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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

CONVERSATIONS WITH SWAMI SHIVANANDA

The mind has wave-like motion—Genuine devotees ever remain calm.

(Place: Belur Monastery. Time: Wednesday, 1 May 1929)

Inspired by the ideal of renunciation, a young man left home to perform spiritual practices without appearing for his B.A. examination. His guardians brought him home and advised him to carry on his meditations on God at home. Since then he had been carrying on his spiritual practices at home, according to Mahapurushji's instructions. This young man came to the monastery and saluted the Swami, who inquired: 'Hallo! How are you?'

Young man: 'My body is all right, Maharaj, but my mind is very restless. I do not have any peace of mind. I am very much disturbed mentally.'

Swami: 'The fact that you have this restlessness of mind shows that the Mother is gracious to you. The earnestness to realize Her and the lack of peace because you have not been able to do so are symptoms of Her grace. As a result of good deeds performed in many incarnations and

through the grace of God, one has this desire for liberation. Now sincerely cry and pray: "Mother, reveal Thyself to me. I am weak, devoid of spiritual discipline and devotion! Be gracious and appear to me!" Do not pay heed to anything else and continue calling upon Her. Whether the mind is concentrated or not, do not give up calling upon Her. Be steady and hold to the ideal even as a hereditary farmer. If you do that you will certainly receive Her grace. Therefore, I say, where would you be roaming about? Call upon the Mother, staying at home. Right there the Mother will vouchsafe to you the realization of the unreality of the world and will snap your worldly ties.'

Young man: 'Sometimes I enjoy my meditations; at other times I cannot control the mind at all.'

Swami: 'That is how the mind behaves. It has a wave-like motion. Have you not seen waves? Here comes a high wave

followed by a deep hollow, and a wave comes again. The fact that sometimes you lose control over your mind signifies that a big wave will come and you will have great peace. But genuine devotees will not lose their balance because of joy or be depressed by sorrow. Everything depends upon the will of the Mother. Knowing that the Mother is ever merciful, continue to call upon Her. Let the Mother keep you in whatever state She pleases. In this way eventually you will have unmixed bliss and

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To be able to renounce is a great privilege.
(Place: Belur Monastery. Time: Tuesday, 7 May 1929)

A devotee had a strong desire to be a monk. He conveyed his wish to Mahapurushji who said: 'What do I know about that? If you have a sincere desire to be a monk, all right, renounce the world! If you have realized the unreality of the world, well and good. Go somewhere and plunge into contemplation and meditation. For that you do not need my approval or disapproval. One

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Devotion is essential.
(Place: Belur Monastery. Time: Thursday, 9 May 1929)

A devotee wrote a letter begging for a memento from Mahapurushji. It was his heart's desire to worship the memento. Swami Shivananda remarked in that connection: 'Whether he worships the memento or whatever else he may do, the most essential thing is devotion to God. God looks at one's sincerity. He dwells within every heart. Whatever is done with devotion pleases the Lord. Do not you see how people fashion images of Shiva with clay and worship them,

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The rules framed by Swami Vivekananda for His introduction of work of service for self-purification.
(Place: Belur Monastery. Time: Monday, 13 May 1929)

It was morning. Mahapurushji was seated in his room. Many Sadhus of the monastery were present, and the conversation turned on various topics. For the last few days a class was being held late in the

a full vision of the Mother! My boy, do not be disturbed under any circumstances. The Mother has been gracious to you and will be even more gracious, I assure you.

'Why have you let your hair grow so long? Have a haircut. To be unkempt in the name of religion is a pretence. Behave as others do, with no external difference. Inwardly call upon the Mother. Is She outside yourself? Go to the shrine for a while and pay your respects to the Master.'

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is indeed fortunate to be able to renounce the world, relying solely upon God. This is possible only through the grace of the Lord. It is not necessary for you to join the order now. First of all, plunge into spiritual practice, and later, if you have the command from within, you may join the Mission and engage in work of service to the Lord.'

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thereby gaining in faith and devotion and attaining enlightenment and liberation? Although it is only a clay image of Shiva, if it is worshipped with love and devotion, the Lord is pleased and accepts the worship. What is made of inert clay becomes conscious and living. The essence of everything is devotion. Wherever there is devotion, know for certain that the grace of the Lord is there. External worship and things of that sort are just means to an end.'

the guidance of the order—Swami Vivekananda a seer—
(Place: Belur Monastery. Time: Monday, 13 May 1929)

evening, attended by almost all the monastic members. The rules formulated by Swami Vivekananda for the guidance of the order were being studied at this class. One by one the rules were read and discussed. Swamis

Suddhananda, Virajananda, Sharvananda, and others present answered questions on difficult points. With regard to the class Mahapurushji said: 'To hold a class like this is very good. This is a monastery. Here worship, study, meditation, Japa, and things of that nature should continue all the time.'

A monk: 'Nowadays the rules for the guidance of the order are being read.'

Swami: 'That is very good. The words of Swamiji (Swami Vivekananda) are those of a seer, expressed aphoristically. How many ideas are contained in each of his utterances! Many new things will be brought to light by discussing these rules. The more discussions of this kind you have at the monastery, the better.'

'Every one should direct his attention to the ideal of his life. Devotion to God, faith, love, sympathy, fellow-feeling, purity—all these one should strive after. We have renounced our hearth and home and joined the order. What is the meaning of this? Why are we here, living this organized life in the order? We should pray earnestly so that we may grow in the spirit of renunciation.'

A monk was standing near by. Addressing him Mahapurushji said, 'Well, do you attend this class?'

Monk: 'No, sir. After the day's hard work I feel extremely tired in the evening. That is why I cannot attend the class.'

