of development.

Four human operations, chiefly, contribute to the development of a man's horizon: Experience, understanding, reflective judgment, and deciding.

— Michael Novak

THE MANTRAM OF THE NEW AGE

The Great Invocation

From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the heart of God.
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Master knows and serves.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on
Earth.

In 1945 this Prayer of Mantram, which is used by the Exponents of the Ageless Wisdom was interpreted for use in the West. The purpose of this was to provide a higher, more "mental", form of appeal than the devotional prayers of the past, and one that would bring into use the mind, the heart and the will of the men and women seeking to invoke aid into a needful world.

Down the ages humanity has, in times of crisis, ever invoked a power beyond its own. Each era has,

in response to its particular conflicts and stresses, brought forth its own forms of appeal, and today, as we face the challenge and the problems of transition into a new era, this great prayer or mantram comes at a time to meet the new needs and empower our entry into the New Age.

It expresses certain central truths which all men innately and normally accept—the truth of the existence of a basic Intelligence to whom we vaguely give the name of *God*; the truth that, behind all outer seeming, the motivating power of the universe is *Love*; the truth that both love and intelligence are effects of what is called the *Will* of God, and finally the self-evident truth that only through humanity itself can the divine Plan work out.

This prayer invokes three streams of energy—Light, Love and the Will or Purpose of God. These three streams can be interpreted in the language of all religions; they are the basic needs of the human kingdom for its survival and its progress on the evolutionary path to higher and more spiritual ways of life. For this reason it is a prayer of extreme potency if rightly used.

No one can, in fact, use this Invocation or Prayer for illumination and for love without causing powerful changes in his own attitudes; his life intention, character and goals will be changed and his life will be altered and made spiritually useful, for “as a man thinketh in his heart, so is he” is a basic law of nature. The constant turning of the mind to the need for light and the prospect of illumination cannot be ineffectual. When the Great Invocation

is rightly used on a large scale and it becomes increasingly a world prayer, it will invoke into humanity as a whole the Light and Love and Power that will eventually "seal the door where evil dwells".

Use of Each Stanza

This Invocation holds a ringing challenge for us all. "Let Light descend on earth" is at once a demand upon the Sources of Light and a stimulus to those making the appeal to contact that Light, to induce it and bring it down into their lives and into the world which has such need of it. The energy of the mind should be used particularly in this stanza, invoking illumination and enlightenment into the minds of men.

"May Christ return to earth" is a joyous and and triumphant framing of the expectation of men all over the world that the World Teacher, the Avatar, who will bring the next message or unfoldment of Divinity, will make His appearance in our crucial times. It does not mean only the return of the leader of the Christian Church. Christ is the name given to the *World Teacher* of the present cycle, and He is also known throughout the East as the Lord Maitreya, as the Bodhisattva and as the Imam Mahdi. It is the closer approach to the world of men of this great Head of the spiritual Hierarchy, with his disciples and all the "Company of Heaven" who are concerned with our affairs, that these words anticipate.

This expectancy has an invoking power much greater than we realise. "Knock and it shall be opened, ask and you shall receive" Christ taught when He was last on earth. In saying this stanza the energy of

the heart—the love of which each one is capable—should be used particularly to attract magnetically and make possible the advent of the Lord of Love.

The stanzas invoking the Will of God and the working out of His Plan give opportunity for us to attempt to place our little wills within the stream of Divine Purpose—but not with just a passive, negative resignation. We should do this with a *positive alignment* that enables true Purpose to guide us, and with *deliberate effort* to co-operate with the Plan on earth,

The combining of these energies of mind, heart and will is *invocation*. It is the highest type of prayer there is, and a new form of spiritual appeal which our mental growth has made possible, and which our understanding of the power of thought and the science of meditation will make increasingly effectual. By invocation, prayer and meditation, spiritual energies are contacted and brought into activity. By clear mental perception and directed thought they can become objects of desire and be brought factually into the world of daily living.

The Power of Invocation

This is our task—not simply asking, but making our alignment, drawing in the needed forces and co-operating with their induction into the world of men. We are living, moving units in the Life of the Universe, cells in the organism of a great Being and, like the cells in our own bodies, we have the *purpose* of the Whole of which we are a part to help to carry out.

Our urgent need for the New Age is framed in this threefold Invocation. It is a cry for light upon our

way, and for light to flow into the dark places of the earth; it is a cry for more love in the world, more sense of brotherhood and right relationship with our fellow men; it is an appeal for the will-to-good—the Will of God—to be expressed more fully upon earth, more truly in the hearts and minds of all people.

This fused appeal is rising up from the need today in every land, and its voicing through the Great Invocation by increasing numbers all over the world is forming a *mass spiritual demand*. The magnetic potency of such a demand can penetrate new levels of Light and draw forth Love and the Purpose of God with power and lawfulness. And we can take courage as we join in this massed approach to the Source of Life, for nothing can withstand the united demand of the minds and hearts of men. In the words of one of the Teachers of the Ageless Wisdom—

*“Always we get—in time and space—what we invoke;
and the knowledge of this fact, scientifically applied,
will be one of the great liberating forces for humanity.”*

*(As issued by the Meditation Group for New Age, Tunbridge
Wells, U.K.)*

ACTION AND INACTION

by Dr. Robert Assagioli, M.D., Italy.

In reality the problem of 'Action' is much more difficult and complex than it appears at first sight. The ancient sages of India were well aware of this and treated this vital theme in a profound way. The author of Bhagawad Gita (the great philosophical and religious poem included in the Mahabharata) writes as follows:

"What is action and what is inaction? On the question even the wise ones are perplexed. Difficult to understand is the nature of action.

"He who sees inaction in action, and action, in inaction, he is intelligent among men: he is a man of established wisdom and a true performer of all action."

Let us consider the meaning of this apparent paradox. The current criterion by which human action is judged is generally superficial; a 'man of action' is gauged by what he appears to be and by the visible and tangible results of his efforts, such as the accumulation or much wealth, the erection of great buildings, and the attainment of power over his fellowmen, etc.

The man in the street is apt to think of contemplation as passivity, day-dreaming and consequent ineffectiveness. But this judgment or condemnation is mistaken and is due to basic lack of understanding. Whoever examines attentively, and without allowing

himself to be misled by appearances, the so-called 'activity' of modern man, will soon perceive that it is often directed to non-essential and frequently harmful or destructive objectives, that it is performed in a state of emotional and nervous tension and in a feverish hurry. Instead, the essential characteristics of true action, as exhibited in the marvellous process of nature, are harmony, organisation, rhythm, with results which are constructive and creative. How often are these features lacking in our work! How often does it resemble the futile kicking and stamping referred to in the trenchant saying of Tagore: "A great dust they raise, but the fertility of the earth is in no way increased thereby."

The wealthy businessman who continues with feverish labour to heap up riches that he will neither put to fruitful use nor have the time to enjoy; the politician who, goaded by ambition, strives unceasingly to secure a precarious position of power and who employs all means, however questionable, for attaining his objective; the society woman who rushes from a lunch to a cocktail party, from dinner engagement to the theatre, absorbed in the details of her make-up and dress, a slave to the hollow triumphs of personal vanity—are all these really 'active'? Does not this perpetual whirl of frantic effort for the satisfaction of petty personal ends within the narrow sphere of their egotism remind us of the dog that turns round and round in pursuit of its own tail?

But worse than these are the many activities of a harmful and destructive nature, those which go against the sacredness of human life, whether they injure or destroy the body or wound, debase or pervert the

human personality, and the misdeeds and crimes of all kinds, both those recognised and punished by the law and those, more numerous and insidious, that evade human justice but cannot escape the retribution of the moral law.

In all these manifestations, man is not truly *active*. In reality he is *passive*, allowing himself to be led astray by his drives and passions, deceived by illusions, dominated by hidden 'persuaders' or by collective influences.

In this connection we may mention an amusing instance which is a clear example of the power of unconscious imitation. A friend, just arrived in New York and having nothing special to do, set out from his hotel, intending to take a quiet stroll through the city. After a few minutes, however, he became aware that he was walking with a rapid pace and was quite out of breath. Wondering at himself, he started to walk slowly again, but very soon, to his astonishment, he found himself hurrying along with a fast step. He had followed unconsciously the example of the passers-by, who were rushing along the streets in a great hurry.

The contrary takes place when, in meditative and apparently inactive silence, true spiritual activity is carried on. This activity of the inner being can only have free scope, in meditative silence, when all outer action is stilled. Both in the processes of nature and in human life all manifestations are the results of creative impulses that have their origin in the unseen, working in hidden and silent ways. Seeds begin to

sprout in darkness buried in the brown earth or under the mantle of snow; springs are the more cool and limpid the deeper their source is in the earth.

The same occurs in the spiritual development of man and of his inner powers. The laborious assimilation of outward experiences of daily life, the travail that precedes any creative inspiration, the productive or creative act itself,—all these processes are accomplished silently 'in the depths'.

(Taken from his book 'Martha and Mary', published by Sundial House, Tunbridge Wells, England.

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Formula for Peace

There will be no Peace

until there is Justice

There will be no Justice

until there is Understanding

There will be no Understanding

until there is Honesty

There will be no Honesty

until there is Humility

There will be no Humility

until there is Wisdom

There will be no Wisdom

until there is Love.

— Aribur Foster

THE TRIPLE REVOLUTION

The developments that gave the memorandum† its title were described in this way:—

The Cybernation Revolution: A new era of production has begun. Its principles of organization are as different from those of the industrial era as those of the industrial era were different from the agricultural. The cybernation revolution has been brought by the combination of the computer and the automated self-regulating machine. This results in a system of almost unlimited productive capacity which requires progressively less human labour. Cybernation is already reorganizing the economic and social system to meet its own peculiar needs.

The Weaponry Revolution: New forms of weaponry have been developed that cannot win wars but can obliterate civilization. We are recognizing only now that the great weapons have eliminated war as a method for resolving international conflicts. The ever present threat of total destruction is tempered by the knowledge of the final futility of war. The need of a "war-less world" is generally recognized though achieving it will be a long and frustrating process.

The Human Rights Revolution: A universal demand for full human rights is now clearly evident. It continues to be demonstrated in the civilrights movement within the United States. But this is only the local manifestation of a world-wide movement toward the establishment of social and political regimes in which every individual will feel valued and no individual will feel rejected on account of his race.

†A document submitted on March 22, 1964, to President Johnson, signed by thirty-four academics, Journalists Trade Union leaders and others. It was "prepared", the authors claimed, "out of a feeling of fore-boding about the nation's future..... neither Americans nor their leaders are aware of the magnitude and acceleration of the changes going on around them."

