

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4.*

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

—SWAMI VIVEKANANDA.

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## TALKS WITH SWAMI TURIYANANDA AT BENARES.

*21st January, 1921 (continued).*

The conversation turned on ancient civilisations. T—— remarked that the Indian, Chinese, Egyptian and Persian civilisations were the most ancient.

*Swami :* “They hold that the present civilisation of mankind is the outcome of the evolution of the Amœba. I would tell the Americans that though we admit evolution, we yet hold that the civilised man has always existed. I would challenge them to show a single civilisation which did not result from contact with another civilisation.”

*T—— :* “Yes, Maharaj, the Hottentot is still the same Hottentot.”

*R—— :* “But it may be that a great man suddenly appeared among an uncivilised people and gave them light.”

*Swami :* “But as a matter of fact, great men are

never born like that. Savage races are always found to have become civilised by contact with civilised races.

“The highest ideal of civilisation is the realisation of the Self as existing in all beings. ‘He who judges of pleasure and pain everywhere by the same standard as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.’ That realisation, however, comes only after Nirvikalpa Samadhi.”

*B—* : “But when a man has realised the Personal God in the Savikalpa Samadhi, he finds Him abiding in everything. Is not that also the realisation of Universal Oneness?”

*Swami* : “There are stages in realisation.

“Swamiji used to say that India never felt the want of the Jivan-mukta (the living-free). He said that he had himself seen at least fifteen or sixteen of them ; and that even in the darkest days of India, spiritual giants had been born.”

*R—* : “Indeed a land inhabited by three hundred millions of people—and by more in the past—persistently aspiring after spiritual realisation, cannot know the want of such seers. India is, as it were, the chrine of the world, and contemplation of God its principal occupation.”

*Swami* : “It was the opinion of Swamiji that all heart and no brain is preferable to all brain and no heart. He used to say that the heart accomplishes everything.”

*T—* : “I do not believe in this theory.”

*Swami* : “You cannot build up life without the living touch of an ideal life. The Bhagavatam is always insisting on the company of the good and the devout. Sankara has no doubt laid particular stress on the Jnana aspect. But the Vedanta also upholds the necessity of the spiritual teacher. Life can be kindled only from another life.”

*T—* : “Fortunately we have the lives of Sri Ramakrishna and Swamiji and yourselves before us. Thus we can know the true ideal and the true significance of the scriptures.”

*Swami* : “Indeed the lives of seers are the proof and demonstration of the scriptures.”



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22nd January, 1921.

In course of conversation, the Swami expressed his opinion about the Non-co-operation movement. He said :

“I do not care for either Non-co-operation or any other movement ; but whatever makes men of us, is welcomed by me. Whatsoever portion of the movement agrees with Swamiji's ideals and ideals is to be accepted. We do not approve of their unnecessarily quarrelling with the Government. As Swamiji said, we do not care who rules us, we pay taxes. Our idea is to secure freedom through moral and spiritual improvement. We do not believe that good government is the only cause of national glory, because we find that even such great sages as Sri Ramakrishna and Swamiji have been born in this age. Our work is to look after the education, sanitation, and physical needs of the people. But we must protest against all injustice and oppression. Silence is as bad as approval. The Sadhu must be independent-minded. What or whom shall he fear? To truth and justice alone shall be his devoted allegiance. Does not your blood boil when you hear of women being oppressed? Gandhi was quite right in saying that the boys were cowards—the usual result of the present educational system—in not refusing to submit to the crawling order.

“How Swamiji reproved the station-master at Kathgodam when he came to remove him from a second-class compartment to make room for some Englishmen. ‘Are you not ashamed’, he exclaimed, ‘to ask me to get down? I am Vivekananda. Ask *them* to get down!’

“Oh, had I the power, I would surely have rooted out all oppression from the world!

I look upon Gandhi as inspired by the Divine Mother. This is my considered opinion.

“There is only a difference of degree between doing wrong oneself and not opposing it in others.”

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## THE RIDDLE OF RIDDLES.

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Philosophy began in wonder. The primitive man saw this universe, a universe full of strange phenomena, and wondered and asked himself the question—"Whence is this universe, and how has it come into being?" To this enquiry may be traced the origin of philosophy. "Whence is this universe, and how has it come into being?"—This is indeed a riddle, and there have been various speculations and theories to solve it. It is difficult to judge which is right and which false. But this much can be said that they are all hypotheses deduced from varied data, and of them that may be accepted as satisfactory, which is rational and convincing. Leaving aside all those speculations which are childish and so absurd on the face of it, we shall consider here the theories which go by the names of the doctrines of *special creation and evolution*. For, it is under these two heads that we can put the main conclusions about the origin of the universe and of life and the species of plants and animals.

This universe, with all its nebulæ, suns, stars, planets and living creatures, was created all at once, and its history is not an account of upward progress and development, but how it has preserved itself against the forces of destruction constantly at work and maintained its original status. Thus things, organic and inorganic, were created at the beginning, just as they now are, complete and full-grown, out of nothing, in a trice, by an extra-cosmic personal God, who is infinite and all-powerful, and there has been nothing like evolution. God spake, and the world started into being, and it is there as it is since. God is absolute and unconditioned; the world is relative and conditioned. This is the sum and substance of the doctrine of special creation, and it occurs in the



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*Old Testament* and the *Zendavesta*, the sacred books of the Hebrews and the Iranians respectively.

Tested in the crucible of reason such a theory is found to be defective and fallacious. In the first place, we question—"How can something, as is required by this doctrine, come out of nothing?" The law of causality demands that every effect must have a cause. In the economy of nature that which we term as an accident is non-existent; it has neither subjective nor objective reality. It is simply a phenomenon whose cause cannot easily be traced. Of course, God, according to this theory, is the efficient cause of this universe. But what is its material cause? Secondly, the theory of special creation is anthropomorphic. For, it posits the existence of an extra-cosmic God, who fashions this world out of nothing like a human architect and rules it by whims. Such a God has as such all the failings and weaknesses of a human being in some measure. At best, He is only a magnified autocrat, guilty of partiality and injustice. For, we cannot account for the differentiation that we observe between man and man otherwise than by attributing it to God. Thirdly, there are actual evidences which go to show that this world has come to be what it now is not all on a sudden but slowly, by passing through a gradual process of evolution, extending over many ages. The structure of the earth and the remains of extinct species of plants and animals are some among the many proofs which establish the conclusion that there has been an evolution of the world from a very simple state. Besides, the various calculations, geological, physical, astronomical and the like, estimating the possible duration of organic life on earth, though divergent, require that at least three or four hundred millions of years must have elapsed since the first appearance of life here. And if this be true, it goes against the theory of special creation, which supposes that the world originated only 6000 or 7000 years before Christ.

The various evidences in support of the theory of evolution we shall consider later on in detail. But what

we have stated here is enough to show that the theory of special creation is logically and factually untenable. There have been attempts to modify and qualify this theory and make a philosophy out of it by giving an allegorical meaning to many things, which, literally interpreted, appear irrational. The theory of *logos* is an illustration in point, and there is no doubt that it is nice. "In the beginning was the reason of all things (*logos*), and the reason was in God, and was God, i.e., was the source of the creative and formative energy which evolves and sustains the world." It means that God as universal reason immanent in the world is at once the material and the efficient cause of everything, and He is not an extra-cosmic being. This is what the doctrine of *logos* propounds, and it is, strictly speaking, only a form of teleological evolution.

Now let us see what is meant by evolution. Evolution means gradual unfoldment from a crude state and progress towards an ideal of perfection yet to be realised. The students of history know that the idea of evolution is not altogether a new thing. It is as old as the Vedas. It occurs in germs in the Upanishads and in the philosophical literature of the Greeks. But it is only in modern times, specially in Western science and philosophy, that it has received a great attention and become a force proposing to change our mental outlook. Originally it was applied to the genesis of the solar system and the formation of the earth. But gradually it came to be applied to plants and animals and to man. Now it is being extended to many problems, such as language, religion, social institutions, culture etc. The fact of evolution is nowadays generally admitted, although there is a difference of opinion as to its method. And this fact implies the law of causation, which explains the present as the child of the past and the parent of the future. Evolution is therefore not a principle ; it is a process—a process of change and becoming. We can distinguish two main forms of this process according as we consider it of the nature of a machine-work or recognise a plan or purpose behind it.



The theory of mechanical evolution explains the physical cosmos and the world of living creatures as the mechanical resultant of the interaction of material particles called atoms. It does away with the operation of any design and therefore any prompting and controlling spiritual power. It makes life and mind to be the products of matter, and for explaining the world-process as a whole takes for granted some principles as postulates. First, it takes matter as self-existent in the form of atoms, moving about to and away from one another, in self-existent space. Now in infinite time, it says, an infinite number of atoms with attractions and repulsions will produce an infinite number of combinations. Of these combinations, it may be said that some at least will prove permanent for a period of time, while the rest will be destroyed. These comparatively stable combinations will be the nucleus which will form this world of ours.