Swami: 'No, it is good to listen to these discussions. Swamiji was a seer with a distant vision. He knew what would happen in the future and, therefore, formulated these rules for the guidance of the order. The more we discuss his words and try to practise them in life, the better for us. We are monks and the realization of God is the sole object of our lives. This world is a dangerous place. Here it is very difficult to pursue the ideal in the midst of multifarious activities. Sometimes there is the danger of one's having

lapses. As the Master used to say: "Children's feet slip while walking along the high pathways across fields. The child who holds his father's hand may sometimes lose his balance and fall down. But the child whose hand is held by his father is not in danger of falling." Similarly, we too are treading the narrow and crooked path of this world and there is great danger of our falling down. But there is no danger of our falling if the Master holds us by the hand. The Master is certainly holding us by the hand; otherwise who knows where and when we would have fallen? One should therefore earnestly pray: "Lord, may you hold our hand! Weak as we are, we are in danger of having lapses at every step, but we will be safe if you hold us by the hand." He is the life of our life—dwelling within. Sincere prayer will certainly bring response from him. He is the prophet of this age, born as Sri Ramakrishna for the establishment of religion. He will certainly be gracious to us. He is already gracious; otherwise he would not have brought us here. "He, the Lord of the universe, born as the prophet of this age"—these are Swamiji's very words. He is the prophet of this age.

'It will certainly be for a person's good to take refuge in him in this age. Let us surrender ourselves to him and pray (with folded hands): "Master, may we grow in renunciation and dispassion! Make us pure! May we grow in love and sympathy! May you hold us by the hand!"'

'Calumny, gossip, and things of that nature are very bad. They drag the mind down. As long as one can, one should practise meditation, worship, and study; the rest of the time one should keep silent, thinking about God. It is a good practice. Organization has its necessity and usefulness. That is why Swamiji founded this order and introduced work or service for self-purification.'

RELIGION AND YOUTH

BY THE EDITOR

I

Youth is full of hopes, vigorous, and strong. Wisely informed it can lead the world to happiness. It has been the privilege of youth to initiate a get-away from the deadening clutches of traditional forms of life, to break new ground and venture dauntlessly over the uncharted seas of man's future. When any nation prevents this vigorous outflow of its youthful energy into new channels but constrains it to follow the time-honoured routes it is paving the way for stagnation and its own ultimate death. This principle holds good both in the material and spiritual spheres.

Youth is not cautious, but is willing to venture in order to have. Youth is brave and would win all that is good and beautiful, even if it were to lose its life in the attempt. Youth has faith in noble ideals and believes in the possibility of their realization in life. Youth envisages infinite possibilities; it brings a fresh outlook to bear on the problems of life, for the sense of possession and the deadening weight of care, which bows down the elderly in their attempts to conserve what they consider valuable in their achievements, have not yet sapped its creative energy and its will to do and dare.

Youth is imitative, looks with awe and reverence upon its elders, and longs for the time when it would be able to walk in their footsteps. But youth is raw and inexperienced, is not sure of itself, and would cover its lack of solid virtues under a veneer of haughtiness and outward pomp. Youth lacks thoughtfulness, is carried away by outward show; it is wanting in self-control and self-knowledge, and hence in self-reliance. Instead of imitating the virtues of their elders youth is easily apt to imitate their vices; and it is in this mire of the imitation of the baser things that the ship of youth often flounders. It is here that religion

comes to the help of youth, and modern youth especially.

II

Sri Ramakrishna used to say that saplings are bent easily but not so the full-grown tree with its hardened trunk. Youth is the time when the intelligence is at its height of growth, the flush of energy is at its peak, and the mind is just beginning to ponder on the values of life. Youth should, therefore, be taught about all that is good, great, and just.

And what are the things that religion offers to youth?

Primarily religion offers to youth an infallible recipe for acquiring strength, not merely that strength of muscle and bone associated with the physical form, or the strength of wealth and social position that goes with birth in a high family, or the strength of learning and achievements in the realms of scientific knowledge, but also the far more important strength of the spirit which is the source and sustainer of all other kinds of strength. How does religion help to tap this source of strength? It does so by telling us what our real nature is. This is what Krishna did when Arjuna felt weak and despondent and would not do his duty. Religion teaches us that every one, man or woman, is indeed the soul, that is unborn, eternal, never dying with the death of the body, never destroyed in any way, the sustainer of all the processes of life, mind, and intellect. One should take one's stand on this imperishable Self, and then live in the world. The Self is a never-failing source of strength. To quote a saying of Mahatma Gandhi recently in this connection: 'God is omnipresent. There is not an atom in this universe without His presence. The process of self-purification consists in a conscious realization of His presence within us. There is no strength greater than that which such

realization gives.' When strength of body fails, It is there telling you that you are not the body but something greater; when friends and relatives fail, when social position and wealth are lost, the Self is there telling you that these are not the main things of life, that you are greater than all these, and not really bound by these outward vicissitudes of fortune. Besides, when you rely on the Self alone, your body, mind, and intellect are re-vivified continually by a strength that knows no diminution and knows no limit. You begin to feel as if the whole universe is behind you because you are living in the Self of things and not on shadows. Our minds are easily and naturally attached to the things of the senses, but when we live in the Self, the mind becomes an instrument to be used by us as we like, and it ceases to be the master that it usually is. The natural attachment to which we are slaves is replaced by a spiritual detachment; we no longer work as slaves in this world for rewards to be earned, but we work as sovereigns for the mere fun of it. Loss and gain, pleasure and pain cease to have their ordinary values, and no more become the guiding motives of our life. Life and death become mere incidents in the game of an infinite existence and equally become sources of joy. As Ramakrishna says, 'The world then becomes a mansion of joy.'