HUMANITY'S SCHIZOPHRENIA

by Chris Foster

An intriguing theory is presented by Arthur Koestler in his recent book, "The Ghost in the Machine." Man, he says, is possessed of two brains. One is an animal brain, left over from some past evolutionary process, and the other is a "human" brain, capable of reason and logic.

These two brains were joined together sometime in the primordial past, Koestler believes, but they do not function well together. Clashing conflict between mind and emotion result. If we had only an animal brain we would be creatures of instinct, and do instinctively what is best for us and our species. If we had only a human brain we would be able to reason our way out of our conflicts as easily as we have been able to order all our technical and material progress.

Yet we have the two brains, says Koestler, and are therefore schizophrenic creatures. We venerate love, and practice hate. We honor thought, and live by emotions. We profess religion, and commit the worst crimes in its name. We are a bundle of conflicting and contradictory ideas; attitudes, impulses, appetites and reactions. Moreover, we are paranoid. We project our own faults and inadequacies upon others—not merely upon other individuals, but upon other groups. We seem to have a need for some enemy—by whatever name we call it—to blame for all our woes.

Koestler sees man as a freak in the evolutionary process, a dupe of creation, who to survive must use the "human" part of his brain to rectify the error and make his own mutation into a creative asset.

To do this, Koestler proposes the invention of some new sort of pill which will neutralize the "animal" and allow the "human" to dominate. We are sliding toward the precipice of racial suicide, Koestler believes, and are powerless to halt or reverse the trend so long as we remain schizophrenic.

Schizophrenia is defined by the dictionary as "a mental disorder characterized by hallucinations and delusions of persecution and omnipotence." The evidence observed both on a global scale and in our own experience, tends to justify Dr. Koestler's view that mankind is afflicted with the malady.

The consequences of such self-conflict are so needlessly destructive, so wasteful of human potential, so utterly **unreasonable**, that it would appear possible that perhaps we really are the butt of some celestial joke. If so, the possession of two conflicting brains would appear to offer some sort of a reason-satisfying explanation.

Yet the truth is that any "answer" which endeavors to place the responsibility for human behavior outside the individuals concerned is itself a form of hallucination. Man has freedom of choice, and the nature of his choices determines the nature of his experiences. If the experiences are destructive and painful, then it would seem reasonable to change the nature of the choices. But, quite unreasonably, we tend to ascribe the cause of discomfort to "circumstances beyond our

control." Contact with reality is lost, uncertainty and frustration set in, and we begin the "slide into oblivion" which Koestler so vividly describes.

"Delusions of persecution" dominate human attitudes, and even appear in Dr. Koestler's thesis. To say, in effect, that man is the victim of some sort of evolutionary "accident" which left us, poor devils, with two brains, is to say that man is being unjustly "persecuted".

Perhaps Koestler's theory is too far-fetched for most; yet it is only a natural extension of the attitudes which proclaim that "bad luck," fate, an unhappy childhood, in-laws, neighbors, spouses, government, etc., are circumstances capable of causing us to violate our own sense of rightness. "I can't help it," we are apt to say. The theory of a leftover brain provides a scapegoat large enough to accommodate all shortcomings.

It would be too bad if we really "can't help it." There would be no hope, nothing to do but endure "the slings and arrows of outrageous fortune" until the end comes. Fortunately, such an attitude is a delusion. We can help it, because we have freedom of choice. We have the capacity to choose what we will be, what we will do, in each moment. We can choose to be true to what we know to be worthy of ourselves.

"Delusions of omnipotence" is another characteristic of schizophrenia. It seems strange that on the one hand we tend to think of ourselves as poor victims of circumstance, while on the other we believe ourselves all-powerful. Yet these are the symptoms of the schizophrenic state.

We like to believe, for instance, that eventually we can invent a "cure" for all disease, establish a lasting peace, "conquer" space, contrive utopian societies. And we can do all this, apparently, without ever facing the fact that such unrealistic assumptions have led us to the edge of the precipice of mass self-destruction.

Schizophrenia cannot be cured by more doses of hallucinatory, mind-twisting concepts. Like the narcotics addict, we must kick the habit "cold turkey." Standing on our own feet, accepting personal responsibility for circumstances as they are, expressing only those things which we know to be true and worthy of ourselves, we suddenly realize that we are free. Free of the old limitations of conflicting mind and emotions, free to know the strength and nobility that is ours when every fiber of our being is centered in only one thing—to be true to the best that we are.

— *Courtesy: 'This is Why', U.S.A.* —

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THE ONE LIGHT

Whether you worship Christ, Krishna, Kali or Allah, you actually worship the one Light, which is also in you, since it pervades all things. Everything originates from Light, everything in its essence is Light.

Awake, arise and turn your face towards God who is within you as your eternal companion, the goal of all your spiritual endeavour.

—Sree Sree Ananda Mayee

THE DEATH KNELL

The institutional church is in the theological valley of the shadows and worries some of us who do not believe that we have passed the halfway mark in the process of getting out. Not to know any more why you are what you think you are, and to which you have devoted your life to offer to others, is a hell. There is the self-perpetuating horror of the periphery having become the primary object of the Church's concern. We do not know what we try to perpetuate in its real spirit, and so we settle for the bricks and mortar, the pledges, the vestments, and the music. The pastor has become the administrator because soul has become body and people have become things. It is wrong but why is it wrong?

The death knell of the institutional Church may be heard through the theologian but also through the consequences of the break down of the Christian Community as a viable concept. Of course we are not concerned as we should be about Vietnam. Oh, Yes, we all pay lip service to a sort of concern. The Diocese of California couldn't vote to end the bombing; they did vote, however, not to escalate the bombing and not to drop the H-bomb or use biological warfare on civilians. I think the church has sold her opinion on the brotherhood of man. What she seeks to perpetuate now is all that seems left to her. If she goes the whole way with a brotherhood of man based upon the fatherhood of God, who is going to pay the mortgage of a new church parking lot?

— **Bishop C. Edward Crowther**
*of the Episcopal Church and a fellow of the
center for the study of Democratic Institutions,
Santa Barbara, California*

THE THREE ELEMENTS OF THE LAWS OF NATURE

by Walter M. Germain, U.S.A.

The question people have been asking themselves and their counsellors for generation is: "Is there really an unknown power, a force, and influence, that some people understand and are able to use to achieve success?"

Many of the questioners have thought that this power is 'luck'. And obviously there is such a thing as luck. It is the combined power and influence of three elements of the laws of Nature working creatively in conformity with God's Divine Plan of evolution. These are:

1. The Law of Suggestion;
2. The Law of Attraction; and
3. The Law of Compensation.

To invoke the creative power of these elements of the Laws of Nature, you must assume a favourable mental attitude:

1. You must tell your Supraconscious mind exactly what you want.
2. You must desire it with all your 'heart'.
3. You must have complete confidence that you will attain it.

The reasons for this are apparent from what we have learned in the forgoing chapters:

1. The Supraconscious is constantly amenable to to control by the Law of Suggestion and functions best through the technique of *visualization*.
2. Desire is the emotional force that arouses the creative power of the Supraconscious and causes the Law of Attraction to put into action the vibrational currents necessary as a means to the desired end. Or as one writer put it, 'The Flame of Desire supplies the heat for the steam of Creative Action'.
3. Confidence, or faith, is the mental factor that governs the Law of Compensation.

You can help make this very day the beginning of a new era. You can accomplish this by changing your method of thinking from an unconscious haphazard process that forgets or ignores individual responsibility to a systematic technique that puts you in conscious control of your inner creative forces.

Until all of us become consciously creative, distribution of material things can contribute little or nothing towards the solution of individual world problems. Grandiose schemes for 'sharing the wealth' can only lead to chaos. Inequality of wealth is not due to unequal distribution of possessions. It is due, rather, to unequal degrees of success in complying with the creative laws. The creative Source is within you. It is not bound by circumstances beyond your control.

(Taken from his inspired work, 'The magic power of your mind', published in London.)

DECLARATION OF WOLFACH

At this moment, the people of Earth live precariously under two expanding threats. One is the threat of extinction in global war with more and more nations equipped with nuclear weapons. The other is the threat of many explosions which are building up from the failure over a long period of years to make available the advantages of economic and scientific development to the masses of people without discrimination or domination. This is dramatized by the increasing disparity between rich and poor both among nations and within nations.

Because of the slowness or inability of national governments to cope with this situation, a popular initiative was organised to convene the first working sessions of a World Constitutional Convention and Peoples World Parliament during the summer of 1968. At these first sessions, work on the principles and details of a Constitution for World Government was begun, and other approaches and actions were formulated to serve the welfare of humanity.

To carry forward this initiative, we appeal now to all people of Earth and to those national governments willing to explore new ways towards peace, to prepare for the summer of 1970 when the second working sessions of the World Constitutional Convention and Peoples World Parliament are hereby called.

During the next two years, we request that the people and the popular forces in every country mobilize to give expression to their demands for peace and

welfare by sending delegates in 1970 to the second sessions of the World Constitutional Convention and Peoples World Parliament as an appropriate forum for this cause of humanity.

At the same time, we request the national governments to study the requirements for a world society under law in which all people can live at peace with each other. We invite those national governments or national legislatures ready to help prepare a world government to send delegates to the second sessions of the World Constitutional Convention in 1970, to meet in a chamber of Government delegates.

Before the sessions in 1970, we instruct the World Constitution and Parliament Association to ensure the completion of a draft or drafts of a World Constitution for preliminary debate during 1969, and for submission to the World Constitutional Constitution in 1970. We also charge the World Constitution and Parliament Association with the task of arousing popular forces around the world, as well as national governments or national legislatures, for participation in the sessions in 1970, and of working out the details.

To assist in preparing the way for 1970, we call into action organizing committees in as many countries as possible, affiliated or cooperating with the World Constitution and Parliament Association, to join in the common endeavour to build the 1970 sessions into a powerful voice for humanity which cannot anymore be disregarded or delayed.

(NOTE: This declaration was submitted upon the concurrence of 4 members of a 5 member sub-committee which was instructed at a meeting of all Commission Chairmen to prepare a suitable declaration, and read by Mr. Philip Isely, Secy. General, at the Plenary Session on 11.9.68. Editor, R.D.)

"FIRST KNOW HIM"

God is approachable. Talking of Him and listening to His words in the scriptures, thinking of Him, feeling His presence in meditation, you will see that gradually the Unreal becomes real, and this world which you think is real will be seen as unreal. There is no joy like that realization. The joy of God is boundless, unceasing, all the time new. Body, mind, nothing can disturb you when you are in that consciousness, such is the grace and glory of the Lord.