The mechanical theory of *cosmological evolution* has for its basis the *nebular hypothesis* introduced by Laplace and afterwards modified in some respects by Chamberlain and Moulton. How was the solar system formed, and how has this earth become what it now is? The solar system, says the mechanical theory, was once something like a spiral nebula or a cloud of gas or dust, extremely restless, producing heat and light by mutual impact and friction. After a time the main mass of nebula became divided into several parts, and of these some got condensed into solid globes owing to the dissipation of the energy of movement and gravitation towards their centre of greatest density. In this way the sun, the planets and the satellites came into being, and the earth also being cooled off became fit for vegetable and animal growth with atmosphere, air, rain and water. But how did life originate? The mechanical theory assumes the principle of *abiogenesis* or *spontaneous generation* and explains life as a product of matter. There is now a class of synthetic chemists, who are bold enough to say that they may be able to manufacture life in the chemical laboratory in the near future. The molecules of some semi-fluid carbon



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compounds coming together fortuitously formed by their actions and reactions the first globules of the protoplasm, and these globules had that co-ordination and power of the whole upon the parts in which life consists, and that power of self-multiplication by division in which growth and reproduction consist. We need not go into details. Suffice it to say that the mechanical explanation leaves everything to the mercy of chance, and thus makes organisation, life and consciousness something of the nature of clock-work, though of extreme complexity. Herbert Spencer takes up this mechanical view and builds his philosophy on it.

A critical survey and analysis will reveal that the mechanical explanation is inadequate as a theory. We cannot imagine how the exceedingly complex adaptations of means to ends which constitute a striking feature of nature, specially of organic nature, can be the outcome of blind chance. Life cannot originate from the non-living—dead, inert matter, and consciousness from the unconscious—the physical brain. As the liver secretes bile, the body cannot secrete life and intelligence. They are extremely dissimilar in nature. A living conscious organism is more than a subtle automaton. A huge locomotive, carrying thousands of human beings as passengers, runs on its path with inconceivable rapidity and tremendous noise. A crawling insect, so small that it cannot even be noticed with the naked eye from a distance of a few yards, lying on the rail ready almost to be crushed, observes the oncoming train and saves its life by stepping aside. Just compare and contrast the two cases. The one, though seemingly a powerful thing, is a machine ; the other, though apparently an insignificant thing, is a living creature instinct with life and consciousness. The one is dead, dull matter, useless without intelligent guidance ; the other is a manifestation of life and consciousness—a self-sufficient reality.

Life is not therefore an outcome of matter. What is it then, and how did it come to inhabit the physical



organism? This is indeed a great problem of biology. There have been various hypotheses solving the question differently. Helmholtz, Kelvin and others suggest that the first living germs have been transferred to the earth from somewhere else in the cracks of a meteorite or among cosmic dust. But this is no explanation. It simply shifts the problem of the origin of life from the earth to some distant sphere. Biologists like Charles Darwin, Lamarck and others do not bother their heads much about the first origin of life. They say that they can do without it and explain the evolution of organisms from simpler forms to more complex ones. Anyhow, we can have a speculative picture of the first living germs upon the earth or in the waters of the seas and oceans covering the surface of the earth. And these by a gradual process of evolution came to be what we now call the simplest living creatures, especially those one-celled animalcules called *protists* by Haeckel, which have not formed either into plants or animals ; and these in turn gave birth to a race of one-celled marine organisms on the one side and a series of predatory creatures on the other. In this way the vegetable and the animal kingdoms became branched off, and they went on evolving along their own independent lines by division and multiplication. The *protists* are simple living particles. Although they have no cells, tissues, organs or sexes in the ordinary acceptation of these words, they are very complex in their structure and contain infinite potentialities which manifest afterwards. They evolve slowly and gradually. The history of the procession of life through ages, extremely checkered as it is, is a romantic tale and is worth study. But it will not be possible for us to note even cursorily the great stages of the process—the division into plants and animals, the formation of higher organisms, the evolution of sex, the beginning of natural death, the development of the brain and so on,—for it is a long long tale. Any way, a look at the geneological table shows that man is the culmination of the evolutionary process and has for his immediate ancestor the

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 monkey preceded by the mammals of other types, birds, reptiles etc., in order.

## SIGNS OF AN ACCOMPLISHED KARMAYOGIN.

BY SWAMI ADWAITANANDA.

Self-realisation, perfect freedom and mastery over the whole of nature, is the goal. The performance of works as a means towards that end before it is attained and as an expression of the Self after liberation has been achieved is Karma Yoga. The works of a Karma Yogin are supra-ethical. They are not to be judged by the objective tests which our externalised minds demand. The criterion is purely subjective, spiritual. The ordinary ethical distinctions made by the judgments of the stumbling human reason do not hold water in his supra-mental activities. "What is action, and what is inaction? As to this even the sages are perplexed," the Song Celestial says. Generally we follow the standards laid down by traditions, by environments and by public opinion. But it is obvious that the way of freedom does not lie in that direction. Actions actuated by mundane motives perpetuate the bondage. What is then the type of works by which we can free ourselves from the thralldom of matter, from doubt, grief and million other forms of evil and suffering? The voice of the Bhagavad Geetâ is quite explicit on the point, and that is the only voice which is completely satisfying to the human reason. No external distinctions are to be made. No work which the world requires is to be shunned. But all actions should be done with a soul in Yoga with the Divine. The shirking of work is not the way, because absolute inactivity is an utter impossibility as long as the Self has a particular name and form, either fine or gross. The soul that takes refuge in inactivity has mistaken inertia for liberation. On the contrary in the full flood of action the man who lives in the freedom of the soul is eternally at rest. "He who in action can



see inaction is the man of true discernment." The complete elimination of the sense of egoism of the doer and that absolute surrender of the self to the Self is the first sign of a true Karma Yogin. His self acts as a channel for the outpouring of the Divine energy. By the unsullied purity of this consciousness and by its blazing intensity all his works are burnt up leaving not a single stain or disfiguring mark upon his calm, white, clean and pure mind.

Spotless freedom from the taint of desire is the second sign. In the absence of any personal egoism desire dies of inanition for want of a basis. The outward actions of a Karma Yogin are co-extensive with life itself, but they lack the compelling force of the inferior concept and the nether will of desire. All attachment to the fruit of works is entirely given up. The fruit belongs to the Lord and is determined by Him, and not by the personal will of the doer. The work has to be done with calm deliberation, with perfect adaptation of means to ends. But it can be done with a mind fixed in Yoga and not by one led hither and thither by attractions and repulsions by the adjuncts of an impure reason or by the tremblings of an unsteady will. "Yoga is skill in action." A true Karma Yogin has no personal hopes and no personal possessions. He gladly accepts what the Divine will brings him. He asks for nothing and expects nothing. What goes away from him he allows to depart into the eternal movement without grief or attachment. He has no personal reactions in the form of passion and sin. For, sin does not consist in the outward deed but in an impure reaction of the egoistic will. The spiritual, the impersonal is always pure.

Perfect equality is the third sign of a true Karma Yogin. He looks upon success and failure, honour and dishonour, pleasure and pain, with equal eyes, without any emotional disturbance. He does not ignore them. But he is above them, because he knows that he is simply an instrument in the hands of the Mighty Will. His Master with His far-seeing eye has chalked out everything, and



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he has simply to carry out with unflinching loyalty His royal mandate. He has gone even beyond that distinction between sin and virtue which is so important to the human soul while it is struggling to minimise the hold of the ego. A Karma Yogin seats himself firmly in the purity and fearlessness of the Eternal Witness. The sense of sin and the sense of virtue have for him no applicability, because he has no personal ends to serve. He has no egoistic loves and hatreds. He simply carries out what the Supreme Will demands from him for the maintenance of the evolving Dharma, for the progressive march of the human race. He has no wish to injure. On the contrary a universal friendliness and compassion and an all-inclusive love, sympathy and understanding are his outstanding characteristics. But this compassion does not necessarily assume the ordinary human form of pity. Human sympathy manifests itself as a shrinking of the heart, the nerves and the flesh. A Karma Yogin, on the other hand, does not attach undue importance to the life of the body. It has for him only an instrumental value. If, therefore, at the call of duty he has to engage himself in a strife and slaughter, he accepts it with a perfect equanimity, and even in the act of killing he maintains a perfect understanding and full sympathy for those whose power of domination he has to destroy with a view to accelerating human progress. He is perfectly non-violent even though engaged overtly in the task of ruthless destruction. The assumption that an outwardly violent action is invariably the result of an inward violence is born of abysmal ignorance. Creation, preservation and destruction are all divine activities, and a real Karma Yogin can take part in any one of them as an instrument in the hands of the Master.

The fourth sign is that a Karma Yogin always enjoys a perfect inner joy and peace. He does not lean on anybody. He does not depend upon anything in the world for happiness. The ordinary mind requires some sensational support during the waking state. It tries to derive pleasure by flying from one sensation to another.



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Therefore it has desires, pleasures, pains, joys, and griefs. A Karma Yogin is ever satisfied in the Self which is Existence-Knowledge-Bliss Absolute. He has no attachment for outward touches. Everywhere he finds the same ineffable peace and joy. Pleasant or painful sensations, the wounds of things or the wounds of friends leave him unaffected. He sees and experiences imperishable Ananda everywhere.

Absolute fearlessness is the fifth sign. A Karma Yogin knows that he is the Spirit immortal, all-pervading, all-powerful and all-knowing. He is the source of all power. He is the Light of lights. He is unsustained, sustaining everything. He is the Soul in all forms. He is the Silence within the sound of life. He is eternity woven on the warp and woof of time. He is the Sum and Substance of all living things. He is the All. All is in him. He is in the Universe, the universe is in him. Fear is the outcome of ignorance, of the sense of duality, of identification with the material sheaths. He welcomes all experiences. He knows that what is affected is the body not his real Self. He does not shelter himself under false notions. He tears asunder all veils, destroys all bonds.