The story of Nachiketas in the *Katha Upanishad* shows wherein real strength lies. Yama offered to give young Nachiketas 'sons and grandsons who shall live a thousand years, herds of cattle, elephants, gold, and horses;' he offered to make Nachiketas the undisputed ruler of the whole earth, long-lived, and master of untold wealth. Yama said, 'Whatever desires are difficult to attain among mortals, ask for them according to thy wish;—these fair maidens with chariots and musical instruments,—such are indeed not to be obtained in the world of men,—be waited on by them whom I give to thee.' But young Nachiketas was wise for his years and had observed the world with discerning eyes. He said, 'These things last till to-

morrow, O Yama, and they wear out the vigour of all the senses. Even the longest life is indeed short. Keep thou thy horses, keep thy dance and song.' Thus Nachiketas boldly rejected the good things of the world, for he understood that the knowledge of the Self was greater than all these, and that without that knowledge the objects of enjoyment were but snares of death; and having received the knowledge of the Self taught by Yama and the whole rule of Yoga Nachiketas became free from passion and death. 'Thus it will be with another also who knows thus what relates to the Self.' Taking one's stand on the Self one can, therefore, conquer death and everything besides.

But in order to achieve this all-conquering strength youth must pass through the portals of self-control and drink of the water of eternal life that is hidden in the fortress of renunciation. Youth must not allow itself to be caught in the mire of lust and greed. Instead of allowing itself to be swamped by the atmosphere of weakening self-indulgence, youth must cultivate chaste thoughts and conserve the sex energy, the greatest form of physical energy which alone by sublimation can give the soul the necessary strength to transcend the limitations of the body and mind. Even for the attainment of the lesser ideals of political and economic freedom young men and women need the conservation of all the strength of body and mind of which they are capable. This is doubly true in the spiritual life. No unchaste person, no person without the power of Ojas can for long be a successful leader, or hold together his followers in the pursuit of a common ideal. As the *Agni Purana* says, 'Continenence is the source of the power that leads to success in work; without it all actions become fruitless.' The greater the amount of energy sublimated and stored up, the greater is the success that such a person can get, other things being equal, both in the worldly as well as in the spiritual life. There is power in the atom; but the power which is in us is greater by far than any power in the atom

or anywhere else. It is the fashion nowadays to decry continence as unnatural and unhealthy. This is because the spectre of self-indulgence wants to cloak itself in the respectable garments of an apparently scientific argument. The fact is that in animals the function of sex seems to be purely instinctive and seasonal and comes into play only under natural conditions. In man, however, the function of sex is partly instinctive and partly under the control of the conscious will. It is true that constitutions differ, and there may be animal-like men in whom this function is perhaps fully instinctive and involuntary. But, nonetheless, the vast majority of men and women can by conscious effort keep this instinct under control and rise higher in the scale of freedom. Hindu sages have recognized three classes of men—the Urdhvaretas, the Dhairyaretas, and the Adhoretas. The Urdhvaretas have completely got the sex instinct under their control and in them all the sex energy is converted into energy of thought even from their childhood. The Dhairyaretas are those who after repeated failures have at last succeeded in overcoming the slavery to the sex instinct and in reaching the serene calm of passionlessness. The rest of mankind are more or less slaves to this instinct all their life, and their minds dwell constantly on the two lowest centres, the Muladhara and Svadhithana. In them all the energies of the body that can be spared from the struggle for existence are converted into sex energy which is being constantly frittered away in unchaste thoughts or actions; as a result they never reach a high level either in the realm of thought or action. From all this it follows that youth in order to acquire the strength that makes heroes must rise above the cramping influences of the lower nature in man by constantly thinking of man's truly divine nature and identifying oneself with it. As the *Jabala Upanishad* says, real Brahmacharya means dwelling always on the highest; it is keeping of the mental energy always on thoughts of Brahman, the Self, or God, and not on objects of lust and greed.

III

But modern Indian youth is apt to balk at such arguments for the attainment of real spiritual strength. They argue that religion, by insisting on self-control and renunciation, has damped their growing energies and cramped their minds and intellects. They point to the success achieved by modern science and how man is becoming the master of his own destiny in the material world. The success of England, America, and Russia in the last world war makes them feel their political and economic slavery more keenly and they are led to think that these nations have become great without caring a two pence for religion and its insistence on God, self-control, and renunciation. They feel, as a result, that what is required is a re-orientation of values, a complete breaking away from the past, and a **building** of the individual and national life on the ~~founda-~~ foundations of modern science with the aim of making this world a heaven of plenty and happiness.

But this is only lowering the ideals of man. It is descending to the Asuric ideal. To be satisfied with the wealth the world can afford to give us is to admit that one is content to be on the lower plane of animal enjoyment; and this is a plane of life **which** will produce very soon dissatisfaction, strife, and destruction. From the Rajasic level man must raise himself to the Sattvic level. The lowest type of man is satisfied with animal pleasures such as eating and drinking; the next higher type is interested in the development of man's economic, political, and social sides, and is always active in many directions; the highest type of man is content only with spiritual values and spiritual repose in contemplation. So long as we believe in self-effort it is our duty to raise ourselves higher and higher. Work is only the first step. It can never be the goal of life. By constant practice one will advance more and more and at last come to know that God alone is real, and that the goal of life is the attainment of God. Ramakrishna used to repeat the following parable to illustrate this :