And He will explain to you whatever you haven't been able to understand, everything you want to know. There is no use trying to know too much now, for He will tell you when it is time. How many incarnations will you spend to learn all that is written in the book of nature? Millions of life will not be sufficient, so why bother? All things you will find and understand in God. The masters of India have always said: "First know Him." Then if you desire to know about anything else, He will reveal it to you. This is His kingdom; this is His knowledge.

As life goes on, its illusion falls away; you see what it is all about. And when the illusions of childhood and youth are gone, what is there left? Only in the divine consciousness behind this door (Paramahansaaji here touched the Christ centre, in the forehead between the eye-brows) can we find pure happiness.

— **Sri Paramahansa Yogananda**

— *Courtesy:* **Self-Realization Magazine** —

THE PREMISES OF GANDHI—

They Have An Immediate Relevance.

by Sri B. R. Nanda

Gandhi devoted the best part of his life to one crucial problem: how to perfect and extend **Ahisma** (non-violence) in human relationships. On several occasions he declined invitations to tour Europe and America as he saw the absurdity of preaching non-violence abroad before there was a successful demonstrations at home. And when at last the British decided to transform Indo-British relations on basis of equality, as Gandhi had long urged, and a bloodless revolution was in the offing, India was caught in a vicious chain of communal fanaticism and bloodshed. Gandhi saw the fabric of national unity, which he had cherished, shiver into pieces before his eyes. Even as he struggled to guide the forces of violence into the paths of peace, he was haunted by a deep sense of failure. His popularity had not diminished. He was hailed as the Father of the Nation. The leaders of the Government paid him homage. He continued to draw huge crowds which shouted 'Victory to Mahatma Gandhi'; these words had always grated on his ears but now they cut him to the quick. For there could be no victory for him when parts of India were given over to fear and violence. The tragedy stemmed from several causes some of them rooted in recent Indian history and others in a political-cum religious movement which had temporarily unhinged the minds of men. Gandhi

lived long enough to witness two spectacular triumphs of his method; his fasts shamed Calcutta and Delhi into peace. And his death achieved, what he had tried so hard in his last days to achieve, the return of sanity to the Indo-Pakistan sub-continent.

For Gandhi, however, the validity of non-violence was even independent of his own success or failure. His criticisms of Western materialism and militarism in **Hind Swaraj** were made six years before the outbreak of the First World War, when Europe was at the zenith of its prestige and power. These criticisms may have appeared quixotic fifty years ago; today, as the world trembles on the brink of a Third World War, they seem prophetic. By spurning material progress at the cost of moral values, and by irrevocably renouncing violence, Gandhi took a line in direct opposition to the two dominant ideologies of the twentieth century, capitalism and communism. He visualized and worked for a society which would provide for the essential needs of the community (and no more), and in which the decentralization of economic and political structures would minimize the incentives for exploitation within and conflict without. Such a society could, he believed, dispense with the coercive apparatus of the modern state, and depend upon non-violent techniques not only to maintain order but to protect itself against external aggression.

It is difficult to say whether Gandhi's dream will come true. Nations, like individuals, are tempted to continue along the beaten path, even though it may end in a blind alley. Gandhi knew the difficulties of translating his non-violent dream into the world of reality. But he refused to compromise on what he held

to be the fundamentals. To the last he affirmed that even good ends do not justify dubious means; that our real enemies are our own fears, greeds and egotisms; that we must change ourselves before we can change others; that the laws of the family, of truth, and love and charity, are applicable to groups, communities and nations; and above all, that "non-violence is the law of our species, as violence is the law of the brute." To these who are charged with the destinies of nations, all this may sound a very desirable but a distant ideal. Yet, in the thermo-nuclear age, if civilization is not to disintegrate into a mass of torn flesh and molten metal, the premises of Gandhi have an immediate relevance.

(taken from the Epilogue of his great work 'Mahatma Gandhi')

Publishers: George Allen & Unwin, Ltd, London.

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LIFE BEAUTIFUL

For a life beautiful,
Wealth must be joined to goodness,
 valour to clever speech;
Learning to clear exposition,
 and character to humility;
Wealth to deserving charity,
 tapas to sweet temper;
Strength to perseverance, morality to frankness;
And, beauty to a gracious temperament.

— **Bhartrihari,**

*the philosopher-mystic Poet of India
of the 7th century A.D.*

"TO BEGIN WITH WISDOM"

by Rev. Father Dominique Pire, Belgium.

A thousand things remain to be said. But time marches on inexorably. I am therefore going to conclude, in a wholly provisional manner—how could it be otherwise?—my discourse to-day.

A friend of mine, a Jewish lady living in Geneva, sent me this little story this week:

"Once upon a time there was a blind Jew and a blind Arab, at the foot of the Wall of Jerusalem. Each one had his wooden bowl, into which the passers-by threw their coins. They lived together as brothers, sharing their meals. One day a *stranger* came and said to the *blind Jew*: 'Blind Jew, your blind Arab friend steals your money from you, but you do not see him.' The same stranger then said to the *blind Arab*: 'Blind Arab, your blind Jewish friend steals your money from you, but you do not see him.' Whereupon, the blind Arab and the blind Jew fell to wrangling with such heat that the stranger, taking advantage of their quarrel, stole the money which their wooden bowls contained."

And my Jewish friend concluded by saying: "Clear off you strangers, and let us live in peace."

This little story should give us pause. The Man opposite to me, the Man who has ideas wholly different to mine, *is a human being* even as I. He and

I must one day find our common denominator: *this must be our primary aim*, preceding by far that of making a success of revolts, sometimes provisionally necessary. Fundamentally we are more alike than different. Leach reminds us of this: "The violence in the world comes about because we human beings are for ever creating artificial boundaries between men who are like us and men who are not like us. We classify men as if they were separate species and then we fear the other". Let us, by incessant effort, make this fear of the Other, cause of so many errors and horrors, disappear.

I am going to leave the last word of this discourse to two women. Women, despite a few short periods of matriarchy in the past, are nowhere near enjoying *the irreplaceable social role which is their due*. They possess, for us males, a wisdom of peace which we need. They have not yet let their voice be heard in the present revolution. Here then are two women's voices, one fresh as a mountain spring, the other full of wisdom.

A young Roumanian girl of 25, Ana Blandiana, wrote: "We would need to be born old. Then to decide our destiny. Later on, we would need to grow younger, mature and powerful. To become children at the birth of our sons. They would then be older than we. They would teach us to speak, would rock us to sleep, and we would disappear, becoming smaller and smaller, like the grape, the grain of wheat." Ana, my dear friend, do not let us reverse what cannot be reversed. Let us use reality such as it is: *may the adult remain young at heart and the young person become as adult as possible*.

A young woman, German Switzerland, wrote to me about the film on my Island of Peace which she had the opportunity to see on television in her country: "You slip childlike between the barbed wire of systems, and you are accomplishing a meaningful act: *you love men, outside of any system*, whereas others fight to impose the best system." This young woman gives exact expression, in realistically poetic language, to the dream I pursue ever since my mother taught me complete respect for all upright consciences.

(The above is the concluding part of an inspired address delivered at Frankfurt (Germany) in June 1968 on the occasion of the Assembly of the German Federal Youth Council)

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A Test for Man

The whole creation was designed as a test for man. By our conduct in this world we disclose whether we want the Lord or His gifts. God will tell you that you should desire Him above all else, because he wants your love to be freely given, without "prompting." That is the whole secret in the game of this universe. He who created us yearns for our love. He wants us to give it spontaneously, without His asking. Our love is the one thing God does not possess, unless we choose to bestow it. So, you see, even the Lord has something to attain: our love. And we shall never be happy until we give it. So long as we are wayward children, pygmies crawling on this ball of earth and crying for His gifts while we ignore Him, the Giver, we fall into many pits of misery."

— Paramahansa Yogananda

His Love

Sweet piety's the golden juice of heaven
Which saints and rishis taste; their very self
Is pooled with love where lotus truth blooms on,
The swan of knowledge stages beauty here.
Creation is their source of life adown
And they pour beams of benevolence for ever
Upon the lowly and the lost; their hymn
Of love vibrates with richer raptures and
Enriches life with great concords; they live
To purify our grosser usages
And stuff our thoughts with love that gods dream of.
This earth's stage of war and peace, of change
Whose sovereignty is sure as death itself
And yokes our life with bondage verily
Time lords our uses raw; the curtain of
Illusion pins our looks to orbits of
Mortality with narrow pitch; the great
Have qualities of God to cure our self
And he could bridge the widening gap betwixt
Conflicting elements and forge them thro'
He schooled them both in broader issues here
And cradled them on truth inviolate.
Freedom has its preludes in amity
And bondage in discords; wise was his plan
To marry both to codes of peace and still
More wise his vision to accept the best
In both and reject acts of bloodshed here

had no horizons

The fangs of hatred have the tooth in self
Which plucked, this mortal life grows rich as ever,
All wars are offices of fools; their spell
Inflamed with furies burns our life itself
It blazes fed on malice and brews fear
And doubts; suspicions scrawl our end
And draft the burial of beauty here.
Death is a jade, a menace that cuts off
Celestial links of life; its empery
Is life's colossus recession and man
Who boozes follies boozes hell itself,
His love had no horizons and his self
Was an estate of stars and purity,
Of constellations cool as origin
And his research in unity flamed on
With embers of eternity; benign
Are the affairs of life that hew the crown
Of peace from ravages of war itself
And he assessed the volts of God in man
And switched on freedom in his core for ever.
His viewless banner wove of benediction
Ploughs thro' the global winds with peace for ever
The forms of surging stars ov'rflow myself
With the world's rudder in his resurrection
A refulgence remote and deep as heaven.

— M. V. Mohon

— *Courtesy: 'The Sikh Review', Calcutta.* —

JOY OF PURE AWARENESS

by Swami Nirmalananda

In spiritual life there are two essential conditions. The first is to end our seeking and striving of the mind and the next is to live in love with what we have found. Without these two essential factors our mind will never be at rest, deliverance can never be attained. The former may come as a sudden 'breakthrough' perhaps after a long, strenuous and exhaustive process of reading and thinking. Later on accumulation of knowledge will be found a wearisome burden and a sheer waste of time. Learning from life will be found more practical and beneficial than learning from books. Moreover, by merely reading and accumulating ideas we are likely to get lost in the vast jungle of human knowledge. Experiencing the oneness of all life is one thing, but the knowledge of that experience is quite another thing. For example: Feeling the most refreshing mountain-breeze is a pleasant and direct experience. We may succeed in describing that experience in beautiful words. Yet by reading that description the reader can never expect to have the same refreshing feeling of the breeze itself. Like a spider spinning and weaving its web, one can endlessly go on thinking, writing, reading and accumulating ideas. This is what most people are doing all over the world; but there is no release for the mind in this way. In the long run, this tedious process wears the mind out. It is like the man engaged all the time in ploughing, but not in sowing and reaping; all the time in working, but not in resting and sleeping.