Absence of egoism, impersonality, peace ineffable, equality and fearlessness are then the outstanding features of a real Karma Yogin. It is not absolutely necessary that a Karma Yogin should have the outward badge of renunciation. But inward renunciation or vairagya there must be. The external symbol of Sannyasa is meant only for those who want to devote all their time and energies solely to the service of humanity. For them this physical renunciation is a *sine qua non* as it gives them greater freedom of action and wider opportunities.

The Divine motives inspire and determine the entire action of a Karma Yogin. The human soul impersonal in Brahman is the pure and silent channel of Divine power. Such are the movements of a liberated soul or of an earnest Sadhaka. Such is the mental poise of an accomplished Karma Yogin. All his actions rise from a free

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spirit, disappear without leaving any trace behind. They are waves on the calm and unruffled surface of the unfathomable Ocean of Consciousness.

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## A PEEP INTO THE MILITARY AND CIVIL INSTITUTIONS OF AKBAR.

BY KHAGENDRA NATH SIKDAR, M.A.

History is by far the greatest teacher of the world. An analytical study of the historical phenomena of all ages and climes unfolds all the underlying causes that lead to the rise and fall of nations. India, with her chequered life, stands to-day before the world as the greatest example of how unmixed autocracy undermines the solidarity of a nation and leads to its ultimate collapse. The Hindu emperors came and went ; the Mahomedans followed suit. And it is needless to state that but for the enlightened policy of some of the rulers of the two ages, the history of India of those two periods would have been an unmitigated record of intrigues, chaos, bloodshed and autocracy. But lightning flashes when clouds lour, and a saviour comes when distress is intense ; so came a hero bearing "palm and spear" when India was passing through an unending series of bloody revolutions. The annals of India became illumined for a time with the dramatic appearance of Akbar whose claim to immortality is not merely his personal magnetism but his power to study political situation, insight into future possibilities and wonderful administrative genius. His crowded reign of about fifty years (from 1556 to 1605) forms a big oasis, as it were, in the desert of the Mahomedan history of India.

Akbar illustrates in his comprehensive reign the principle that even a despotic government can endure if it stands upon a strong basis of love, justice, toleration and anxious solicitude on the part of the ruler for the welfare



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of the governed, but comes to grief when an unmixed high-handedness or militarism is in full play. So a careful study of Akbar's administrative system furnishes a valuable lesson to the blind autocratic rulers of the present day when the subject nations of all hapless countries are smarting under their unqualified despotism and trying to shake off the bondage of political slavery for breathing in an atmosphere of freedom and peace.

Under the bracing influence of Akbar, a man of towering personality, the civil and military institutions developed hand in hand with the growing expansion of the empire. The vigour and life which he infused into them can alone explain the firm stability of his vast territories consolidated and strengthened by his all-embracing doctrine of love and toleration, trust and sympathy. But when that spirit of love and that power of organisation were gone during the reigns of Aurangzeb and his incapable successors, the entire fabric fell to pieces.

At the apex of the government was Akbar himself who got all the strings of his policy in his own hand, and his master-spirit found expression in his laborious attention to details and in steering the ship of the state safe amidst the truculent and multifarious subjects who constantly demanded his energetic efforts and tenacious perseverance. Thus Akbar was all in all and exercised a preponderating influence upon his ministers who could do nothing but subscribe to the wishes and intentions of their monarch. He got a ministry consisting of a Prime Minister, a Finance Minister called Dewan, the Chief Bakshi and the Sadar Sudur. The main duty of the Bakshi was to keep the register of high Mansabdars, of the rules as to the grants of pay and so on ; whereas that of Sadar Sudur was mainly limited to ecclesiastical affairs. He was at the head of all the law officers and was vested with an untrammelled power in the conferment of grants of lands to be devoted to benevolent purposes.

As regards the standing army of Akbar even in its highest state of efficiency, it was not very well organised. It was not divided into bodies, each with a certain number



and with a fixed proportion of officers. The system was for the King to name officers who were called Mansabdars, and who were divided into classes of commanders of 10,000, commanders of 5,000 etc. down to commanders of ten. Each entertained a number of troops which he was especially authorised to keep, and that number was mustered and paid from the treasury. Their united quotas made the army. None but the King's sons held a rank above the command of 5,000. But later on Raja Todarmall and a few other officers were raised to the rank of the commander of 7,000. The military strength consisted mostly of the regular contingents raised and commanded by autonomous chieftains or by high imperial officials as mentioned above. It is needless to dilate upon the official titles of Mansabdar, Omra, Amir-iazam and Kanikhanan and of Amir-ul-Omra etc. Badaun, the historian, finds fault with Akbar's system of territorial commands. The Mogul officers were spread over the land, and the state taxes were granted to them in certain districts in return for the military service. The thing is that the land, specified in the "Firman" granted to the holder, rarely corresponded to the land which he actually held ; so, as a matter of fact, a great deal of malversation and corruption prevailed. Akbar investigated the whole matter and resumed the grants and made it a system as far as possible to pay his officials and commanders from the state treasury instead of making grants of lands.

Of the army the principal component force was cavalry. Elephants too constituted an important feature. But in spite of all his efforts Akbar never succeeded in securing either a totally efficient power of artillery or good infantry. His infantry was of poor quality, and he mainly relied upon his irregular horsemen. Besides these troops under Mansabdars, there was a considerable body of horsemen who took service individually and were called Ahdis. Their pay depended on their merits. In order to check the frauds that were perpetrated upon the government by high military officials, Akbar enjoined that descriptive rolls should be systematically prepared, and



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horses should be branded. But the Jaigirdars and Mansabdars were vested with unlimited civil jurisdiction. The local governor was a representative of the imperial autocrat and as such could do whatever he liked.

Akbar became fully conscious of the fact that unless he could mitigate the sufferings of the cultivators, he would not be able to gain their loving submission. Understanding that the land tax was always the main source of revenue in India, Akbar made it his object to levy a fair rent on the land, which should support the administration without unduly burdening the cultivators.

Akbar fixed a standard of mensuration and deputed persons to have a complete survey of all lands capable of cultivation within the realm. The land was divided into three classes according to the continuity or discontinuity of cultivation. One-third of the average produce of the lands formed the government demand. Thus the quantity of the produce due to the government being settled, it was next to be commuted for a money payment, and for this purpose the statements of prices current for nineteen years preceding the survey, were called for. Thus those who were unable to pay the taxes in kind could pay the same in money. All these were at first made annually. But as fresh annual rates were found vexatious, the settlement was made for ten years on the basis of the average of the preceding ten. This was a complete departure from the law of Islam, for it made no difference between the revenue raised from the Muslims and that raised from the Hindus. There was no farming of any branch of the revenue. The collectors were enjoined to deal directly with individual cultivators and not to depend upon the headman or the accountant of the village.

To complete the agricultural system Akbar made at the same time a new division of the country into portions, each yielding a crore of dams. The collectors were called Kroris or Karoris. The Karori was required to send the revenue to the Treasurer-general at the headquarters. But it was found that this arbitrary division



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based upon a mathematical theory produced confusion and disturbed the ancient ways most congenial to the Hindus. So it was very soon dispensed with.

The most important reforms in fiscal administration were those effected in the 24th and 25th regnal years. Hindustan was divided into twelve provinces or Subas and the Deccan into three. Each such Suba was again divided into a certain number of Sircars, each Sircar into Parganas or Mahals ; and the Parganas were aggregated into Dasturs or districts. These were not only divisions for civil and military administrations but also for the collection of the land revenue. The chief officer in each province was the Sipasalar (the title of Sipasalar was changed after Akbar into Subadar), and an additional officer was introduced under the title of Dewan for the purposes of superintending the finances of the empire. The Subadar had the complete control, civil and military, subject to the instructions of the King. Under him were the revenue functionaries and also the military commanders of districts called Foujdars or District Commanders whose authority extended over the local soldiery or militia and whose duty it was to suppress all disorders that required force within the same limits.

Justice was administered by a court composed of an officer named Mir-i-Kadl (Lord Justice) and a Kazi. The latter conducted the trial and stated the law, whereas the former passed the judgment and seemed to have the superior authority. In towns the repression of crimes and all duties of a police nature were entrusted to the Kotwal. In small places in the absence of a Kotwal the revenue officer took up the police duties upon himself. In villages the maintenance of peace fell to the share of the internal authorities. The Kotwal had also other duties to perform. He was required to see to the observance of Akbar's special ordinance and was responsible for the regulation of prices and the use of correct weights and measures etc. The leading features of the instructions to these functionaries were to temper justice with mercy.

Thus from this rapid survey of Akbar's military and



civil institutions we see that the government was carried on by a multitude of petty despots. Even Akbar's military organisation had in it seeds of decay, for he followed the practice of encumbering his army on the march with even the paraphernalia of the court and of a moving city. His guns were even weaker than those of the Portuguese. It was his lofty genius for organisation, his virile endeavour and his affectionate heart teeming with an overflow of the generous sense of toleration that kept the disruptive elements of the empire in perfect control. For a composite population like that of India, the only method of maintaining peace between sect and sect was to make the state supreme over the church. Akbar's greatness is proved by the fact that he advocated the doctrine of religious toleration at a time when wars of religion were a recent memory even in Europe. "One is almost reminded of Alfred when one reads of Akbar trying to find out the natural language of man, giving to his people translation of epics and histories written in foreign tongue and compiling a statistical records of his empire." The Moslem genius coming in close contact with the culture at Akbar's court produced a very rich literature. Just a similar intellectual result was achieved at the court of the Abbasside Kaliph when the Arab intellect came into the closest contact with Greek, Hindu and Persian thoughts.