Once upon a time a wood-cutter went

into a forest to chop wood. There he happened to meet a hermit. The holy man said to him, 'My friend, go forward.' The man returned home. At night the words of the hermit came back to his mind, and he thought within himself, 'The hermit asked me to go forward; there must be some meaning in what he said. Tomorrow I shall go forward and see what happens.' The next day he went deeper into the forest, and discovered a grove of sandal-wood trees. He was very happy at this and made a lot of money by cutting and selling the costly sandal wood. A few weeks after he again remembered the words of the holy man. So one day he went still deeper into the forest and discovered what proved to be a silver mine on the banks of a river. By mining the silver he soon became very rich. A few months after he thought he would go ahead still farther according to the words of the holy man. This time he found a gold mine on the other side of the river. Then he understood with great joy and gratitude why the hermit had asked him to go forward. After the dazzle of the gold had worn off he thought of again going forward as the hermit had advised. **This time as he went far into that deep forest he became besides himself with delight when he found heaps of diamonds and other precious stones to be had for the picking on the dry bed of a big river. Now he became as rich as Kubera, the god of wealth. The moral of the parable is that whatever we may do we shall find better and better things if only we go forward.**

IV

One of the most specious arguments trotted out against the study or practice of religion by young men and women is that religion is meant primarily for old age, and that it is the privilege of the young to enjoy

the world, as youth is like the gay spring that lasts but a short time. The fallacy underlying this argument is that enjoyment is considered the goal of life, and that we must snatch as much as we can of the pleasures that come within our reach before we are ourselves swallowed up by death. But this is an argument which will appeal only to individuals of low taste. But to all who feel that life is a serious thing, that Shreyas is its goal and not Preyas, the ideal of God realization and unselfish service of God's creatures will be the guiding stars of their life. As Mahatma Gandhi said recently, the saints and sages who had realized God and proclaimed Him as the end of man's search were not charlatans. Youth is the best time for the realization of God. Then the mind is strong, idealism is at its highest; life's failures and frustrations have not sapped the strength of nerve and will. In an old age which has been preceded by a life spent in enjoyments, the energies of mind and body are at their lowest ebb. Concentrated thought is difficult, and the mind often spends itself in chewing the cud of the memories of the past life. It is when the energies of body and mind are still unimpaired, when one is young and has time enough ahead to pursue one's ends to their successful conclusion that one should make the greatest efforts for one's spiritual uplift. To try to realize God in old age when the mind is wandering, the throat is choked with cough, and the body is every moment burdened with some ailment or other is like the ludicrous efforts of a person who, when his house is on fire, tries to dig a well with the water from which he will put out the fire. So if mankind is to profit by religion, young men and women must be the first to understand and assimilate its truths in practice.

VEDANTA AND WORLD PEACE

BY SWAMI SATPRAKASHANANDA

World peace is the burning question of today, for though the war is declared to be over, the causes of war remain and unless these are removed, peace cannot be assured. The problem of peace is much more complicated, much more difficult to solve than the problem of war. It involves the political, the economical, the social, the religious, and the cultural problems of diverse races and nations of the world. Thinking men and women world over have pondered this question since the beginning of the previous war, many proposals and counterproposals have been made, but no solution has received public recognition as being satisfactory as far as I know. The diplomatists of different nations have laid their heads together on more occasions than one to come to an agreement on the plan of world order and security, but the results so far attained by their conferences and covenants are far from encouraging. The one solution of the problem of peace now prevailing in the minds of the leading nations is that to secure world peace they have to collaborate and wield power over the rest of the world. By 'power' they mean, of course, political and military power. Some think that since they have gained war by power, they can maintain peace by power. If you cure a disease by medicine, will you also maintain health by medicine? What a poor kind of health it must be that depends on medicine. The peace that is enforced by political and military power cannot be the kind human hearts need and desire. It will at best be but a temporary cessation of hostilities, a breathing spell for warring nations to rearm themselves for a more devastating war, a lull before a raging storm. It is proved by history that the powerful nations cannot agree on the question of exercising power—a contest for power ensues, creates a cleavage among them, and leads to war. It is

the big powers that wage big wars. The seed of war is in power politics. Such measures as 'power blocs,' 'military alliances,' 'international policing' are rather preparative to war than conducive to peace.

At this juncture persons who are interested in Vedanta may naturally ask whether it has to contribute anything towards the solution of the problem. For, though Vedanta deals especially with religious and philosophical problems, its main purpose being to impart the knowledge of eternal verities, it also treats the problems of the transitory phase of life in order to help men and women in different spheres of thought and action to proceed towards the same ultimate goal, starting from where they are. In the affair of world reconstruction Vedanta does not recommend any time-serving patch work. It points out the original cause of the disturbance of world peace and offers the radical cure for the root trouble as its basis or secure foundation. A distinctive feature of Vedanta is that it reads and solves the problems of human existence in the light of fundamental truths thus making it less liable to errors.

We must have a clear vision of world peace before us in order to find the right way to it. One cannot find the way, unless one knows the goal. The goal determines the path. Methods must conform to the ideal. Then and then only will peace reign upon the earth when the dominant nations will abandon all ideas of aggression and self-aggrandizement, when all fear, mistrust, and bitterness will leave the hearts of the subjugated peoples, and when the various nations and races of the world, large and small, strong and weak, fair and dark, yellow and red, brown and black, civilized and uncivilized will live united by the bond of love, sympathy, and co-operation into one human family or society. Then alone will the world

have peace when the political systems of the different nations will be so interrelated as to form one world government, when the economic order of each country will form an integral part of world economics; when the social institutions of various races will make no invidious distinction between man and man, claim no undue privileges, and be free from narrowness and prejudices; when the diverse religious faiths of the world will shake off bigotry, intolerance, and fanaticism and live in complete harmony as so many phases of the one universal religion of mankind. World peace will not necessarily depend on any particular type of government, monarchy or democracy, for every country. There may be different forms of political administration in different countries according to the peculiar conditions and needs of the people, but the political organization of one country while serving its best interests must not thwart those of other countries. In fact, the various political and economic systems of the world should be so interconnected as to conduce to the common weal of mankind. Briefly speaking, for abiding peace the world has to be **integrated** into one consistent whole politically, economically, socially, culturally, and spiritually.