Our *Vasanas* (perverted mental habits) are responsible for all our miseries and mind-made problems, and they induce us to indulge in undesirable and unwanted thoughts. Thus the mind is never at rest and it makes an awful noise by its incessant thinking. If we blindly follow the way of the mind, we will finally end up in endless miseries. To me this whole process constitutes thoughtlessness. A thoughtful mind remains alert, yet calm, quiet, serene and silent. Such a mind is extremely sensitive to everything, to every influence, yet watchful at the same time. The outward flowing thoughts are checked and directed inward. The energy of the mind which is often unnecessarily wasted by its outward projection of thoughts, is turned towards its own source so that it can be in full accord with the movement of the life without causing any obstruction. To me this process is pure awareness, the true meditation.

A mind which is burdened with knowledge knows no joy and peace, for knowledge truly darkens the mind; thoughts are nothing but hovering clouds on horizon. In awareness the thought-process of the mind comes to an end. In other words, awareness is meditation without mental activity. The tyranny of ideas can be terrible. The choking effect of the stagnant mind clogged with dead memories is familiar to most of us. But awareness is just like letting sunlight and fresh air into a stuffy room. We feel as if a thick fog suddenly cleared away and a heavy burden was unexpectedly lifted from our head. A mind thus awakened by awareness is a fresh and a new mind. It is satisfied in itself by itself. It does not seek or strive, but remains still, silent and serene. It is full, whole and complete. It is clear, pure and perfect. After

making much effort in the initial stages, to our joy and surprise we come at last through the process of self-awareness to an effortless state of peace and happiness. Meditation is the most wonderful thing in life. True meditation is a kind of impersonal universal vision with evenness of the mind and it does not involve any effort or exercise of the mind. What is required is to focus the mind to its pivotal point of awareness. The reading of philosophy may give us mental or intellectual satisfaction, but never spiritual joy and peace. The pleasures born of contact with the senses are spurious, but awareness is pure delight and unalloyed happiness. Meditation is an endless and timeless process. It gives one the eternal joy (*Nityananda*) and the supreme bliss (*Paramananda*). This bliss of spotlessness (*Nirmalananda*) is available to anyone at any moment and in any situation. The process of awareness may look simple, but its effect is wonderful; it is gentle but powerful.

To abide in the timeless reality, to live in tune with the Infinite, there is no need to believe in one God or in another God, to convert from one religion to another religion and to have faith in one creed or in another creed. Pure awareness eliminates all these dividing lines at one stroke and rises above all barriers. Awareness is not a means to an end, it is an end in itself. In awareness we are one with all beings. Awareness is a process of going beyond good and evil, rising above pairs of opposites and seeing things as God sees them. Awareness is love in action, it is abiding in the kingdom of happiness and it is experiencing the Truth within. Just as a bee sits quietly while sucking honey from a flower, so must we remain silent and serene while drinking the nectar of life.

THE FOUR-FOLD FAITH

Let us see the basic nature of Human rights as declared in 1968. The faith that homo-sapiens, the present man, is evolving and has not stopped growing is the first thing necessary.

The second faith which is as necessary is that subject to functional differences, man and woman are equal and complimentary.

The third faith is that all men and women irrespective of race, colour, sex, religion, language, opinion, nation, birth, property and status are equal in dignity and before the law.

The fourth faith is that human beings can progress only if human dignity and worth of the human person is recognised and respected.

Even all this is not enough for man to attain his full stature; man has to be assured of life, liberty and security as well as an honourable living in a community where justice, peace and equal opportunity prevail...

While man, being an evolving soul, requires numerous rights in order to rise to his full height, it is necessary to know that every right, in order to be exercised must have a corresponding duty cast on somebody else...

It is absolutely necessary to emphasise human rights; otherwise the law of the jungle in the most perverse form will prevail. At the same time, it may well be to give equal importance to duties well-performed, so that rights would be far safer than at present.

— **R. R. Diwakar**

Chairman, Gandhi Peace Foundation.

YOGA FOR BEGINNERS

Swami Gnaneswarananda, R. K. Mission.

The system of Raja Yoga, the 'kingly or royal' Yoga, like all the Yogas, has existed in India from ancient times. It may be called the royal road to perfection. A king controls his kingdom; we must control ours also. Our 'kingdom' is our consciousness, controlling which we become masters of all nature. The highest authority on Raja Yoga is the sage, Patanjali who contributed the famous Yoga Aphorisms. This Yoga is based on the Samkhya philosophy, and God, as an all-powerful Being to whom supplication may be made, is not recognized in this system. However, Patanjali says that God may also be the subject of concentration and meditation. He prescribes meditation. He prescribes meditation on God as *one* of the methods for the attainment of Yoga. I mention this to bring out the fact that in order to follow Raja Yoga one need not believe in or accept God.

The proposition in Raja Yoga is: (1) *Perfection is within*: (2) *The distortion of the consciousness prevents its manifestation*: (3) *Complete control over the mind-stuff is necessary for Perfection to manifest itself*.

Therefore, the obstructions to Perfection, according to Raja Yoga, are, fundamentally, the agitations on the mind-stuff. These are called *Chitta-vrittis* (*Chitta*, mind-stuff and *vrittis*, ripples or waves on it). By controlling the modifications of the mind the Yogi is

able to control inner nature. Outer nature is then perceived to be only a manifestation of inner nature. Thus, perfection in Raja Yoga is the state of the cessation of the agitations which obstruct the attainment of complete control of nature, inner and outer, individual and cosmic. Raja Yoga teaches absolute control over the psychological and psychic forces within one. The main endeavour is the control of the different modifications of consciousness. We begin by controlling the grosser forms of it.

A Yogi was once asked what his profession was. Without any hesitation he replied, 'I am a farmer by birth and occupation.' When he was asked, 'How much land have you?'; he looked over his body with a glance and said, 'About three and one-half cubits.' (A cubit is the measure of one arm, from the elbow to the tip of the middle finger, by which farmers in India measure land, instead of using a measuring rod. Every person's height is three and one-half cubits, measured by his own hand).

Do you realize that the greatest property that man has is this 'patch of land' (his mind and body) on which, if he knows the art, he can raise a rich crop and gain the greatest assets that one can attain in any field of endeavour? The Yogi works his three and a half cubits and gains as his harvest the goal of life, which is Perfection.

The method of taking care of this patch of land in a way which leads to the attainment of the highest success in life is the art of Yoga. In other words Yoga is that art of husbandry which teaches you how to cultivate this 'land' and make the best use of it.

It teaches you how to protect the property, to clear the land, plough it, and to prepare it for sowing so that you may reap the harvest.

To attain success in any endeavour a systematic method of procedure is essential. This is true in the case of Raja Yoga also. There are certain practices and disciplines that help you to attain the goal. When you acquire a patch of land, what is the first thing you do? You put a fence around it so that whatever crop you may raise may not be damaged or destroyed by outside influences. You want to make the title clear and keep out intruders. In the practice of Raja Yoga, also, the student has to adopt strong *defensive measures*.

I would like to draw your attention, especially, to one important point. It is *for your own benefit and interest* that you adopt these defensive measures. There is no external authority that compels you to do so. You, as a free being, of your own accord, choose to put a defensive wall around your 'property'. This is very important point. When you yourself have chosen to put up a defensive wall around yourself, for the definite purpose of achieving success in Yoga, you have gained one step towards the goal, for you have already asserted your spiritual strength, to some extent. You have made a beginning, and to make a beginning is something.

In all religions there are certain commandments which are to be observed by the followers. But usually we do not find any psychological explanation for them. For that reason, people of the modern age rebel against the very word, commandments. They

might be convinced of the benefit and utility of some of them, but still they resent that some authority attempts to impose these commandments upon them. Therefore, the 'thou-shalt-nots' in any religion are not very popular with many modern people. Whenever we feel that something has been imposed upon us by some authority, instead of our choosing it as a free being, there is a sense of rebellion. I myself have a good deal of objection to this word, commandments. But, they are not commandments. They are principles, rules, regulations that have been handed down to us by *experts*, not by 'authorities'. With that evaluation of them, a rational 'self-respecting modern' should be able to accept them eagerly. In every religion these principles, or commandments, are nothing but the 'defensive wall' that a novice has to put around his field of life in order to raise the crop of spiritual perfection. In fact, if we neglect to put such a wall around us, in no department of our life, in no phase of our activities, will we be able to attain any success.

Perfection in Raja Yoga means the attainment of the state of consciousness wherein there is no bondage, no limitation, no imperfection of any kind. Consciousness in its pristine 'form' or state is Brahman. As the Yogi's aim is to transcend the bondage of limited consciousness, his primary endeavour is to control his own mind. The different factors that obstruct this endeavour have to be analysed and effectively brought under control. For the attainment of power over the lower self one must start with gross disciplines. Thrills enjoy you, instead of your enjoying them, if you do not know how to control the agitations on the mind-

stuff. Pacification of the mind-stuff only is not what is meant, but conscious control.

The entire system of Raja Yoga has been discussed by Patanjali under eight steps, so it is called *Ashtanga Yoga* or the Yoga of Eight Limbs. The eight steps are, *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, *Samadhi*. We shall gradually discuss all of these. Patanjali classifies the disturbances to the *Chitta* under the first two items, each of which comprises five disciplines. Under *Yama* they are: the observance of non-injury, truth, non-stealing, continence, and the non-receiving of obligatory gifts. Under *Niyama* the five are: cleanliness, contentment, self-discipline or austerity, regularity of study, and self-surrender to a higher power, God, if you believe in a God,

These ten preliminary disciplines are the defensive measures and we may call them the ten posts of the protective wall around the Yogi's field of action. I might mention here that these items form the very basis of ethics. For the first time in history Patanjali established in the form of these disciplines a subjective standard of good and evil. Whatever actions and thoughts help to establish the calmness of the mind-stuff are to be considered good; those which distract from it are bad. That which takes us away from perfection is bad; that which takes us nearer to it is good. That is the Yogi's standard of good and bad. These items of practice must be understood, appreciated, and sincerely followed by every serious student of Yoga. If he fails to practice these disciplines his endeavour would amount to the to the effort or trying to fill a bathtub with water while keeping the drain pipe open. He may strive for perfec-

tion but if he is not particular about blocking the 'drain', by means of these disciplines, he will eventually realise that it is all in vain, that nothing has been achieved. As a rational human being and a sincere student he must concentrate all his forces to check the wastes of energy which result in keeping the mind in an agitated state. This must be done before he can proceed in his experiment with Yoga.