But when that intellectual force was spent, when Akbar's successors began to ride rough-shod upon his benevolent institutions and principles and when suspicion and distrust were considered to be the most effective means of control under Aurangzeb, the disruptive forces at once began to operate, and even the vigorously centralised government of Aurangzeb could not compel the mutually repellent molecules of the body-politic to check their gyrations and submit to the grasp of the superior controlling power. Thus the vast edifice of the empire built under Akbar crumbled to pieces under his successors for their woful lack of foresight and administrative genius.

History repeats itself, and it cannot be gainsaid that the present is but a necessary sequence of the past. The history of Akbar's reign and the dissolution of the empire under Aurangzeb must be an eye-opener to all through ages to come. The short-sighted policy of Aurangzeb received its highest retribution at the hands of Nemesis, and time is not far when a similar punishment shall be meted out by the Lord to those autocrats who pursue a policy of despotism and try to stifle the noble aspirations of the down-trodden races of the world.

## SRI RAMAKRISHNA AND THE WORLD-PROBLEM.

BY SWAMI VIRESWARANANDA.

*(Continued from page 259.)*

One great legacy of Sri Ramakrishna to the modern world is his broad-mindedness in religion. He was an embodiment of the ancient lore, a life into which was infused the universal spirit and character of Hinduism. "The doctrine that different creeds are but different paths to reach God" is not new in India. "But taught as this man taught it, with his strong contention that it was the actual duty of men to follow their own faith, for the world gained by many-sidedness, with his intense conviction and assurance above all that love that said of every faith, 'Bow down where others kneel, for where so many have worshipped the Lord will manifest Himself' "—it was unique in the world's history. He left every religion intact and undisturbed because he had actually realised that in reality all religions are but parts and parcels of the one Eternal Religion. In point of completeness of realisations and synthetic harmonising giving a proper place to every aspect of spiritual culture, Sri Ramakrishna surpasses all human understanding. "There was not a symbol in India that he had not



worshipped, not a worshipper, by whatever route, whose special need he had not felt in his own nature and borne till it was satisfied, not a prayer or ecstasy or vision that he did not reverence or understand." He had subjected himself to various kinds of discipline to realise the Muhammedan ideal and also the Christian idea of the Fatherhood of God. Thus he had tried every path leading to God, and he would not have been satisfied if one was left untrodden. God's book is not finished, it is a continuous revelation. He used to say that it is just as absurd to say that God the Absolute has been known and comprehended by anybody as it is to say that a mountain of sugar has been carried home by some ants to be eaten up. As water takes the shape of the vessel in which it is put, so God is like that water filling these different vessels—religions. Yet He is One, and in each case it is a vision of God. He could realise that there cannot be any religious formula to suit all men but that everyone must be the architect of his own religion. So the greater the number of sects, the more the chances of people getting a religion. All talk of atheism is because of some people not getting the truth needed by them. With this width of mind and depth of realisations he could speak to each soul in its own language and direct it towards God.

Yet this great man was not blind to the fact that religious liberalism is apt to degenerate for want of intensity. It is the harmonious blending of this width and intensity of religious feeling that is required, and the way to it he found in the doctrine of *Ishta*, the chosen ideal. This he used to explain by the story of the mother-of-pearl which floats on the surface of the sea to catch a drop of rain water when the star Swati is in the ascendant, and which as soon as it gets it dives deep and prepares the pearl out of it. The growing plant has to be hedged round for protection, was another of his oft-repeated sayings. He was not for that kind of liberalism which makes people feed their curiosity with ever new ideals. One of his parables would make it clear to us

how we are to harmonise this width of religious feeling with intensity. The daughter-in-law of the family, he used to say, loves every member of the household, but for her husband she has a peculiar and intense love.

He realised that greed for money and the idea of sex are the two obstructions towards God-realisation. These he was determined to root out. He would not touch a coin, he renounced it. To get fixed in this idea he would sit by the side of the Ganges with a coin in one hand and clay in the other, and saying, "Coin is clay, clay is coin," would throw both into the river. The idea became so ingrained in him that in after-life if anybody touched him with a coin when he was asleep, his body would become bent as if it were paralysed. In these days of mad race for possession and needs beyond necessities, this sounds like a tale from the Arabian Nights. Yet it was too true. Next, he would root out the sex-idea, and in order to do this he looked on every woman as the manifestation of the Divine Mother. To perfect himself in the idea he tried to realise the feminine ideal in his male body. He thought himself to be a woman and "made every detail of their lives his own till at last he attained the secret victory in the path of womanhood." Men found in him the perfect manifestation of manliness ; women on the other hand found in him all the soft feelings peculiar to their sex and mixed with him as if he was one of them. This harmonious blending of these opposite sides of human nature was so perfect that once one of his disciples asked him—"Sir, are you a man or a woman?" And Sir Ramakrishna replied smilingly—"Well, I don't know myself."

His married life was unique, having not the least touch of carnality. For had he not worshipped his wife as the manifestation of the Divine Mother offering at her feet the fruits of long years of penances and austerities? He lived with his wife, looked after her spiritual training and, what is more wonderful, after all the training required to make her a good housewife—



to the minutest detail, for to him spirituality did not mean want of practicality. "To be religious it is not necessary to be a fool and get duped in this world" was the sharp remark he once made to one of his disciples who had bought for him a frying pan which happened to be damaged. Except when he was in a deep trance Sri Ramakrishna was never forgetful like ordinary men, who when they become a little meditative forget everything else and cannot even keep their things in order. There was a sense of orderliness about him to the extent of an art—a faculty, which was highly developed in him. He used to say that none can become spiritual without this faculty. Art and religion were different ways of expressing the one truth.

He was so humble that he seemed to have forgotten that Sri Ramakrishna ever lived. In spite of his great wisdom he could never put up with the epithets—"Master" or "Guru." To get rid of the pride of birth he would go at midnight to the house of a Pariah and with his long hair sweep and wipe the latter's latrine, saying, "O Mother, make me the servant of the Pariah, make me feel that I am ever lower than the Pariah, the most despised of society." He, the Brahmin of Brahmins, would eat of the remains from off the plates of beggars fed at the temple, thinking them as the sacramental food offered to Narayana. These practical lessons in love and humility in these days of tall talk about charity and equality would go farther than anything else to establish the kingdom of heaven on earth.

What is the secret in the life of this great man which enabled him to harmonise all the apparent contradictions? The secret lies in the fact that he had realised that Unity which, to use his own words, is the last word of religion, wherein lies the true explanation of life. "There is only one Being, one Existence. He is the reality in nature. He is the Soul of your soul. Nay more, you are He, you are one with Him." That is what Advaita says, Sri Ramakrishna realised this truth, and to him there was no fear, conflict, strife

or hatred which can arise only in a world of duality. He saw the one God manifesting in every thing. To him all living beings were little bits of that Infinite Ocean of Existence, Knowledge and Bliss. The Personal God was as true to him as anything in this relative world—the highest reading of the Infinite through the senses by man. Such a Personal God appeals to reason. “Though we are one with the Brahman, yet as manifested beings we are separate, His slaves, His worshippers. So prayers remain, and in fact everything in this relative world remains, and religion is made to stand on a better basis.” Science wants to explain the particular through the general, and here we have all the particulars from man up to God explained through Brahman, the ultimate generalisation. Such a religion would be quite acceptable to the modern intellectual man.

The advent of Sri Ramakrishna has brought a new life-current in religion. Texts which were difficult of access for want of clearness have once more become as clear as daylight. “He was the verification of the ancient texts which one’s heart and reason demands. He was a reality which books only brokenly described.” The world is being silently influenced by the unprecedented perfection, kindness and love of this great soul. The hope that religion would die a natural death seems to be a vain one. Already a religious feeling in the widest sense is stirring the very depths of society all the world over. It is beginning to realise that religion is indispensable for human progress. The various social movements like socialism etc. are but the crude manifestations of this religious feeling inside, give it whatever name you like. At no distant time will nations temper their materialism with religion, bring their unbalanced activity and restlessness under control and become heirs to immortal bliss and peace. The life of this great saint is getting control of the thought-world and is moulding it after its own fashion.

The impetus he has given to society by his life is sure to be of immeasurable social significance. Consider-



ing the conditions of the age, its corruptions, one can fairly judge that it will be a long time, probably centuries, before we can have any idea of its influence. His ideal of renunciation would once more fill the land, nay, the world with forest retreats and Ashramas as of old, where men and women will live devoted to Truth and Truth alone, not performing for society any so-called useful work, yet working out the salvation of the world by their penances, fasts and prayers. Thus would culture be handed from one generation to another. The ideal of service and the universal love at the back of it would ring the death knell of all communal dissensions and racial hatred, for none—whatever his nationality, colour or creed—would be an alien to such love. The modern high aspirations like those of the League of Nations dwindle into nothingness before these ideals of service and love. Every one would be equal in this Divine love and peace would reign once more on this earth. To India his life has a special significance. "He has lived in one life the whole cycle of the national existence in India. He is the embodiment of India of the past and of India that is to be." The new spiritual renaissance brought into existence by this great life and especially the accepting of Christianity and Islam by him would once more make India—a land of different races and a hundred sects—into a united single nation. And the world would see the birth of a new age of civilisation as this life has supplied the motive-power and thought required for it.

## THE MESSAGE OF RABINDRANATH.

BY HARIPADA GHOSHAL, VIDYABINODE, M.A., M.R.A.S.