Can this world order be fashioned by international organizations, laws, and agreements? They are necessary, no doubt, but inadequate for the purpose. International arrangements can be effective only when supported by the moral integrity of the nations concerned. You may make an ideal plan for world reconstruction, enact humane laws adopting disarmament and abolishing war, and set up a world security organization with the utmost precaution, yet nothing will avail for peace unless a sense of justice, love of peace, fellow-feeling, and candour can dislodge greed of power, arrogance, selfishness, and duplicity from the field of international politics. Here is the sore spot where all peace projects flounder, despite the vaunted idealism of the mighty leaders of the nations and their loud professions of freedom

and equal rights for all.

Do not the nations of the world stand for freedom, truth, and justice? Not wholly. Their moral life is, as a rule, subordinate to their material interests. They hold material values above moral values. They care to be moral as long as their material interests are not at stake. They even try to advance their worldly gain under the pretense of the love of peace, truth, and justice. Generally speaking, morality is with them a matter of expediency. They devise peace apparatus with selfish ends in view. They scramble for power while avowedly striving after peace. No wonder they will ere long find themselves on the wrong road to peace and their very peace machinery will eventually land them in war.

Any organization for the security of the present dominant positions of the powerful nations in the political or the economic world is bound to fail as a peace measure. Their very dominance upon the earth is a potent cause of war. Alien control, on the one hand, breeds bitterness, hatred, and hostility in the minds of the subject peoples, which remain like smouldering fire from generation to generation, however subdued, **oppressed**, and enervated they may be, and on the other hand, it engenders envy, mistrust, and resentment in the rival nations, thus setting the stage for a world-wide conflagration. Domination in one place necessitates domination in another by the same or a different nation. Aggressiveness in one nation encourages aggressiveness in another. If one nation expands its orbit of influence in the name of self-defense, others get alarmed. A rivalry for self-defense follows as a consequence. And none knows the demarcation between self-defense and self-extension until the whole world is his. Widespread conflict of interests and constant friction are inevitable in such a case.

The present trend of the political world is to create 'power blocs,' 'spheres of influence,' 'trusteeship,' 'zones of security,' and so forth. This appears to be a move in the

wrong direction. Instead of farther extending areas of foreign control upon the earth, arrangements have to be made to create free peoples all over the world by the withdrawal of existing domination as well as by the prevention of new aggression. These should be the main objectives of the present-day international politics. If even one of the major powers were to take the lead in this campaign for world freedom with sincerity of purpose, all opposition to it would gradually give way and justice prevail in the long run, preparing the ground for building abiding peace. Alien rule is no substitute for self-rule. Foreign government is not intended to serve the best interests of the subject people. Freedom is an essential condition of growth in the life of an individual as well as of a nation. Freedom however does not preclude the need of help, co-operation, and guidance from others. No nation can grow to normal height under foreign supremacy. Nor can the hearts of a people ever be won by subjugating them. Can you point out what nation there is in this world that could not govern itself if mightier nations were not to meddle into its affairs, but gave proper guidance and help with genuine sympathy when needed? Were not the subject peoples of Asia and Africa ruling themselves for centuries before aggressors chose to seize their lands and deprive them of self-government? Were they fighting among themselves and killing one another for ages? But now, under the tutelage of their self-made guardians, they are declared to be under age and unfit for self-rule! Sometime ago an American soldier said to a Chinaman, 'We have made the negroes free.' 'Who made them slaves?' retorted the Chinaman. Enlightened or unenlightened, every nation, every race has sufficient common sense to administer its own affairs and settle its internal differences. These people have difficulties only when their neighbours are too wicked for them. No nation has the right to feed itself fat at the cost of the independence of another. Holding a country in sub-

jection in return for the economic benefits it yields is a serious crime. To defend a country from one aggressor must not be a plea for its enslavement by another.

There cannot be world peace without the unity of all nations and races. And unity demands fellow-feeling, mutual trust, co-operation and equality of rights among the united. Unless all are free, equality of rights has no meaning. Nations may be officially united by political pacts. But true unity requires the cementing force of moral goodness. No world unity is possible unless the nations and races meet on the common ground of equity, truth, and humanity. Rugged nationalism must be rounded off by humanitarianism. All this is too well known to you. The leading nations often declare these to be their guiding principles. Yet they are not found ready to sacrifice their privileged positions for their sake, even though the exigency of the world situation demands it. The reason is, as already indicated, that their love of moral principles is not as strong as their greed for material gain. Their love of power belies their protestations of peace. You cannot make a nation peace-loving by just calling it so. Properly speaking, no nation can be labelled either as peace-loving or war-mongering. History shows peace or war as a rule is a matter of policy with the nations. Once President Lincoln said to a friend, 'If we call a fox's tail a leg, how many legs will the fox have?' 'Five promptly replied the friend. 'Do you not think the tail will be a leg merely in name?' said Abraham Lincoln.

Our moral life cannot be stabilized until we learn to love moral values for their own sake. Moral ineptitude naturally follows from the materialistic outlook on life. As long as material glory is the goal of your life, worldly achievement the standard of your civilization, self and power the measure of progress in your national life, as long as you identify peace with prosperity, happiness with sense-enjoyment, you cannot love knowledge for the sake of knowledge, truth

for the sake of truth, God for the sake of God. Your science, your philosophy, your education, your ethics, your religion are bound to be subservient to your material interests. Such being the general condition, what wonder if policy rule the national lives instead of principle, diplomatic expediency manoeuvre international affairs, politicians pose as humanitarians, and their documents and declarations for a better world turn out to be mere jargon.