The first discipline is non-injury, or *Ahimsa*. You must discipline yourself so that you will not injure any living being by thought, word, or deed. There are many phases of this, subjective and objective. The psychological aspect is that, doing injury brings disturbance to the mind. The memory of having inflicted injury will rise on the mind like ripples on the surface of a lake and will frustrate all your efforts at meditation. If you hurt anyone, if you are jealous, or envious, rude or unjust to any being you can never enter the gate of Yoga. A Yogi must love and sympathize with his fellow beings. His life must be a life of service to all. *Ahimsa* has a very deep significance and vast field of application.

Regarding the practice of non-injury in practical life Sri Ramakrishna told a humorous story: There once lived a big, poisonous and very vicious snake near a small village. He lived in a hole in a big tree and terrorised the villagers. One day a wandering holy man sat down under the same tree and the deadly viper rushed out of his hole to attack him.

'Stop!' ordered the holy man calmly. 'You have no power over me.' The snake relaxed and lay very still in front of the holy man. The holy man continued,

'My son, why do you kill the people for no good reason? I can understand a tiger or a lion killing for food, but with you killing is more a pleasure than a necessity. I'm going to cure you of this vice. I will give you a *mantram* which you are to repeat regularly; promise me that you will not hurt anyone, for any reason whatsoever.'

The snake promised and received the *mantram* from the *Guru*, who then went on his way, saying that he would return later on to see the disciple. 'Practice regularly', he advised the snake, 'and remember, *don't bite!*'

A couple of months later the *Guru* returned that way to see his new disciple. He went near the hole in the tree and called out the snake's name. But there was no answer. Again he called, a little louder this time. The snake slowly crawled out of his hole. It was lean and emaciated. It hardly had the strength to move at all. The holy man was astonished to see this and asked the snake what had happened to him. In a faint voice the snake replied, 'Revered *Guru*' I repeated the *mantram* you gave me and meditated upon it regularly. I kept my promise to you of not biting anyone. But, the mischievous little boys of the village noticed the change in me and one day one of the boys picked me up by the tail and whirled me round and round in the air, and then dashed me to the ground. Since then my body has been in this condition, for I was too weak to go out for my food. That is why, Revered *Guru*, that you find me in this poor state of health.'

'My son,' said the *Guru*. 'it seems you did not fully understand me. I asked you not to bite anyone; I didn't

say not to *hiss*! You have maintained your attitude of *Ahimsa*, all right, but you should have protected yourself by hissing at those naughty boys!

So *Ahimsa* has to be well understood. It is not just a 'namby-pamby' relinquishing of all your rights. The practice of *Ahimsa* is putting one pole, the first pole, in the construction of your 'defensive wall'.

The second discipline is the observance of truths or *Satyam*. Truth should be followed with judgment and discrimination. Just making a statement of fact is not always telling the truth. It must be understood from the subjective attitude. Truth is often distorted through fear and selfishness. Overcome the tendency to distort truth. Then the mind will not be disturbed by those waves of fear and selfishness, the subtle causes of the habit of lying. Observe truth, not only in speech but in act and thought as well. Truth is that which brings us nearer to perfection. Follow the truth in every gesture of your body. Saturate your whole being with truth so that your life becomes a living illustration of it. Then you will have taken one more step towards the realization of that perfection which is the goal of Yoga.

Thirdly, the Yogi must observe non-stealing, or *Asteya*. Stealing means the misappropriation of someone else's property or right. This applies to both act and thought. It may be gross, emotional, intellectual, or spiritual. If you misappropriate the property of others there will be a wound inflicted on your consciousness and you cannot expect to enjoy the depth of meditation. The non-recognition or non-acknowledgement of service done by others is also 'stealing'. Do not

even appropriate the words of others without acknowledging the source. When Ramakrishna quoted anyone he would always mention, with reverence and humility, from whom he had heard the statement. In fact, Ramakrishna's life was the living example of all the disciplines of Yoga.

—*Courtesy: 'Vedanta Kesari,' Mylapore, Madras.*—

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Two Types of Prophets

(in Judaism)

The professional prophet was used by men to get what they wanted from God, the other kind of prophet was used by God to tell men what He wanted from them. He was a teacher of religion.....The influence of the prophets was preserved in Judaism to serve the ultimate consummation of humanity's destiny in the Kingdom of God.

—Dr. Israel I. Muttuck

AS YE SOW.....

by Norton L. Holmes

The Laws of nature can be stated in various ways: "Action and reaction are equal and opposite", or the law of "cause and effect". One factor that is usually not considered by man in his concept of action and reaction is the element of time. A thousand years in the scheme of things may seem to as man as eternity, but a mere second in the eternal time of the Mind of God.

The youth of today are the advance members of the coming world civilisation. Some of them will be skilled or gifted in one way or another; Some of them will be highly intelligent; some of them will be great and will become leaders in education, art, finance, science, government, religion and so forth.

Their feet will take them where no man has trod before, and their hands may plant a flag on a distant planet. They will know of the vastness of space; of the dynamic relationship that exists between all living things; of the mysteries that will lie buried in the depths of the ocean, and more of that tiny spark of light, life, and power that is the heart of the atom. They will create instruments, materials, job and a science that we have not yet dreamed of. Theirs will be the opportunity to create a different and better age.

What youth will do with the world of tomorrow depends so a considerable extent on what the present leaders do with the world of today. Unless we improve on things as they are, the forthcoming generation will have little to work with.

We do have intelligence and a science, but it seems we do not know how honestly, peacefully and and constructively to use either of them. It might well be said that, generally speaking, we do not rate very high on the wisdom, moral and spiritual scale. We have failed to halt war and blood-shed; we have failed to halt war and blood-shed; we have failed through mutual lack of understanding to eradicate the built in prejudices and antagonisms that exist between nationalities, and between colour and colour, creed and creed.

Generally speaking, public apathy regarding world events has been at fault. It is easier to follow the dictates of some selfimposed leader than to think and act fer ourselves. But youth today is not so easily led along paths that insult their intelligence and outrage their sense of values.

The question is: Will today's youth recognise and value each other as individuals? What do they hope to do with themselves, to planet Earth, and for the masses of humanity, uneducated, prejudiced, superstitious, diseased and poverty-stricken? Are we our brother's keeper? Is "*noblesse oblige*" just a nice-sounding term? Does "Whatsoever ye do unto one of these, the least of mine, ye do unto me" mean anything?

We are finding out, day by daay, that the laws of nature function with a mathematical precision according to its own law of being. We know that once a formula has been established to produce a certain result, the same formula repeated will produce

a same result. Everything, from an atom to a galaxy, including man, functions under this one great law of nature, of God, Without the perfect constancy of this law man would not be able to orbit a satellite around the Earth. It is required that he be able, mathematically, to balance exactly the centrifugal force exerted by an outward speeding vehicle against the attractive energy of the Earth's gravity.

The laws of nature can be stated in various ways: "Action and reaction are equal and opposite." or the law of "cause and effect." One factor that is usually not considered by man in his concept of action and reaction is the element of time. A thousand years in the scheme of things may seem to man as eternity, but as a mere second in the eternal time of the Mind of God, Two thousand years ago a great spiritual Teacher applying the same law to mankind stated it still differently. He said; "As a man sows, so shall he also reap." That law, irrespective of time and space, remains immutable. Thousands of years ago, or a few hundred years ago, or recently, man set in action causes that are today bearing the fruit of those actions.

There are two opposing factions, or forces, functioning today and striving for world supremacy. One of these is the destructive force of evil intent on driving mankind deeper into the realm of materiality via greed; the dope-pushers, the war-mongers, the ravagers of nature, and by way of those who would exploit and degrade men and women for prrsonal gain. They are the cancerous growth in the body of humanity.

On the constructive side, motivated by their inner desire to create and build rather than destroy and to bring peace and harmony out of chaos and conflict, are those people of vision who study, work, teach, and serve wherever they can be useful. These include many trained, imaginative, compassionate, young men and women who are indeed of "new age." The future of the world depends on their ideas, their ideals and their actions.

The answers and the solutions to many problems of the growth and of relationship lie wrapped up in the minds, the hearts and the spirit of today's inspired youth.

— *Courtesy:* **'The Beacon', London.** —

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'A Shinning Light in the Darkness'

If you throw a stone in a pond the universe isn't quite the same as it was before. It's a mistake to think that these holy men of India lead useless lives. They are a shinning light in the darkness, They represent an ideal that is a refreshment to their fellows; the common run may never attain it, but they respect it and it affects their lives for good. When a man becomes pure and perfect the influence of his character spreads so that they who seek truth are naturally drawn to him.

— **Somerset Maugham**
in his famous novel, **'The Razor's Edge.'**

A WOMAN FOR THE WORLD

Daughter of a German genius, widow of an Italian philosopher, Elisabeth Mann Borgese is an European Woman with a world view transcending all national and cultural lines. She has the sensitivity usually associated with women, and the decisiveness ordinarily associated with effective men.

She does not hesitate to tackle whales. For the center she is leading a reconsideration of the Preliminary Draft of a World Constitution, composed after World War II, under the chairmanship of Robert M. Hutchins. She is also directing a study of "the law of the seas", seeking ways to preserve the riches of the oceans as a "Common Heritage of Mankind."

A prolific writer, she displays some of the talents that made her father, Thomas Mann, an Olympian figure. In her preface to "A Constitution of the World," a pamphlet published by the Center she said "that drafters of this blue print for an international charter found themselves with time-hallowed concepts such as sovereignty, nation, war, democracy" and she admitted that some critics felt that such tampering was 'blasphemous'. In answer to the critics, she quoted her father: "Sin is to cling with stupid tenacity to what has been surpassed by time, to what is inadequate clearly repudiated: Sin is to turn a deaf ear to the will of God....."

With clear-eyed courage Mrs. Borgese communicates a sense of hope, a confidence in the future of life, whether that life is embodied in human beings or in dogs, dolphins chimpanzees and elephants. Her new book, "The Language Barrier: The Intelligence of Animals", delightfully describes the results of her efforts to communicate with other creatures.

—Frank K. Kelly

— *Courtesy*: The Center Magazine, Published bimonthly by the Fund for the Republic Inc. It is the Journal of the Center for the study of Democratic Institutions. Editor John Cogley. 136 East 57th St. New York 10022

CREATIVE CONVICTION

by Dr. Ernest Holmes

God HAS some .of His Being in us. It is only because God is in us that we exist. It was to this God within him that Jesus prayed when he said: "Our Farther which art in heaven, Hallowed be thy name." We are surrounded by this Divine Presence and It is in us.

