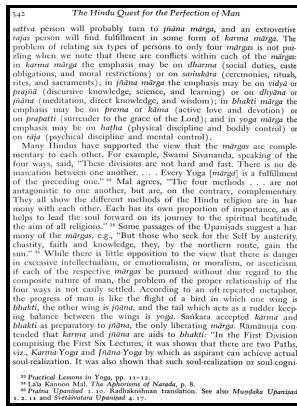


Hindu quest for the perfection of man.

Ohio University - The Gandhian concept of Self



Description: -

- Hindu quest for the perfection of man.
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Notes: Originally published 1970.
This edition was published in 1980

¹See also Swami Sivananda, 'The Six Paths of Yoga', in *Yoga and Vedanta*, p. 10. The six paths are described as follows: 'The first path is Karma Marga, which means the path of action. This path is based on the principle of cause and effect. That is, the man who acts will receive the fruits of his actions. The second path is Bhakti Marga, which means the path of devotion. This path is based on the principle of love and attachment. The third path is Jnana Marga, which means the path of knowledge. This path is based on the principle of reason and logic. The fourth path is Raja Marga, which means the path of royal power. This path is based on the principle of authority and control. The fifth path is Dhyana Marga, which means the path of meditation. This path is based on the principle of concentration and contemplation. The sixth path is Prapatti Marga, which means the path of surrender. This path is based on the principle of trust and faith.'

²Physical Letters, p. 1.

³Lala Kanno Mi, *The Appearance of Nanda*, p. 8.

⁴See also *Manjusha Upanisad*, 1.2.1 and *Svetasvatara Upanisad*, 4.1.



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The Hindu Quest for the Perfection of Man

Any other rule is foreign rule. Sacred texts are always covered in a cloth, and if they become damaged, they are not restored, but consigned solemnly to the River Ganga.

The Hindu Quest for the Perfection of Man by Organ, Troy W.: White pages, firm binding Hard Cover (1970)

Then they tell you practice makes perfect. Such teaching is opposed to religion and means slavery.

Sermon Illustrations

One who is free from hatred requires no sword.

Indian men nip and tuck for body and face

India has never limited its conception of time to a few crowded millennia. Hindus were the first to discover that Truth had many facets. Hinduism has not approved proselytism as a means of increasing the number of its adherents.

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