For a solid foundation of world peace a change of outlook on life is imperative. Moral character depends very much on the nature of the ideal pursued. To make moral life secure the worldly attitude must be replaced by the spiritual. But this is a point many do not see. That the peace structure requires a sound moral basis they acknowledge. At the same time they think we can attain the full measure of moral strength and purity though worldly glory, power, and possessions remain as the chief pursuits of our lives. They do not notice how far our moral stature is stunted by our very attitude to life. So they fail to realize that it is the worldly outlook on life that cramps the moral stamina of the nations as much as of the individuals, and thereby undermines the foundation of world peace and paves the way to more wars. Some are of the opinion that the only solution to world peace is training human minds by education. But education will not help much in this respect as long as the basic attitude to life remains the same. There cannot be a sound system of education without a sound philosophy of life.

The greed of power, wealth, and territories creates ever new complications in the political, economic, and social life of men. Imperialism, totalitarianism, socialism, militarism, nationalism, and even economic insufficiency are not the primary causes of war. They originate from the greed rooted in the worldly outlook on life. They are the symptoms of the disease, not diseases in themselves. Usually prosperous nations wage

wars of aggression on economic grounds against poor peoples. Efforts for securing permanent peace simply by military, political, and economic readjustments will be like the treatment of symptoms without care to eradicate the cause of the disease and therefore cannot produce desired effects.

Perhaps you will say, 'How is it that people have a materialistic outlook on life? Are they not mostly religious? Do they not believe in God, soul, and heaven? Do they not pray to God and worship Him? See how many temples and churches there are all over the world!' Perhaps most people are religious, but not in the true sense, caring more for secular interests than for spiritual values. They may believe in God, pray to Him and worship Him, yet not seek God for God's sake. They seek the world through God! This is the general tendency. This however does not mean that there are not truly religious persons in the world. There are. But their number is comparatively small. Some time ago a religious preacher after talking about the kingdom of heaven for over fifty years of his life said to his audience, 'I do not want to go to heaven, I want the kingdom of heaven to come down on the earth. I want to live here.' The truth is this sense-perceived world was more real to him than the unseen heaven. So he was afraid to lose this world for the sake of heaven. 'The kingdom of heaven is not of this world,' said Jesus Christ.

On the other hand, there have been great moralists who did not believe in God, yet cannot be called strictly materialistic. For they had greater faith in moral life than in sense life. They realized the importance of moral virtues so much that they were ready to sacrifice material values for their sake. Some of them believed in a Moral Law or Order governing the universe, which was to them a higher reality than this sense-world. So their moral development could not be blocked by their worldly pursuits. But such cases are not common. Generally moral life develops with the deepening of faith in spiri-

tual realities.

What makes men worldly? It is the body idea. We forget the spiritual self and think of ourselves wholly or primarily as physical beings. So we become attached to the body. We rely on sense perception, which makes the material universe real to us. To take good care of the body as well as to satisfy the craving of the senses becomes the main concern of life. We set value on anything that gives physical satisfaction some way or other. This creates attachment to the sense world. Attachment is bondage. Because of this we cannot take an impersonal view of things; we lose control over ourselves; our reason fails, will breaks down, fears and worries overcome us; pride, greed, anger, hatred, jealousy, and so forth rule in us.

The more we identify ourselves with the body, the more selfish we become. Selfishness makes moral cripples of us. It propagates vices. Because of the body idea we claim as our own anything that has connection with the body; such as work and its result, property, family, friends, society, country, race, nation, and so on. Only a few can sacrifice their individual interests for the sake of family, society, nation, or race. Even then their moral nature does not necessarily develop, because in most cases their ego gets inflated. The social, racial, or national ego often binds men as much as the individual ego, or even more. Oftener than not it makes them daredevils. In the name of the nation, race, or community men even revel in the perpetration of such atrocities as they would not dare to commit for their personal interests.

How can we be spiritual? By developing the consciousness of the spiritual self. Neither the body nor the mind is our true self, which is the knower of both. The knower and the known cannot be the same. Consciousness is the very essence of the knower, it does not belong to the known. So the true self is self-aware, ever shining, pure, free, blissful, birthless, changeless, deathless. Dualities like birth

and death, growth and decay, health and sickness, heat and cold, light and darkness, weakness and strength, pain and pleasure belong to the physical and mental planes. We become subject to them simply because we identify our self with the body and the mind. Just by realizing the self as it is we become free from all sufferings and bondages.

This is the ultimate goal of life. This is what we are born for. The purpose of the bodily existence is served when the self is realized. When we know this, our attitude toward life and the world changes. We regulate the affairs of life with that end in view. No longer do we care for the body for the sake of the body. Nor do we neglect or torment it. We treat it as a horse for riding to a far-off destination. We do not become so enamoured of it as to forget all about the goal. Worldly riches, power, and pleasures no longer appear to be the chief pursuits of life, but as subsidiary means to the spiritual end. So we do not get stuck in them. We can sacrifice them, when necessary, for the sake of moral and spiritual values. Morality is indispensable to spiritual attainment but not so to worldly gain. Therefore a seeker of worldly success may deliberately forsake moral principles, but a seeker of the spiritual ideal cannot.

When the mind becomes free from attachment, reason and will rightly function. As we become aware of the spiritual self, we deeply perceive our eternal relationship with God, who is the Soul of all souls, and also our kinship with all through Him. As devotion to God increases, sense attachment decreases. Selfishness loses its hold on us. The mind becomes purer and purer. Virtues shine with the expansion of the self. Gradually, we learn to love all as ourselves. This is the very keynote of world peace.