We are also surrounded by a Law of Mind which receives the impress of our thought and acts upon it. When Jesus said, "as thou hast believed, so be it done unto thee," he was implying that there is a law which acts upon our belief, or faith, or conviction. He also said it acts on our belief in the way we believe; that is why he said "as thou hast believed, so be it done unto thee."

There are, then, two great realities with which we deal: the Divine Being as a living, loving Presence; and a Law of Mind which reacts to our faith or conviction; and which, being a law, must of necessity react to us exactly as we believe. Now, we wish to use this Law of Mind so definitely that we may know we have a silent partner in life; something that is all powerful that is for us and never against us; something that will respond in what we call the little things as well as in what we call the big things. And this is why Jesus told us that not even a sparrow falls to the ground but God knows about it.

You see, Jesus used this Power for everything. He used It to turn the water into wine, to multiply the loaves and fishes, to heal the sick and raise the dead. Moreover, we must not overlook this idea: Jesus actually said that "What things soever ye desire, when ye pray, believe that ye received them, and ye shall have them." And he meant exactly what he said.

We are not to think of things, then, as big or little, hard or easy; and we are not to feel that the Divine wishes us to have only a little good or only certain types of experiences. The Divine wishes us to have everything that makes life full and happy; and there is nothing wrong with using the Law of Mind for a definite purpose, provided it is constructive.

To be effective, our prayers must be affirmations which are so formulated in the mind as to produce an actual inner acceptance of the desires expressed. It is as simple as this; and perhaps it is its very simplicity that eludes us. We must actually bring ourselves to accept the good we desire even before we have experienced that particular good. Just as we would have to plant a melon seed before the law of nature can produce melons for us, so we have to plant our desires in the garden of a creative Law of Mind — which produces an experience exactly like the seed-thought, and never something else.

Therefore, when we come to use this Law of Mind for definite purposes, we must clearly understand this fact: It operates on our thinking exactly as we think it; It knows how to bring everything together in a right way; and it is ready and willing to do so.

Of course, this calls for practice and patience and a sort of good-natured flexibility, because we do not always keep our thoughts straight. But when we know that we are working with a definite principle, then we have the courage to go on and continue until finally our thoughts do become affirmative. This is what is meant by scientific prayer. This is what is meant by what we call right mental or spiritual practice. This is what is meant by using the Science of Mind consciously and for definite purposes.

Let us take the simple case of loneliness and illustrate how it works out in actual experience. It is a very common occurrence in the lives of so many people. A person feels isolated and alone because he believes that no one cares for him. Let us say that this has gone on for a good many years, and it has become a pretty solid pattern of thought in his mind. Both consciously and subconsciously he is affirming, "I have no friends. There is something wrong with me. I am pretty much alone in the world." And because of this, he sets up sort of an unconscious antagonism toward others. He does this to keep his own feelings from being hurt because he is very sensitive.

Now, let us begin to reeducate this person's mind or way of thinking. We start out by telling him that there is one Divine and Universal Presence in which he lives and moves and has his being. This is God; the Presence is in everything, and in everyone else he will ever meet. In this Divine Spirit he is already one with everyone.

But because he, consciously, has been denying this, it may take a little time to change his thought, to

break down the old patterns that have denied him the privilege of enjoying others and being loved by them. So he starts with this simple proposition: "God is one, God is everyone. God is everywhere. God is in me, and the God in me goes forth with joy to meet the God in others."

Now he is actually beginning to use the Science of Mind for a definite purpose. He has a definite goal in mind; and he is going to rearrange his thinking to meet this new idea that there is that within him which goes out in love and good fellowship to all other people and returns again to him.

Whenever the thought comes to his mind, "People don't like me" he is to flatly deny this. He is to say, "But I am one with all people. There is that within me which attracts every good thing into my life."

At first this may sound unreal to him because of his previous experience. But he is working on a new conviction, a new understanding that life includes everything. So he affirms, "Wherever I go I shall be met with love and interest and good fellowihip. The Spirit within me does unify with the Spirit in all people." And he learns to overlook everything else.

If he seems to be met with a rebuff or something happens to discourage him, he must go right back to this fundamental proposition. Patiently, with deep conviction, he says, "But there is only one God. There is one Life. That Life is in everyone. That Life is in me. I am meeting that Life in others."

Just as surely as he does this, things will begin to happen. He will find his circle of friendship beginning to expand. If he practices persistently, the time will come when he no longer consciously entertains the idea of being separated from people. He will know that he belongs to Life and Life belongs to him.

Now, let us carry this idea a little further. Each one should say to himself everyday: "I am expecting new things to happen to me. I am expecting to meet new and interesting people. I am expecting an increase of good in everything I do."

Just keep right on saying this, no matter what happens. Try to believe it deeply, and if any doubt comes into your mind, go right back to the fundamental thought again: "God is one. Life is one. I am some part of that Life. It belongs to me and I belong to It." Go right back to this basic thought and then formulate your prayers or your communion with the Invisible affirmatively, causing your mind actually to accept new experiences whether you see them or not.

In doing this, you will be following the teaching of Jesus. He said that when you pray you should go into the closet—of your mind—and make known your requests. Ask affirmatively and accept the answer in your own thought, and the Father who sees in secret, will reward you openly—will bring these new conditions into your experience.

Here is where you must keep faith with yourself, with the Divine Presence within you, and with the Law which is operating on your thought. This Law has no choice but to operate exactly as you think. If in your

own mind you are saying maybe it will happen by and by, you actually are keeping the activity of good away from you.

The process is so simple that it seems almost impossible so much good can come out of it; but it can. And you are the only one who can ever prove it to yourself. Just as no one can live for you, so, of course, no one can think for you. Make up your mind then, right here and now, to think for yourself. When you get right down to this, it is making God real, isn't it?

*[This article is from the unpublished works of the late Ernest Holmes. World famous for his metaphysical teachings, he wrote **The Science of Mind** and many other books. He also established **Science of Mind Magazine**, and founded the United Church of Religious Science.]*

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There is but one Saviour—that is the redeeming Spirit within us. The outer Re-deemer points the way and the inner Re-deemer carries us on it. He speaks to us in the silent solitude of our soul. Out of this inner stillness we often get the greatest refreshment. When our outer life is still, it opens up new avenues for unfoldment. That is why the practice of silence has so much value and helps so much towards spiritual development.

—Swami Paramananda

THE PROPER AND SCIENTIFIC METHOD

Hindus are usually criticized for not having their well-recorded history. But this criticism, in my opinion, is based on the false notion of history. If history is not merely the means of rousing one people against the other on the basis of the past events and clouding the human mind with the dates and names of the places and the persons, the method adopted by Hindus to record their history should alone be regarded as proper and scientific.

Hindus arranged their history into three orders. First, the chronological order; second, ethical order; and third, the cosmological order. The record in the chronological order was maintained by the chroniclers or Charanas, in ethical order by the ethicists, or Neethikaras, and in the cosmological order by the mythologists, or Puranakaras.

The Puranakaras ever weighed an event in the balance of Ultimate Truth and ascertained its value in the terms of virtue and evil. In this way, the Puranas became the story of Puranapurusha, or Brahman, written with the intention of registering the victory of the virtue or *devata* over the evil or *asuratva*.

The historical personalities lost their individualities to become the actors in the eternal drama of *Devasurra-Samgrama*. In no way it was loss to anybody. The individuals were raised to the divine status and the people could get teachings full of inspirations, without being antagonist to each other on the basis of community and country.

—Swami Tilak of Himalayas

(Taken from his recent book, 'Vedic Culture, Part I'. He spent three months in Ceylon, and left for Singapore on 4. 11. 68. on a spiritual mission in the Far East)

THE IDEAL OF HUMAN UNITY

by Sri Aurobindo

A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief and dogma and outward rite. Mankind has tried unity by that means; it has failed and deserved to fail, because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development.

A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality, in which we are all one; that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of the divine Spirit upon earth. By its growth within us oneness with our fellow-men will become the leading principle of all our life, not merely a principle of co-operation, but a deeper brother-hood, a real and inner sense of unity and equality and a common life. There must be the realisation by the individual that only in the life of his fellow-men is his own life complete. There must be the realisation by the race that only on the free and full life of the individual can its own perfection and permanent happiness be founded. There

must be too a discipline and a way of salvation in accordance with this religion, that is to say, a means by which it can be developed by each man within himself so that it may be developed in the life of the race.

To go into all that this implies would be too huge a subject to be entered upon here; it is enough to point out that in this direction lies the eventual road. No doubt, if this is only an idea like the rest, it will be the way of all ideas. But if it is at all a truth of our being, then it must be the truth to which all is moving and in it must be found the means of a fundamental, in inner, a complete, a real human unity which would be the one secure base of a unification of human life. A spiritual oneness which would create a psychological oneness not dependent upon any intellectual or outward conformity and compel a oneness of life not bound up with its mechanical means of unification, but ready always to enrich its secure unity by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

— *Courtesy: Sri Aurobindo Ashram publications*
Pondicherry —

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Who enjoys the picture? The seller or buyer? Neither! It is the seer who enjoys best. He enjoys who sees without any idea of selling or buying, The whole universe is a picture and we can enjoy it only when we have no desires regarding it. The foolish ideas of possession must end. When we give up desires, to an alone shall we be able to enjoy this world of God.

— **Vivekananda**

"BEAUTY WITHOUT VANITY"

by Armored Nance, Scotland.

"God planted a garden." He designed every plant-pattern, every leaf, every tendril, all the riches of foliage. There are expressions of the delicacy sensitiveness and gentleness of His Life-force.

His designs for plant-life are manifold—beyond human imagination—but because certain of these glorious thought-forms take shape on our planet, it is possible to obtain from them some conception of the Mind of their Creator.

In the first place they are expressive of the Gentleness of God. This is a quality of God little understood. Too long has it been noised abroad that our tender Saviour is a God of wrath and vengeance. Could He who with infinite gentleness fashioned a flower, shaped petal, stamen and stem, ever bruise the petal, sever the stamen, snap the stem, which He Himself made?

Let us try to understand the Nature of God by consideration of the nature of the flower. In all the libraries of the world is no purer truth, in poetry or prose, than is to be found in one of these. God so made every flower as to express His Very Self—His Immensity being reduced in them to simple parallels and levels of human appreciation.

Are you sufficiently humble to be able to learn from flowers? Humility is not a positive virtue but one which exists unconsciously as a state of heart. Any

attempts to demonstrate humility turn it into servility. Understand this virtue from observation of a flower, so expressive of beauty without vanity.