No poet has ever achieved in his own life-time such a world-wide recognition, popularity and appreciation—perhaps no writer has attained such a stupendous literary success among alien nationalities—perhaps no thinker has ever been hailed with so much delight, wonder and admiration in various climes as the harbinger of peace and good-will among different races throughout the length and breadth of the civilised world as the greatest of our national poets—Rabindranath Tagore. He has been moving from land to land as a mighty force—as the embodiment of the poetic mind of the Orient. He is a powerful interpreter of the Eastern mind to the blind nations of the earth—the representative poetic genius of the hitherto sleeping Orient. He holds aloft the banner of Truth—carries the torch of knowledge wherever he goes to dispel prejudice and narrowness, breaking down the adamant barriers of chauvinism and shattering the steel-frame of national arrogance.

Volumes have been written on the poet by good many able men, both in India and elsewhere. The present article is an humble attempt to show the poet's message to the world.

Rabindranath has turned his hand to everything both in prose and verse, and in almost everything he has come out best. Rabindranath is a poet—an out and out poet of the highest order. A superb sense of harmony—a dazzling, all-comprehensive imagination—a genial humour—a searching character study—and above all, an air of other-worldiness—all are combined in his single person. Shakespeare is great and greater than any poet, ancient and modern, in character painting, in the searching analysis of the inner motives of human nature.



Kalidas is the full-welling fountain-head of beauty and melody and unsurpassed in brilliant powers of description. But Rabindranath is the meeting-ground of the passionate sensuousness of Kalidas and the inner vision of Shakespeare. Rabindranath's Pegasus is never chained to the ground—it flaps its wings in the super-sensuous region where skyey influences purge off sordidness from all spheres of human activity. The flowers of fine poetry that have blossomed in the garden of his mind are ever golden-hued and charming like the roses of June. His prodigious poetic genius is alive to the finger-touch of all outward agencies. He is a consummate master of all the heights and depths of thought, he twirls on his fingers the golden key that opens the door to the eternal verities of life. He weaves the magic web of life with the filmy threads of sparkling ideas. His genius finds nothing too small, or too grand for his contemplation. He thinks everything, he writes everything that can be thought and written on a subject that fires his imagination or takes his fancy.

The friendly association of the human race in both the hemispheres appears as a chimera—a quixotic project to diplomats and statesmen in the field of practical politics. Rabindranath's poetic vision is not blurred with the difficulties in the way. In the evening of life, the poet has been moving in different lands with his mission, calling nations to gather together under the banner of knowledge he has held aloft, as it is not possible for all nations to assemble under one political standard. He wants a thorough mutual understanding—a complete interpenetration of ideas and not a barren interchange of common courtesies. The individual decays and dies, but the race is eternal: humanity advances, though particular races drop down here and there in the great race of life and progress. The Orient is the cradle of the oldest civilisations, the nurse of the earliest law-givers and reformers. The Occident is the breeder of manly sentiments and heroic virtues—the land of concentrated energy and specialised knowledge. The broad



Chinese wall of narrow patriotism separates the two worlds. Rabindranath wants to bridge the yawning gulf between the two civilisations. He sees, as the thinkers of old saw, a cosmic development of one Ideal out of the seemingly chaotic commingling and clashing of interests and ideals, and thus like a master engineer, he stands with the pick-axe of culture to open up communication by cutting through the isthmus and letting the two oceans flow into each other's bosom. He has been called a visionary and a dreamer, but all men who have left behind a lasting impression on mankind have been considered wild visionaries by the so-called practical men of their times. The electric touch of his genius revivifies even dry mummies. He has been called a mystic, and a mystic he is no doubt. To a superficial reader or a hard critic who judges the productions of highly intellectual minds by some fixed canons and defined rules, he may appear unintelligible. For the worldly-wise, the bread-and-butter philosophers, utilitarians or case-hardened Philistines cannot realise the intensity of a soul all aglow with fervour—a mind burning with impetuous thoughts and emotions welling up with a tremendous force. Rabindranath is deep—he is profound—he is transcendental. His poetic vision transcends the bounds of our knowledge and is as limitless, majestic and free as the sea. But in this lies the secret of his poetry. It is the golden key with which he opens and exhibits the palace of Eternity—the Super-soul which pervades the world of sense and transcends it. To a thoughtful man, this mysticism is a charm, an attraction, a fascination. It weaves a magic web round the cold realities of his life and clothes it with all the charm of witchery. It unfolds the consciousness of his purity and the godliness of his nature which is encrusted with evanescent accretions of earthly existence. It illumines the dark recesses of his heart with a genial mild ray.

The novelty of the poet's style is another barrier to the clear understanding of his writings. In no case the



saying "the style is the man" is more applicable than in the case of Rabindranath. The vehicle of expression naturally adapts itself to the thoughts surging and boiling within. Freedom in thought seeks a free expression, an expression which bursts forth with a dynamic force, breaking all bounds and flowing on with an impetuosity all its own. It is like a cataract that gushes forth from the full-welling fountain-head of a gigantic mind. He is a consummate master of style. There have been vain imitations. It is both a delusion and snare to literary quacks. Its simplicity attracts men of little judgment, who try their hand and make aping gestures only to show the futility of their attempt and the loftiness of their model. He who dares to enter within his "magic circle" is beguiled.

Rabindranath's genius is many-sided. In satire he has shown an extraordinary power. He is humorous but his humour is devoid of the poisonous sting. It is not bitter, it is not biting, scathing or galling to any one. Good sense and good taste are found all through. He has also written some excellent critiques. He scans, analyses and lays bare the hidden beauty or fault of a thing. He strikes, but his strokes are mild. He possesses a wonderful power of synthetical treatment as of analytical handling of facts.

In lyrical dramas Rabindranath strikes a quite different chord of his lyre. The real "lyric of love and life" is to be found in them. A play like *Chitra* is a fine specimen of this art. In it he has combined a superb sense of harmony with a sensuous exposition of one of the most elemental passions and one of the most fundamental sentiments of human life. It is an apotheosis of sex-instinct and sex-relation. Without being didactic, the poet incidentally solves a great question, one of the profoundest physiological questions of the fundamental nature of love. Each of his lyrical plays hinges upon a single idea. Everywhere a single sentiment is wrought into a full-throated song. The whole atmosphere glows with passionate desires and is

lit up with a gleam of light. But he does not harp on the same string. Variety is his mode, freedom is his very being, freshness is his very nature. He is ever-new. His *Phalguni*, his *Muktadhara*, and his latest production *Raktakarabi* are triumphant manifestations of the growth and unfoldment of his inexhaustive mind.

Rabindranath's short stories are so many prose idylls. He is an adept in the art of story-writing. His longer works in prose may be defective or faulty in some respects, they may lack unity, they may be diffusive. But his short stories are so many jewels of literary art. They are fine and picturesque. In them his character painting and psychological insight into human nature display another aspect of his genius.

Last of all, Rabindranath's poems are the consummation of his large and comprehensive soul. Imagination and sense of beauty are the *sine qua non* of high poetry. He is imagination all compact. His flight of fancy has awakened the highest mystical ecstasies in him. From a purely human and secular impulse, he has risen step by step to the supersensuous, and his passionate quest of the sensual love has been spiritualised. "The sensuous element is lifted by pure joy and emotion into the spiritual world and there transfigured ; and when the spiritual element is brought into the sensuous till it is made, as it were, palpable, embodied, incarnated, when both sense and spirit are fused into one fire," says Stopford Brooke. Rabindranath's high sense of beauty has led him to the highest embodiment of all beauty—the other-worldly and transcendental Truth. The material is shorn of its earthiness and impurity. In this Rabindranath delivers his message—his message of harmonisation, the mingling of the sensuous with the spiritual. But how can this fusion of matter with spirit be brought about? No one can deny the existence of beauty and love in creation. Go wherever you may, see, touch and feel whatever you like in this material universe, you will realise, if you are susceptible enough,



the pervading spirit of God in His mundane creation. This intense longing leads us on to the City of God. This emotional outburst breaking the bonds of the flesh is called idealism or romanticism in art and literature, and in religion and spiritual experiences, transcendentalism or mysticism. Call it Spiritual Union or Self-realisation or whatever you like, it is the inevitable result, the consummation of highly intense and spiritual minds. It is the soul's intercourse with the Transcendental. This God-intoxication, this drinking deep of the supernal bliss—this mystical ecstasy is Divine Union and Infinite Love of the seers of transcendental truths. The Highest Bliss is ever manifesting itself through the creation, through the beauty of the golden sun in the morning, the rosy flower, love for our dearest ones, the weal and woe of everyday life. None are so dull, none so insensate as not to feel the captivating joy of nature. In this way, He is manifesting His Ananda or Highest Bliss to all, otherwise this Ananda would not have smitten the chords of our heart. When love is awakened, we get a glimpse of the Infinite. So the gulf between the Finite and the Infinite is bridged over with Love. The taste of the Infinite in the finite Rabindranath shares with many ardent souls in the arena of world-culture. But Rabindranath has gone a step further. Not that the Finite is ever on a quest—not that man only is ever impregnated with an insatiable thirst for joy—not that the knots of his heart and the shackles of his mind are unfastened, but that the Infinite Love also is manifesting itself in random things that lie around us—in the “wide commonality” of the earth. He wants Me as much as I want Him. He and I are complementary and supplementary to each other. He cannot do without Me, as I cannot do without Him. He is as much on a quest for Me as I am for Him. Here let us quote Prof. Benoy Kumar Sarkar's beautiful translation of some of Rabindranath's lines :

“E'er and oft do Thy melodies vibrate  
Deep in the grove of mine innermost being ;

Ever and oft is Thy throne resplendent  
 Wide on my beautiful lotus of heart .  
 By the odours of Thine avalon charm'd  
 Does my soul sojourn in this lovely earth ;  
 Ever and oft with the dusts of Thy feet  
 Do I deck my limbs for garment's sake.  
 The skies throughout do I find unobscur'd  
 The ruling presence of Thy silent smile ;  
 Ever and oft do all vanities mine  
 Before Thy glories recoil guilty 'sham'd.  
 Discords vanish at Thy propitious call  
 Through Thy music comes grace o'er heart and all."