Some may argue, 'Is it not possible to love all without being spiritual? There have been great philanthropists who sacrificed their wealth, position, and even life for the good of humanity. They were not all believers in God or soul, were they?' It may be that a

few among the lovers of mankind did not believe in God or spirit. But any way, they must have felt within themselves a subtle relationship with all much deeper than any on the physical or intellectual plane. The fact is that we cannot love others without feeling some kind of relationship with them. Relationship implies a bond of unity. Such a bond exists in family, society, community, race, nation, and so forth. Different kinds of interests, such as physical, intellectual, economical, political, cultural, moral, and religious, tie us together in the collective life. The more intensely an individual feels the common chord of relationship, the greater his love for the community. But it is to be noted that the character and depth of his love also depend on the nature of the chord or relationship he feels. As, for instance, the relationship through cultural interests is deeper than that through physical interests, the relationship on a moral or religious plane is deeper than that on political or economical ground. A true philosopher has more affinity with those who share his views than with his family, society, or country. A nationalist has closer alliance with his co-patriots than with his family or society. For the same reason religious faith has proved to be the strongest binding force in communal life. It has surpassed all other relationships existing among men.

Now, for the love of humanity also there must be some basis of relationship. A religious person may find it in the fatherhood of God and the brotherhood of men or in the unity of all souls in the Divine Being. What, then, may be the ground of relationship in the case of a philanthropist who avows no religious tenet? Is it some physical and mental similarity existing in the human race, through which he realizes his identity with all men? Can this sense of resemblance create universal love? Are not most people aware of this? Do men and women love one another specially because of the similarity of physical features and mental traits? Or do they hold this as a good ground for love? Evidently the philanthropist takes his stand

on something far deeper—where there is no room for any consideration of his personal interests, physical, intellectual, economical, political, and cultural that bind human beings into different groups, and where all distinctions of colour, form, sex, age, beauty, strength, merit, rank, race, nationality, creed, etc., are altogether lost. It must be some unifying principle which underlies all physical and mental differences and transcends both. This is the spiritual self of man, the essence of his personality, through which the philanthropist has contact with other selves because all selves are united in the Divine Spirit, which is the Soul of all souls. Though he does not have any knowledge of the spiritual self and its unity with the Divine Spirit, nor even believes in them, yet because of a certain measure of inner purity he imperceptibly feels the spiritual relationship existing among men that is deeper than any other relationship of life. It is because such innate relationship exists that disinterested love, that is, love free from interests, becomes possible in human life and is regarded as its only true and pure form. However, cases like this must be very rare. Usually love for humanity develops in the hearts of such as have knowledge of their spiritual self and their eternal relationship with the divinity and make persistent efforts for the realization of it by proper methods. To love all disinterestedly is one of the fundamentals of spiritual life. It grows naturally with the development of the spiritual consciousness. For the cultivation of universal love it is safe and sound to follow the usual way.

Still you may say, 'Can we not cultivate mutual love in view of our common interests as men? At the present time because of the wonderful facilities of transportation and communication human beings have been brought much closer together than ever before. We have come to realize most vividly how intimately our interests are bound up. We must rise or fall together. The best way to promote individual and national interests is to seek the interests of humanity as a whole. Is it

not more practicable to cultivate this attitude of the mind than to develop spiritual consciousness?' Perhaps it is. But this regard for the common interests of man has a different content than humanitarian love. It is mutual consideration for one another's interests. Here we care for others' interests for the sake of our own. This is not disinterested love, but enlightened self-interest. It is different from altruism. However, this attitude of sympathy and co-operation with our fellow beings, if properly cultivated, will conduce to world peace to a certain extent, there is no doubt about it, but it cannot be adequate for the world order we have in view. Many social leaders and statesmen think of this as the only possible way to bring about unity among individuals and nations. I do not mean to discourage them. But it often happens in this world that we cannot share the same material advantages to the equal benefit of all, that my gain is your loss, and your gain is my loss. Hence as long as we care for others' interests for our own, there is bound to be clash of interests some way or other. 'Love thy neighbour *as* thyself,' says Jesus Christ. Should we change this into 'Love thy neighbour *for* thyself?' This is not just a common-sense rule of moral conduct, as some may suppose, meaning 'Do unto others as you want others to do unto you.' It is a spiritual mode of behaviour. Vedanta has enunciated the ethical principle of universal love and also its metaphysical foundation in the essential oneness of all selves with the all-pervasive Divine Spirit. The theological doctrine of the fatherhood of God and the brotherhood of men, however satisfying as theistic faith, cannot be regarded as the ultimate rational basis of ethics. The great teachers of mankind have reiterated the theme of selfless love time and again. This can serve as the greatest social force for the cohesion of human beings.

Now, the question may arise, 'How many will follow this course? How many will care to develop spiritual consciousness to ensure their moral life?' But it should be borne in

mind that the real issue is not how many or how few will follow the course, but what is the right course, what is the best solution to the problem. A safe and sound method followed by a few will have the possibility of leading us to the goal, while a wrong or dubious method followed by a million will help us in no way. The essential thing is to know the right path and realize its value. The followers will come next. A single man with the power of vision can lead millions of blind men, while millions of blind men getting together cannot lead a single blind man. Just think of it. If one man holds the torch of light, it helps many to find their way in the wilderness of the world. Truth is self-shining. It speaks for itself. If a single person treads the path of truth, his life serves as a beacon for many. The ideal is, no doubt, difficult to attain, otherwise it is not worth the name. Remember, the very recognition of **the ideal** is a definite move towards its attainment; it checks your erring steps and gradually draws you to the right path. If you can take a single step in the right direction instead of wandering about goalless throughout life, your days will not be all in vain. The goal is far ahead. A few will perhaps reach it, some will be nearing it, many will be plodding behind on the path, many more will be just watching from outside trying with faltering steps to get on the path.