Flowers describe the otherwise indescribable, and no misconception can arise from dwelling in thought upon their divine simplicity.

Stoop therefore, and breathe the breath of a flower and regard its symmetry, structure and colour. Consider the qualities of God's Mind thus made apparent. Gain therefore from a faint impression of the One Whose Face the fairest flower cannot match for Beauty. Peace they possess for He is Peace. Splendour they possess for He is Splendour. Loveliness they possess for He is Loveliness. Charity they possess for He is Charity. And Power is here revealed as gentleness.

"Solomon in all his glory was not arrayed like one of these;" for flowers are arrayed in the Glory of God, and have a place as His messengers even as have His angels.

These His treasures God scatters over the earth, hoping to make of it a garden after His Own Heart. He teaches through these treasures the simple truth of His Kingdom and the Tenderness of His Touch.

Courtesy: **Glen Rossal House Publications,
Sutherland, Scotland.**

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The wise man who guides others with due deliberation, with righteous and just judgment is called guardian of the law, wise and righteous.

— **Dhammapada**

DIVERSITY IN UNITY

That Asia, in all her diversity, is nevertheless a living spiritual unity, was first and eloquently affirmed by Okakura in 1904. This diversity in unity embraces at the very least one half of the cultural inheritance of humanity. Yet it is still customary in Europe to compile histories of art, aesthetics, or philosophy in general with tacit claims to universality, while in fact such works are restricted in contents to the history of Europe. What has been learned about Asia remains at best a series of disconnected facts, apparently arbitrary, because not exhibited in relation to a human will.

It will be self-evident then that the true discovery of Asia represents for the majority an adventure still to be achieved. Without some knowledge of Asia, no modern civilization can come into maturity, no modern individual can be regarded as civilized, or even fully aware of what is properly his own. Not that Asia can have importance for Europe as a model in hybrid styles, authentic forms are merely caricatured, whereas a genuine assimilation of new cultural ideas should and can only result in a development formally altogether different from that of the original mode. What Asia signifies for Europe is means to the enlargement of experience, means to culture in the highest sense of the word, that is to an impartial knowledge of style; and this implies a better understanding of the nature of man, a prerequisite condition of cooperation.

— **Dr. Ananda Kumaraswamy**

(*from his Essay on 'The philosophy of ancient Asiatic art'*)

THE HUMANIST SIGNPOST

by James Hemming

The West is a civilisation without a philosophy and is rotting at the core because of this. Happy is he, we are told, who doubles his standard of living every 25 years. More and more of the same for decade after decade? Continuing stress and rush, the mounting futility of taking in each other's washing-machines? The wonder and the glory of multiple full-technicolor channels 24 hours a day? What a dream to touch the imagination and idealism of youth! Of course, things to be consumed are delightful in themselves and everyone should have what he needs of them; but man treated as worker-consumer, however fat his wage-pocket or salary cheque, is man without dignity, manipulated man, degraded man, frustrated man, alienated man. This is exactly where commercialised society has got us. We have created a society from which more and more people, especially young people, are turning in disgust. And those who try to make a go of it only survive by swallowing more and more tranquillisers and sleeping pills and having more and more breakdowns. An increasing number cut right out in suicide, alcoholism, drugs.

If one thinks world-wise, the heart blanches even more. Another 25 years of increasingly automated productivity and where we are supposed to get? The rich nations buried in an excess of artifacts, with the moral duty of every man to buy a motor-car a year to

keep the rat-race going at full lick, while the poorer nations lag ever further behind? We are on a crazy crash course and everyone who gives it a moment's thought knows we are. The sheer triviality of it all is beginning to eat into our souls. Man wants something more from life than *that*.

Society, people say, is sick, and then they make off to Bingo, or put another record on, or make arrangements to buy a villa in Malta, according to how the frustration takes them. This is suicidal and we really know it is. What's the option? No panaceas; there aren't any panaceas. No holier-than-thou stances, no prim exclusiveness or conversion hysteria.

Humanists have no party line, but they urge re-thinking, the search for productive attitudes. They refuse to be bludgeoned into the apathy of despair. They believe humanity has at its disposal the resources, the energy, the imagination and the creativity to solve humanity's problems, so long as outlook and purpose get a re-jig through which the sense and significance in life can be restored to man.

Where to start? The West is suffering from chronic schizophrenia because it maintains the pretence that it is securely based on a set of values and ideas called Christianity. All will again be well, we are told, if only we get back to Christianity. But the Christians themselves are in deep disarray about what Christianity means for the modern intellect. At any rate, we are told, *back to God*. Which God? Billy Graham's? John Robinson's? Barth's? Teilhard de Chardin's?

The Establishment bumbles on its way pretending that the essentials of Christianity are still somehow intact. In fact very little remains as a socially cohesive force. Christianity as an historical fact has offered man a mythology, a cosmology, a theology, a political force and a humanity. The first four aspects have been in rapid decline for years. Only Christianity as a humanity survives. Christianity has become a humanism and is today merely embarrassed by its supernatural top hamper. Only a minority cling to the old package. To attempt to identify the nation with this package is acutely dangerous because putting up the facade that the problems of outlook and purpose have been solved for all time—if only people will pay attention—prevents the growth of a social philosophy appropriate to a modern society.

What is needed is a new and convincing basis for responsibility. To arrive there we have to turn decisively away from the shadowy remnants of the idea of human fulfilment in heaven to the full acceptance of the aim of human fulfilment on earth. What is man? What is fulfilment? The answers, although well-known, are nonetheless startling. Here is man, the product of 2,000 million years of evolution, looking out on a universe of unimaginable vastness from the surface of a medium-sized planet in orbit around a medium-sized star. This star, our sun, is situated on the outer fringe of a galaxy containing 100 billion stars of which, to quote Professor Philip Morrisson, there are 200 million sufficiently like the sun for it to be probable that planets capable of supporting intelligent life are orbiting around them. A situation to stir the imagination, surely?

Moreover, man is shown up, within this vista, to be squarely responsible for the future on life on this planet. His searching creative urge has driven him to the point when he has the power to rape the world—if not destroy himself—or to hand on to his children and grandchildren, and for all future time, a habit not only maintained but enriched. To dodge that choice is to be less than human. And man himself? An incredible bundle of potentialities—from the monstrous to the noble—but capable through conditions of wholesome growth and development of attaining a magnificent quality of integration and fulfilment. Each individual strives from birth for such fulfilment. To quote Dr. Anthony Storr: "It can be assumed that, from the beginning of life, there is present a drive towards self-realisation, towards finding one's own identity as a person, and that this is a motive force as powerful as sex itself." The psychosocial dynamics of this self-realisation are positive interaction with other people and with the non-human environment. On this simple facts hang the whole gamut of moral values. To accept responsibility for others, as well as for oneself, is the prime condition of human fulfilment. (*Condensed*)

— *Courtesy*: 'New Statesman,' London —

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When two people love each other, nothing is more imperative and delightful to them than GIVING: to give always and everything, one's thoughts, one's life, one's body, and all that one has; and to feel the gift and to risk everything in order to be able to give more, still more.

— Guy de Maupassant

Striking Lessons

from the lives of great men.

WHAT IS MOST DEAR!

Many years ago there lived a king by name Akbar, and he had a wise minister named Birbal. Akbar had a vast dominion and he grew proud of it. The wise minister Birbal took pity upon him. He wanted to correct him and bring him the light of correct vision. So one day when both Akbar and Birbal were in a forest on a hunting expedition, Birbal politely enquired of Akbar, "O, King, you have a vast kingdom; but suppose you now feel very thirsty and no water is available nearby, what will happen to you?" Akbar replied, "If I don't get water, surely I will die." Birbal continued, "But suppose, O king, someone offers to give you a cup of water on the condition that you promise him half of your kingdom, would you agree to the offer?" "Certainly, I will;" replied Akbar, "who will not part with half of his kingdom, if thereby his life can be saved?" Next Birbal asked, "Suppose, O king, you drink the water, and later due to some defect in the urinary system, you are not able to pass urine and you suffer severe pain, and you consult all eminent doctors, but they fail to cure you, what will happen." "If doctors cannot cure me, I will certainly die," replied Akbar. "Now listen, O King, suppose at the last moment when your life hangs in the balance, someone comes forward and offers to take out the urine provided

you give him the other half of your kingdom, would you agree to the offer?" "Why not," replied the king, "who will not part with half of his kingdom for saving his very life?" "Now, listen, O venerable king," continued the wise minister, "You were prepared to part with half of your kingdom just for a cup of water, and you were prepared part with the other half of your kingdom just for getting rid of the same water that has entered your system. Is that all the worth of your kingdom then? For sending in a cup of water and taking out the same water you are prepared to part with your entire kingdom. Then why did you, O venerable king, boast yourself so much of your kingdom, which is worth only this much?"

The wise counsel of the wise minister entered deep into the king's heart and he hung his head down in profound thought upon the deep significance of Birbal's words. After a while he felt shocked at the realisation that his much boasted of kingdom was valueless. Realising that discrimination had dawned in the king's heart, the wise Birbal continued, "O adorable king, there is no room for grief. Now I perceive that you are grieved over the worthlessness of your kingdom. There is a way to be above grief and to acquire permanent, deep peace. I will tell you that. Listen to me attentively:

"The objects of the world which give pleasure to the senses are no doubt dear to man, but the senses are dearer than the objects. For example, if a person is advised by the doctor that he should not read too much, for he would be spoiling his eyesight, the person gives up reading. But Prana (life) is dearer than the senses.

If the eye develops some disease, and its removal only will save life, man is willing to part with his eyes and thus save his life. But the Self (Atman) is dearer than even life, for when a man is suffering from some severe pain due to a chronic disease, he erroneously thinks of even giving up his life. Man loves the Self most, because it is Bliss by its nature. Therefore, grieve not, O King. Seek the Atman. Know the Atman. Dwell in the Atman. You will ever enjoy a peace and a bliss which cannot be had in the objects. Peace is within. Happiness is within. It is vain to search for happiness in external objects. Neither wealth nor kingdom can bestow peace. On the other hand they are sources of misery to the ignorant. Objective pleasures are illusory. They are the products of imagination. They are fleeting. They entail exertion, exhaustion of the body and the senses, and sin. They are producers of pain in the end. One anna of pleasure is mixed with fifteen annas of pain. Money is valueless. No one would be prepared to part with his healthy eye even for money. Know the Atman, O King, and be free."

Regaining poise at the wise words of Birbal, and realising the profundity of the wisdom contained in those words, Akbar bowed before Birbal in reverence, humility and gratefulness, thanked him for his illuminating counsels and promised to act according to his directions. Akbar understood the worthless nature of even a vast kingdom, developed dispassion for worldly pleasures, developed piety, became very religious and attained great peace.