Here we see that Neo-Platonists like Plotinus are one with the monism of the Vedantists. Here the Orient shakes hand with the Occident, and this "union with the Ultimate Principle" is the high tableland on which man, shorn of the encrustations of artificial bondages and age-long narrow prejudices, and armed with knowledge, may stand, and "stretch out his realm amidst the stars."

The dissemination and spread of these ideas, the interpretation of the mind and culture of India in the West through the fine instrument of poetry, is Rabindranath's message and mission. The more his writings and poems are translated, widely read and appreciated in the West, the better for the world. He more than any other man has captured the mind of the West, and like an "ethereal minstrel," like a "pilgrim of the sky," has, on the wings of his burning imagination, contributed to the widening of the world's horizon, and lifted man out of the dust of the ground—out of the convention-rooted, prejudice-ridden earth.



## SRI KRISHNA AND UDDHAVA.

(Continued from page 277.)

अन्नं च भैक्ष्यसंपन्नं भुञ्जानस्य सरित्तटे ॥ ३५ ॥

मूत्रयन्ति च पापिष्ठाः शीवन्त्यस्य च मूर्धनि ॥

यतवाचं वाचयन्ति ताडयन्ति न वक्ति चेत् ॥ ३६ ॥

35-36. When he was eating on a river-side the food he had collected by begging, the rascals defiled it abominably and spat on his head. He was observing silence, but they made him speak, and threatened him if he did not do so.

तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति वादिनः ॥

बध्नन्ति रज्ज्वा तं केचिद्बध्यतां बध्यतामिति ॥ ३७ ॥

37. Others rated him with harsh words, saying, "This man is a thief." Some bound him with a rope, and some said, "Kill him! Kill him!"

क्षिपन्त्येकेऽवजानन्त एष धर्मध्वजः शठः ॥

क्षीणवित्त इमां वृत्तिमग्रहीत्स्वजनोज्झितः ॥ ३८ ॥

38. Some taunted him insultingly, saying, "He is a sharper who has put on a mask of religion. Having lost his wealth and being discarded by his kinsmen, he has taken to this profession."

अहो एष महासारो धृतिमान्गिरिराडिव ॥

मौनेन साधयत्यर्थं वक्वद्दृढनिश्चयः ॥ ३९ ॥

39. "Oh, he is exceptionally strong, and as steady as the Himalayas! He is firm in resolution like a heron<sup>1</sup> and seeks to gain his object by observing silence!"

[1 Like a heron—Just as a heron waits silently on the margin of a lake to catch the unwary fish.]

इत्येके विहसन्त्येनमेके दुर्वातयन्ति च ॥

तं बबन्धुर्निरुधुर्यथा क्रीडनकं द्विजम् ॥ ४० ॥

40. Thus did some ridicule him. Others treated him shamefully, and some bound and confined him as they do a plaything such as a bird.

एवं स भौतिकं दुःखं दैविकं दैहिकं च यत् ॥

भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुध्यत ॥ ४१ ॥

41. Thus, whatever troubles befell him—whether<sup>1</sup> they sprang from the animal kingdom, natural phenomena, or bodily ailments—he thought they were predestined and therefore must be silently borne.

[1 *Whether &c.*—These are the three usual divisions of human ills.]

परिभूत इमां गाथामगायत नराधमैः ॥

पातयद्भिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् ॥ ४२ ॥

42. Even though insulted by rascals who sought to lead him astray, he clung to his path of duty by practising the pure form<sup>1</sup> of steadiness, and sang this song :

[1 *Pure form &c.*—Vide Gita XVIII. 33.]

द्विज उवाच ॥

नायं जनो मे सुखदुःखहेतुर्न देवतात्मा ग्रहकर्मकालाः ॥

मनः परं कारणमामनन्ति संसारचक्रं परिवर्तयेद्यत् ॥ ४३ ॥

The Brahmana said :

43. Neither<sup>1</sup> is this body<sup>2</sup> the cause of my pleasure or pain, nor the Atman, nor the gods, nor the planets, nor work, nor Time. The only cause of pleasure and pain, the Srutis<sup>3</sup> declare, is the mind, which sets in motion<sup>4</sup> this cycle of transmigration.

[1 *Neither &c.*—All these items will be taken up one by one in verses 51—56.

2 *Body*—From the derivative meaning of the word, 'that which is produced.' So also in verses 51 and 54.

3 *Srutis*—e.g. Brihadaranyaka III. ix. 20—"Through the mind alone one sees, through the mind one hears," etc.

4 *Sets in motion &c.*—The next verse explains how.]



मनो गुणान्वै सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ॥

शुक्लानि कृष्णान्यथ लोहितानि तेभ्यः सवर्णाः सृतयो भवन्ति ॥४४॥

44. It is the formidable mind which creates desire<sup>1</sup> and the like ; thence proceed varieties of work such as Sattvika, Rajasika and Tamasika ; and these lead to births of a type<sup>2</sup> which is in accordance with them.

[1 *Desire &c.*—for sense-objects.

2 *Type &c.*—Good works producing angelic bodies, bad works animal (or still worse) bodies, and mixed works human bodies.]

अनीह आत्मा मनसा समीहता हिरण्मयो मत्सख उद्विचष्टे ॥

मनः स्वलिङ्गं परिगृह्य कामाञ्जुषन्निबद्धो गुणसङ्गतोऽसौ ॥ ४५ ॥

45. The inactive, resplendent<sup>1</sup> Self, the Friend<sup>2</sup> of the Jiva, looks on<sup>3</sup> from above while the mind works. The Jiva, however, identifying itself with the mind—which presents the world to it is connected with works, which belong to the mind, and in the act of enjoying sense-objects comes to be bound.

[The idea is this : The real Self never transmigrates. It is Existence-Knowledge-Bliss Absolute. It is only the apparent self, the Jiva, which through Nescience connects itself with the mind and goes from one body to another.

1 *Resplendent*—because It is Knowledge Absolute.

2 *Friend &c.*—Because the two are identical. He is also the Antaryamin or Indwelling Ruler.

3 *Looks on &c.*—as mere Witness, without being attached.]

दानं स्वधर्मो नियमो यमश्च श्रुतं च कर्माणि च सद्गुणानि ॥

सर्वे मनोनिग्रहलक्षणान्ताः परो हि योगो मनसः समाधिः ॥४६॥

46. Charity, the performance of one's duty, the observance of vows, general and particular, the hearing of the scriptures, meritorious acts and all other works—all these culminate in the control of the mind. The control of the mind is the highest Yoga.

[So one must control the mind first—this is the gist of verses 46 and 47.]

समाहितं यस्य मनः प्रशान्तं दानादिभिः किं वद तस्य कृत्यम् ॥  
असंयतं यस्य मनो विनश्यद्दानादिभिश्चेदपरं किमेभिः ॥ ४७ ॥

47. Say, of what use are charity<sup>1</sup> and the rest to one whose mind is controlled and pacified? Of what use, again, are this charity and the rest to one whose mind is restless or lapsing into dullness?

[1 Charity &c.—referred to in the previous Sloka.]

मनोवशेऽन्ये ह्यभवं स्म देवा मनश्च नान्यस्य वशं समेति ॥  
भीष्मो हि देवः सहस्रः सहीयान्युञ्ज्याद्वशे तं स हि देवदेवः ॥

48. The other gods<sup>1</sup> are under the sway of the mind, but the mind never comes under the sway of anyone else. This is a terrible<sup>2</sup> god, stronger than the strongest, and he is the god of gods<sup>3</sup> who can control the mind.

[1 Gods—may also mean the organs (Indriyas). So also in verse 52.

2 Terrible—even to the Yogis.

3 God of gods—the phrase may also mean 'the master of all the organs.'

The Sloka (except the last foot) is a close reproduction of a verse of the Sruti.]

तं दुर्जयं शत्रुमसह्यवेगमरुन्तुदं तन्न विजित्य केचित् ॥  
कुर्वन्त्यसद्विग्रहमत्र मर्त्यैर्मित्राण्युदासीनरिपून्विमूढाः ॥ ४९ ॥

49. There are some foolish people who, without conquering that invincible foe, whose onset is unbearable and who pierces the very vitals of a man, are for that very reason<sup>1</sup> engaged in vain quarrels with mortals here, and (in the course of it) convert others into friends, or neutrals or enemies.

[1 For that very reason—Because they have not controlled the mind.]

देहं मनोमात्रमिमं गृहीत्वा ममाहमित्यन्धधियो मनुष्याः ॥  
एषोऽहमन्योऽयमिति भ्रमेण दुरन्तपारे तमसि भ्रमन्ति ॥ ५० ॥

50. Foolish men, coming to look upon the body, which is but a phantasm of the mind, as 'I and mine,'<sup>1</sup> and thinking erroneously, "Here am I, but this other man is different," wander in a limitless wilderness of ignorance.

1 I and mine—applied respectively to their own bodies and those of their near and dear ones.]

(To be continued.)



## REVIEWS AND NOTICES.

(ENGLISH).