(taken from the writings of H. H. Swami Sivananda)

News and Views

WORLD CONSTITUTIONAL CONVENTION and PEOPLES WORLD PARLIAMENT

Our readers' special attention is drawn to the two articles in this issue, one under the title, 'Federation of the World' (pages 13 to 16), and the other under the heading, 'Declaration of Wolfach' (pages 43 and 44).

The World Constitutional Convention at Interlaken, Switzerland, and Peoples World Parliament at Wolfach, West Germany, held during this last Summer were really a success. We do not mean to suggest that the delegates from the twenty-seven countries, representing all the five continents, had completed their World Constitution. That was not expected at this first Session, but they had done their best to come to grips with most of the problems that confront a World Constitution.

The Convention was the result of five years' earnest efforts by certain noble souls, who have dedicated their lives to the cause of World Peace. It had the blessing of Mr. Trygve Lie, the first Secretary-General of the U.N.O., who could not attend it due to his illness. The Swiss Government extended its full co-operation, its veteran leader Dr. Max Habicht taking a leading part both at Interlaken and Wolfach. The special Consultative Council, set up to tackle the difficult problem as to how to make the National Governments interested in the World Constitution idea, included such prominent world figures as Abbe Pierre of Paris, famous for his service to the down-trodden, Rev. Dr. Martin Neimoller, an early opponent of Naziism, and presently

co-president of the World Council of Churches, Elizabeth Mann Borgese, the talented daughter of the German genius, Thomas Mann, and author of the Preliminary Draft of a World Constitution, R.K.Nehru India's late delegate to UN., Theodore Pontzen of France, Major A. C. Hayford of Ghana, Jorgen Vig of Denmark, Major Waiganjo of Kenya, Barrionvevo of Peru, Oscar Jedzini of W. Germany, Ahmed Jaffer of Pakistan, Rolf Haegler of Switzerland, Mrs. Rose Chesney of England, Prof. M. Mushkat of Israel and many others.

The Committee on Basic principles was ably directed by its chairman, Aake Anke Ording, an expert constitutional lawyer of Norway. Its report was highly praised by the delegates. It laid stress on the importance of electing to the World Parliament representatives of the 2500 international non-government organisations, presently working for world peace without much co-ordination, as a sort of counter-weight to the present powerful-political institutions at the national level. At the Plenary Session, constitutional experts like Dr. John Logue and Dr. Ewbank from USA were of considerable help. Among the other U.S.A. delegates who actively participated, the names of Rev. Eric Robinson of Oregon, Foster Parmelee of New York, Arthur Armstrong of California, Thane Read of Arizona, Rev. Guy Meyer of New York, Lyman Kinckley of San Francisco and Mrs. Brackman of New York deserve to be mentioned here. The last two acted as Secretary and Associate Secretary respectively of the Parliament.

Mr. Arthur Martin, Mayor of Wolfach, did everything humanly possible to make the Wolfach Conference a success. He is a World Federalist for many years,

The valuable services rendered by four ladies, Mrs. (Dr) Lucile Green, (USA), Mrs. Helen Tucker (Canada), Mrs. Rita Krauer (Switzerland), and Miss Ilse Waldvogel (West Germany) deserve special mention. The latter two were the Secretaries of the Local Committees formed at Interlaken and Wolfach respectively. It is proper and fitting that virtuous and brave women all over the world are coming forward to work tirelessly against war, for peace and life. To quote here a recent remark of Rev. Father Dominique Pire of Belgium, the Nobel Peace Prize winner: "Women possess for us males, a wisdom of peace which we need."

Of course, Mr. Philip Isley, the Secretary-General of the Convention, is the real inspirer and the guiding hand of this great movement, and no words can adequately express the gratitude due to him. We can do no better than quote the words of his beloved partner in life, Margaret Isley, expressed to us in private, "He does no other work, and he seems to have no other mission in life."

The feeling of "dismay, uneasiness and insecurity" that had spread across the world since Russia used "overwhelming military force" against a small country that wished only to live a little more freely, were, naturally, uppermost in the minds of the delegates. As regards other areas of danger in the world, they were obliged to brood upon the following two kinds of threats:

1. The smaller nations will enjoy only as much freedom as the one or the super-power will allow them; and

2. The western and eastern camps will start once again the old-war tactics, and build up their conventional as well as nuclear arms.

The next two years is a critical period in the history of the world, and it is during this period that the pioneers of the above two World Organisations are determined to be active workers for World Peace, as indicated in the Declaration issued by them at the close of the Conference.

In this connection, we wish to make reference to the "World Conference for Peace through Unitive Understanding", which is to be held in 1970 at Ezhulumalai Island, Kerala, South India, under the spiritual guidance of Sri Nataraja Guru, the Founder and Director of Narayana Gurukula at Kaggalipura, Bangalore South. We hope and pray that the work of this Conference would prove of help to the World Constitutional Convention, and Peoples World Parliament.

Mr. Garry Davis and his talented wife of Bollwiller, France, whom we met at the Wolfach Conference, are full of praise for Nataraja Guru's efforts. They are hoping to be present at the Ezhulumalai Conference. Garry has already appealed to all advocates of World Peace to extend their whole-hearted support to the proposed Conference.

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OUR NEW PUBLICATION

Your Editor's Speeches, delivered at Interlaken and Oslo on 30.8.68 and 2.10.68 respectively, have already been published in England in booklet form. Copies can be had from our Agents in England and U.S.A for 2s. 6d. A limited number of copies is made available for distribution in Ceylon at one rupee each, including postage.

Book Reviews

GLORY OF THE DIVINE MOTHER

(*Devi Mahatmyam*)

Author: S. Shankaranarayanan

Publishers: Dipti Publications, Sri Aurobindo Ashram,
Pondicheery, South India.

Distributors: Ganesh & Co., Madras 17.

Price: Rs. 12/00.

This a beautiful exposition undertaken by the author in order to share the spiritual gains derived by him from this sacred text with like-minded seekers. He has written a comprehensive Introduction, discussing a variety of topics, thus preparing the mind of the reader for a fruitful study of the Scripture.

The author has drawn abundantly upon earlier commentaries on this foremost **sadhana-sastra**, particularly from the works of Bhaskara Raya, Vasishtha Ganapati Muni, Kapali Sastriar and Sri Aurobindo.

The esoteric significance of the seven Mothers, popularly known as **Matrka** or little Mothers, namely, Brahmi, Vaishnavi, Maheswari, Kumari, Varahi, Indrani and Chamunda, as explained in Ganapati Muni's monumental hymnal poem, **Umasahasram**, finds special mention in the Book. So is the exposition of Sri Aurobindo regarding the four great aspects of the Mother, as Maheswari, Mahakali, Mahalakshmi and Mahasarasvati, quoted in full.

The English translation of the text is claimed to be faithful to the original by Sanskrit scholars like Sri M. P. Pandit of Sri Aurobindo Ashram, and we are

pleased to conclude that this publication is really a masterly contribution to Indian spiritual literature relating to Mother Worship.

BOOKS RECEIVED FOR REVIEW

1. **Day by Day with Bhagawan**
by A. Devaraja Mudaliar.
2. **The Maharshi and His Message**
by Dr. Paul Brunton.
Both published by Sri Ramanashram,
Tiruvannamalai, South India.
3. **The Philosophy of Pancharatra-An Advaitic Approach**
by Dr. S. R. Bhatt,
published by Ganesh & Co., Madras, India.
4. **The Jew and the Cross**
by Dagoberto D. Runes
5. **The World of the Spirit**
by F. C. Xavier & Waldo Vieira,
Both published by Philosophical Library, Inc,
New York, U.S.A.
6. **How to conquer physical death**
by Friend Stuart,
published by The Dominion Press,
San Marcos, California, U.S.A.
7. **The Meaning of Gifts**
by Paul Tournier,
published by John Knox Press,
Richmond, Virginia.
8. **Beauty's Appeal**
by Armorer Nance,
published by Glen Rossal House,
Invershin, Sutherland, Scotland.
9. **M. P. Pandit: 50th Birth-day Commemoration Volume,**
edited by Prof. A. V. Sastri &
published by Dipti Karyalaya, Pondicherry.

The Addresses of our Foreign Agents :

U. S. A. and CANADA

Miss Parvathy Sittampalam, an ardent supporter of our Mission of Universal Love and Peace, has kindly consented to act as our Agent for U.S.A and Canada, during her temporary stay in New York in 1969 and 1970. Her address is as follows:

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Australia & New Zealand :

Mr. Frank C. Becker, Box 63, Mandurah,
Western Australia.

Malaysia :

Mr. M. P. Sellasamy, No. 11, Jalan Tenggiri,
Kuala Lumpur.

India :

Sri R. Chandrasekeran,
Sri Ramanashram, Tiruvannamalai, S. India.

TO OUR SUBSCRIBERS

We regret much for being late with our Volume No. 58. The delay is due to our absence in Europe on a peace mission, and to certain other unavoidable circumstances. We are publishing this issue as a combined volume, thus sending to our patrons Volume No. 59 earlier than the scheduled time. Do please have patience with us.

Most of our subscribers have gone into arrears in regard to their dues for current year and last year. This handicaps our work very much. We make a special appeal to them to send the arrears immediately on receipt of this Magazine, and also to extend their cooperation and support by remitting the renewal subscription for 1969 promptly.

K. Ramachandra

Managing Editor

Talangama, Ceylon,
1st December 1968.

Sow the Seeds of Love

Sow in the Heart the seeds of Love which yield the flowers of all forbearance and tolerance and finally the fruits of the peace of equanimity. That is the panacea; the most beneficial remedy.

There are many different religions because by religion, you mean the outer rituals; though the embodied beings are many, the principle so embodied is the same; it is only ONE. The same principle of Love dwells in all beings and prompts them to service and spiritual exertion. The God that is immanent in all is ONE.

At the present time, there is no love between one country and another, nor between one person and another. This is the cause of suspicion and anxiety. But just as the same blood courses through the veins of every limb, be it hand or the foot, the same divine Essence runs through and sustains every country and every being. Each of you must, therefore, establish yourself in the faith of the Truth of the Fatherhood of God and Brotherhood of Man.

Cultivate Love, develop Love. That will ensure joy not only for you but also for your kith and kin, for your friends and companions and for the society of which you are a part. It will demolish all trace of envy, hatred, and malice and make you worthy of Divine Grace.

— Sri Sathya Sai Baba

(In his parting message to the people of Kampala, Uganda, which he visited in July 1968 in response to the invitation of his devotees in East Africa.)