PESSIMISM AND LIFE'S IDEAL :—The Hindu Outlook and a Challenge (with a Criticism of Life and an Interpretation of History).—By Kamakhya Nath Mitra, M.A. Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 46. Price As. 8.

This essay originally appeared in *The Vedanta Kesari*, and is the author's own amplified version of an article contributed to a Bengali monthly. It created quite a commotion among the Bengali readers when it first appeared, and it is but natural that it did so. For the writer, who is the Principal of a first-grade college in Bengal and has therefore ample opportunities of knowing the thought-movements of the intelligentsia, expressed himself rather counter to the prevalent ideas and that with a strength and understanding not common among our thinkers.

Mr. Mitra's plea is that Pessimism instead of being a sad doctrine, is the only true interpretation of life, that only on the basis of this doctrine can we have real morality and understanding and realisation of truth, and that from it alone follow all noble and great deeds. He believes that Pessimism is the real Indian outlook, and that Optimism and Meliorism take us nowhere. The case for Pessimism has been presented with extreme ability and originality of conception and interpretation, and extreme felicity of expression. We strongly recommend this able and original essay to the best attention of every thoughtful man.

THE LEAGUE OF NATIONS :—By Santosh Kumar Das, M.A.. To be had of The Book Company, 4/4A, College Square, Calcutta, pp. XXV & 164. Price Rs. 2.

The book has grown out of a lecture which the author delivered on the subject to a select audience in

Calcutta in the month of November, 1922. He furnishes a statement of the problem first,—the need of a King Arthur idea and ideal to gather the warring knights into a Round Table of world-chivalry—then a synopsis of the contributions from the earliest time of history to its solution in the present form of a League of Nations. The League articles have been discussed and also given in the Appendix. The author also embodies in the book a summary of the League's work up to the Fourth Assembly. Apart from minor details, e.g. his apportionment of the last war guilt, and his castigation of nationalism, we do not find ourselves sharing the author's enthusiasm for the League-idea.

We believe, inasmuch as the League is essentially a political institution, it cannot serve the cause of peace. The trouble with the present-day world is not the want of a political machinery, but faith in the nobler ideals, in truth, benevolence, justice, purity and spirituality. However fine and perfect the political machinery, unless the persons guiding and controlling it are better and nobler men it will avail little. Having better men and the recognition of higher ideals in society and politics, we do not need any League. Failing to have them, the League becomes a potent instrument in the hands of mischievous politicians for the exploitation of the weaker nations. We feel that the world should have peace. But we do not look for it from the politicians, but from persons who have found eternal peace in their hearts.

The author, however, has presented his case ably, and the book will be very helpful to those who would like to study the problem and history of the League of Nations. The author promises well, and we expect many more things from him.

YOUTH AND NATION:—By T. L. Vaswani. Published by Ganesh & Co., Madras. Pp. 34. Price As. 4.

This is the first pamphlet of the Greater India Series and is dedicated with affectionate reverence to Sadhu Hirananda, the "Young Pioneer of Sind." At the outset



the author asks the youth of the country in a passionate poem to awake and fulfill their God-given mission. "India's youth," he says, "can do much—can initiate a creative crisis,—if they resolve to be New Men. An All-India League of Youth is needed. It can abolish drink, spread Swadeshi, open up centres of education in villages, improve sanitation in rural areas, distribute medicines among the village-folk and rescue thousands in the malarial season, introduce cottage industries, elevate the untouchables, carry to millions the message of India and of India's faith in the eternal values of life." The book ends with an appreciation of Sadhu Hirananda.

CASTE AND OUTCAST :—By Dhan Gopal Mukerji. Published by E. P. Dutton and Co., 681 Fifth Avenue, New York, U.S.A. Pp. 303. Price not mentioned.

A very interesting book containing some snapshot pictures of the Hindu Society and of American life. The first part *Caste* tells you among other things how the Hindu children play, what the daily routine of their mother is, and above all how some of the important socio-religious customs and ceremonies of the Hindus are observed. The second part *Outcast* depicts some aspects of the American Society. As the book has been written from first-hand knowledge, there is a peculiar charm about it. The introduction of dialogues throughout has specially made the pictures drawn vivid and life-like. The wide popularity of the book which has within the space of two or three years gone through the fifth impression speaks of its merit. The get-up and printing are excellent.

GLIMPSES OF AMERICA :—By Dr. Sudhindra Bose. Published by M. C. Sarkar and Sons, Harrison Road, Calcutta. Pp. 249. Price Rs. 3.

Dr. Bose, Lecturer in Political Science at the State University of Iowa, U. S. A., is a man of varied experience. So his writing has a value of its own. In the book before us one gets a glimpse of some of the best phases of American life. Abraham Lincoln—The Prophet of

Democracy, American Education that Educates, An Hour with a World-famous American Explorer, How America Cares for the Children, A Welfare Research Station, An American View of Mahatma Gandhi, American Christianity, The Teaching of Government in an American University and such others are the topics dealt with. Some of the chapters originally appeared in *The Modern Review*, *The Hindustan Review*, *The Indian Review* and *Welfare*. The book is full of illustrations, and the style is beautiful. It will, we are sure, be welcomed by the general public.

WITNESS OF THE ANCIENT :—By T. L. Vaswani. Published by Ganesh and Co., Madras. Pp. 30. Price As. 4.

This is the second pamphlet of the Greater India Series and is dedicated to Upadhyaya Brahmabandhava of Bengal. It opens with a poem in which the author asks: "Which God will ye worship, my comrades?" And he places before his country-men several ideals of Godhood, the last and the truest being the "Greater God who is abroad to commune with Man, Bird and Beast." India stood witness to that ideal, and the children of the land to be faithful to the ancient traditions should strive after its realisation and bring it within the easy reach of the warring nations of the West.

MY BROTHER'S FACE :—By Dhan Gopal Mukherji. Published by E. P. Dutton & Co., 681 Fifth Avenue, New York. Pp. 367.

The author is resident in America and has already acquired reputation as an author. Three or four years ago he returned to India for a short visit, and the result of experiences then is the present book. He found in the face of his brother not the man, but the secret of India. Hence the title of the book. The beginnings of the revolutionary movement, the effects upon it of the world-war, the power of Mahatma Gandhi's teachings, the characterisation of a Hindu saint,—all these are portrayed here in a beautiful, poetic and lucid style. The English is perfect and narration enthralling. But we must



confess that fancy and imagination have mixed so profusely with facts in the narrative that the book has become a rather unsafe guide for the understanding of India.

(BENGALI).

SADHAK KAMALAKANTA.—By Atul Ch. Mukhopadhyay.  
Published by the Ripon Library, Dacca. Pp. XIV + XVIII + 402. Price, Rs. 3/-.

The book under review narrates the life of Kamalakanta, though meagrely, and contains his poetical writings as well as his Kali and Siva songs. Kamalakanta, like the well-known Ramprasad, was a great worshipper of Mother Kali and is said to have attained great occult powers. He was extremely devotional in temperament, as his deservedly popular songs testify. He came from Burdwan and was intimately connected with the Raj family of the same place, some of whom were greatly attached to him for his wonderful character and spirituality. The author has spared no pains to make the book as interesting as possible. Besides, by his collection of Kamalakanta's songs which form almost half of the volume, he has fulfilled a real want of devotees as also of the Bengali literature. The book is well got-up and illustrated. We hope it will be appreciated by all readers of Bengali devotional literature.

VEDANTA DARSHANER ITIHASA (The History of the Vedanta Philosophy, Part I).—By the late Swami Prajnana-nanda Saraswati. Published by the Sankara Math, Barisal, Bengal. Pp. 392. Price, Rs. 4.

Very few books in a comprehensive way have been written on the history of the Vedanta Philosophy, the crest-jewel of the Indian religion and culture. Few people care for this subject. Those who want to acquaint themselves with the wisdom of the ancient sages of India are satisfied with the study of the Upanishads in the light of the commentaries. They thus think that they have known everything of the oldest philosophy of India. But the Srutis do not constitute a philosophy in its proper

sense, though they contain all the ideas which have been subsequently systematised in the form of philosophy, the most ancient and noted treatise of its kind being the Vedanta-Sutra of Bhagavan Vyasa. But even that is not a history of Philosophy. A proper history of the Vedanta Philosophy must contain the names of the various thinkers who embellished it from time to time with their precious thoughts, their chronology, the names of the various commentators, their approximate dates, the relation of the philosophy itself to the other extant philosophies of the country, and lastly its place in the philosophical thought of the world. A stupendous task: It is all the more difficult in the case of Vedanta inasmuch as it is the most ancient system of thought in the world, and even the most erudite research and scholarship have failed to investigate into its early and later developments. We get a glimpse of the subject now-a-days from books written by some Western scholars. Thanks to their life-long labours in this field.

The book under review is one of the few attempts that have been made to write a comprehensive history of the Vedanta philosophy. The author was a Sannyasin and approached the subject with the characteristic sympathetic spirit. Hence the book has its own limitations which are also due in no small measure to the exceptional circumstances under which the book was written when the author had not access to the proper books that should be consulted. Besides, unfortunately he passed away shortly after the writing of the manuscript, and he could not therefore revise it in the light of some modern researches.

The first part contains some exhaustive chapters on the origin and growth of the Vedanta. Its very interesting feature is short sketches of the various Acharyas whose names are associated with the Vedantic system of thought. The chapters on Sankara are really very important and educative though we do not agree with a few conclusions, especially about his age. The book displays all along the vast amount of scholarship and penetrating intellect of the



author not only in respect of Indian philosophy but Western as well. A Sannyasin who expects no material return for any personal effort will get his just reward from the gratefulness of the students of Vedanta who will find his book an invaluable help in their studies and researches, and it is certainly a pioneer work that will embolden others to make adventures into the forlorn and perplexing realm of Vedanta. The get-up of the book is nice and the style elegant throughout. It may be added that the book has been thoroughly edited by Sjt. Rajendra Nath Ghosh who has been responsible for the publication of many Vedantic treatises in Bengal.

MANER KATHA (THE STORY OF MIND):—By Dr. Sarasi Lal Sarkar. Published by Gurudas Chatterji and Sons, 203/1/1 Cornwallis Street, Calcutta. Pp. 95. Price not mentioned.

This is a book on psycho-analysis, perhaps one of the few written on the subject in Bengali. At the outset there is a small but learned introduction from the pen of Dr. Girindra Sekhar Bose, D. Sc., M.B., who gives therein an idea about psycho-analysis and its place in modern times. The subjects treated in the book are: Actions and Reactions of the Mind, Psycho-analysis, The Problem of Dreams, and The Reactions of the Mind and the Results of Actions. The author has brought to bear on the subject his personal experience as a physician and furnished ample illustrations to prove his thesis. It is a good sign of the times that English educated people like Dr. Sarkar are writing such books in the vernaculars. Psycho-analysis, it must be admitted, is a great achievement of the modern science, and it proposes to solve many problems of the psycho-pathology of our every day life. We hope that the author will write similar works in Bengali for the benefit of those who do not know English.

#### ACKNOWLEDGMENTS.

- (1) The Report of the Ramakrishna Mission Ashrama, Sarisha, Diamond Harbour, for the years 1923 and 1924.

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- (2) The Twenty-fourth Annual Report of the Ramakrishna Mission Sevashrama, Kankhal (Hardwar), for 1924.
  - (3) The Report of the Ramakrishna Mission Students' Home, Madras for 1925.
  - (4) The Report of the Ramakrishna Seva Samiti, Hubigunj, Sylhet (Bengal), for 1925.
  - (5) The Report of the Ramakrishna Mission Students' Home, 7 Haldar Lane, Calcutta, for 1925.
  - (6) The Report of the Ramakrishna Mission Home of Service, Benares, for 1925.
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## NEWS AND NOTES.

### THE STRONG BODY.

Oh for a strong body!—That is the cry that goes from our heart. We are afraid our countrymen will feel prone to smile at our effusion. "A strong body is all right," they will say, "but we want the strength of the soul first and so on and so forth." Yet if they would but think a little, they will find that we—the Hindus at least—have not bestowed the due amount of attention to the importance of having a strong physique. We have become too spiritual and superfine. For everything we suggest a subtle and supernormal remedy. Our mind has a tendency to soar too high into philosophy and become unreal. This tendency is at the root of much of our present sufferings. Who does not feel that the Hindu community would have escaped much insult had it only been more physically fit? It is helpless to defend the honour of its homes, mothers and temples. Is it not foolish to speculate philosophically on such things? A strong body, strong enough to defend the honour of its home and religion, is all that is needed. And that, alas is wanting! What we have is a blind appeal to Fate and Providence, as if the powers have no other business than working miracles for cowards!



We do not blame our people for this tendency. It is a very good thing, only it is being wrongly applied. Now it has become unsubstantial, mere formal. The reliance on the Supra-physical, this transcendental outlook, is all right ; but it must be preceded by the fulfilment of certain conditions. The Books are tireless in saying that a fearless, strong and moral man alone can live on those high principles. Others must follow lower ideals. Those who yet have a strong body-consciousness, cannot perceive the spirit as real and tangible. To them this world with its good and evil is the most real. They therefore cannot ignore its existence, its facts and laws, with impunity. But that is exactly what we Hindus have been doing for the last several centuries, till by now our life in every sense has become unsubstantial and dream-like. We must look the world in the face. And for that we must have strong and healthy bodies, efficient minds and behind them always the alert consciousness of the noble ideals of our fathers. A strong body makes a healthy mind. As it is, what do we find? Our habits are mummified, our actions worthy of pygmies, our thoughts feeble and tastes unworthy of true manhood. Almost all the vernacular literatures are filled with the nauseant smell of putrid sentimentalism. Short stories, amorous tales, lyrics and abnormal fiction,—all indicate the unhealthy mentality of their writers and patrons. This sentimentalism is the sign and proof of the weak mind, of narrow vision and hollow life. Much of these products, we may rest assured, will be thrown into the scrap heap, when we have built up strong nerves and muscles for us.

It was not for nothing that Swami Vivekananda said in course of one of his Madras addresses: "You will be nearer to Heaven through football than through the study of the Gita. You will understand the Gita better with your biceps, your muscles a little stronger. You will understand the Upanishads better and the glory of the Atman, when your body stands firm upon your feet." Yes, the physically weak are unable even to conceive the high ideals of our religion, much less practise them. That

tremendous enthusiasm and fearless perseverance can come only from a healthy mind in a strong body. Our cry therefore is first and mainly for a strong physique. For we *know* that three-fourths of our misery are traceable to physical weakness, and that the moment we shall acquire "muscles of iron and nerves of steel," the crown of divine glory shall descend on our head. When strength will come, it shall be devoted not to the exploitation of the weak, which is such an ugly feature of modern civilisation, but to the service of man-kind. For, have we not, through millenniums of training and traditions, been taught to aspire ever after the Highest and scorn the meannesses of material civilisation?

#### THE GERMAN YOUTH MOVEMENT.

By the inscrutable law of Providence, much good sometimes follows from what is apparently evil. The last world war is an instance to the point. For, in spite of all its ugly consequences, it has furnished the Western nations with many instructive lessons which they would not otherwise have learnt. For example, there are many in the West now who feel the charm of the ideal of world federation, and are trying to conceive humanity as a united whole. Various attempts, besides, are being made to obliterate unwholesome class distinctions in society and find the spiritual values of life. The German Youth Movement is one of such attempts. The *June Welfare* publishes the translation of an article on the subject contributed to a Swiss monthly by a young German, in course of which he says: "The man of education and culture when he first entered active service (during the last war) discovered with a sort of shock that the man of common people who marched shoulder to shoulder with him and shared the trenches with him was his comrade and friend—a man." Thus opened a new vista before his eyes, and he found to his great astonishment that the self-centred egotism which had so long bound him down to narrow conceptions, had vanished, and a greater and nobler world had taken possession of



his mind. His angle of vision was changed, and by and by he became a staunch advocate of universal love,—“love for his own fellowmen, for the universe, for God.”

This magic touch of common suffering and experience acquired from the battle-fields is the real source of this new movement in Germany. The youths have now raised their voice against the so-called education of the pre-war times, and are seeking to find full scope for the activity of their heart, head and hands in a more intense sense than before through the experiences of actual life. “In order to get into closer contact with life, the young men of Germany seek the most elementary experiences. They go out into the country to learn from actual association with peasants and labourers the attitudes and fundamental notions that the city man, especially the educated city man, has never learned. They wish.....to learn what it is to be hungry and thirsty, to suffer from heat and cold—in a word, to know intimately as a part of their own experience all the phases of the dream of existence. It is only thus, they say, that one can become a complete man. There is something of the simplicity and the grandeur of the first Franciscan fathers in this conception—the same renunciation of worldly wealth, the same stress upon the value of immaterial treasures, the same humble garb, the same passion to get closer to God and His creation.” “So a great social-spiritual awakening has come in Germany, after a period when ‘God was dead.’ This impulse to transcend the narrow cell of the individual to surrender one’s self to supra-individual forces, is essentially religious. Its metaphysical self-sacrifice to society has no connection with political and economic socialism.”

Can we not here in India emulate with profit the example of these young Germans? Of course, with us the motive must be different. But there is undeniably a great need of our youths going out into the villages and becoming one with them in their joys and sorrows. The barriers between the educated town-breds and the illiterate villagers must be broken down. Recently a

writer suggested in an article appearing in *The Young Men of India* that intimate experience of the village life and service to it should be a necessary part of the qualifications for the university diploma. This is union through indirect pressure. If, however, our young men would refuse to go out of their own will, the writer's suggestion is certainly worth consideration and taking up.

#### THE BUDDHA FIND MAY LINK CHINA WITH THE MEXICANS.

We have received an interesting letter from a New York correspondent of ours. He quotes a cablegram from an American Newspaper which says: "A stone figure of Buddha has been unearthed in Fizapan, State of Jalisco, to which archeologists attach great importance. The figure is exactly like those found in China and with other discoveries is expected to prove a connection between the early inhabitants of Mexico and the Chinese. The image has been presented to the National Museum where experts are making a careful study of it. Scientists differ radically over the possible Oriental origin of the Indians. Other objects found with the figure indicate a pre-Aztes origin."

This cablegram promises many things. The correspondent remarks: "Though the above press despatch is very brief, it will be as revolutionary as if it was all true. Hitherto the reach of India's culture and its influence stopped with the Western shore of the Pacific. Now it has crossed that body of water. What a triumph for our ancestors! That product of Indian spirituality—the Buddha—reached America long before Columbus. In other words, the force of the Soul is stronger and longer than the greed of conquest."

He concludes: "It is fitting that since Buddha's image was brought here this continent was discovered in the name of his motherland India. When Vivekananda came to the West he came to the land in whose womb the Tathagata's image has been sleeping. Let us hope that the above cablegram will be followed by fuller reports of weight and clarity."

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