If a good many people belonging to a country, though not established in moral and spiritual principles themselves, acknowledge their supreme value and sincerely desire that these should guide their social and political life, they will find before long men and women of genuine moral and spiritual worth at the helm of their national affairs. When such persons will take the lead in the state, in society, in business, in labour, they will command the respect and confidence of all parties and have no difficulties in settling their differences. The nation will find peace. Do not fear that your material progress will be retarded if you turn to spiritual life. Even if it be so, your loss will be far less than

your cost in war. Over and above you will have peace. No price is too heavy for peace. What does it avail if you gain all earthly treasures and lose peace? Spiritual virtues are values in themselves. There is no sense *in gaining what you must lose in war with suffering in the bargain.*

Only a few can reach the ideal at a time. The world as a whole cannot be perfect. It is a continuous procession of human beings at various stages of development with entrance and exit. Rare individuals attain spiritual perfection and get out of it once for all. Its position is somewhat like that of a hospital, where new patients come in as others go out. The world can be as perfect as a model hospital, in which there are sufficient healthy people to take good care of the afflicted and where each and every ailing person is on the sure way to recovery.

At this hour when man's power of destruction tremendously outbalances his power of defense, the world needs moral and spiritual guidance more than anything else. Nothing *short of moral and spiritual idealism can counteract the dreadful materialistic tendencies which invariably plunge it into war and cause untold miseries.* Nothing but moral and spiritual resuscitation can be a corrective of selfishness, arrogance, corruption, deceitfulness, atrocity, and treachery that vitiate the social and political atmosphere of today. No other power but moral and spiritual wisdom can keep under control the deadly destructive forces that politico-physical science has unleashed from the womb of nature. The prospect of peace is yet gloomy. Though peace has been declared by the big world powers, fighting is still going on in several quarters. The international situation after the First World War was not as bad as it is today. People were then fervidly hoping and working for world peace. Now few are sanguine about it. *The world seems to be heading towards another war. It can be averted only if moral and spiritual forces can be brought to bear upon the present politico-militaristic bias of the major*

nations.

Military secrets and political tactics may win war, but cannot avert it. The atomic bomb, howsoever concealed, will not prevent war. Its fear is no safeguard against war, *rather it will incite the evil genius of rival nations to invent more secret and deadlier weapons.* The safer and saner course is to condemn the use of the atomic bomb and such other destructive agencies that cause indiscriminate holocausts of lives. Even this tiny humanitarian measure, though essential to peace, the mightiest nations of the world are afraid to take. They seek security in their powers of destruction! They are leaning more and more on military leadership, as though they have lost all claim to moral leadership. How can they be arbiters of peace? No nation can take its stand on moral principles, especially at the critical hour, unless the national mind has a firm moral bent. The national character reflects the character of the individuals. The work of regeneration must therefore begin with the *individuals.*

Man's real problem is not in the physical world but in his psychical nature. The lack of inner goodness and understanding is the chief source of trouble in his private and public life. Wealth, position, beauty, power, rank, learning, practical efficiency, etc., singly or jointly, cannot ensure peace if human nature is debased. Peace is a state of mind. When you have peace within, you can find peace without. Do you not believe that the same basic cause—selfishness, lack of fellow feeling—that starts quarrels in the family starts world wars? It does. To love other *as ourselves, disinterestedly, is the cornerstone of peace in family, in society, in nation, in race, and in the world at large.* There cannot be a better world unless there are at the same time better individuals, better families, *better societies, better nations, better races.* These are inter-linked. The world must progress as a whole. Better world basically means better relationships among men all over it. Scientific achievements, industrial

developments, high standard of living, administrative efficiency, military strategy, astute statesmanship, international organizations, laws and agreements, any one or more of these, however glamorous, should not be considered as the mark of progress unless human relationship improves correspondingly. The seekers of peace and progress must direct their efforts above all to the establishment of cordial relationship among men. Only moral goodness supported by a spiritual outlook on life that sets aside all odious distinction between man and man can accomplish it.

To awaken the moral and spiritual consciousness of men is therefore the surest way to lay the foundation of world peace. Whoever of you is convinced of this should start to work right now. First try to build your own character and then help others to do the same with serviceful attitude. Do not force your ideas on any body. Do not bother about who joins or leaves you. Before long you will find around you some who will share your views and co-operate with you. Believe me, there are everywhere in the world men and women who want to see moral and spiritual truths regulate all human affairs but do not find any way to work for the cause. So a movement in this direction can readily gather strength and make its influence felt by many. It can work simultaneously in different parts of the world. When a sufficient number of its people will be drawn to the movement, it may be possible for any nation to assert its moral and spiritual forces through appropriate instruments. As, for instance, a peace council may be formed with picked moral and spiritual personalities of the nation, who are public-spirited but hold no official position. In the beginning the council will function as the nation's monitor. It will just watch the national affairs and candidly express its views on them, without caring whether its voice is heeded or not. Gradually it will be able to arouse the moral sense of more people and

secure greater public support. In course of time it will establish itself as the moral sanction for the nation if the work is carried on in the right spirit. Men at the head of public affairs will no longer be able to set aside its verdict. Following the same procedure, nations can, by their combined efforts, form a world council for peace to function as the moral sanction for all of them. This may perhaps be an expeditious way to gather together the scattered moral and spiritual forces of men and bring them to bear upon the political world. However, this is only a suggestion.

Anyway, the most important part of the peace program is to develop man's moral and spiritual consciousness. That being done, the rest will be easy. Capable persons with highly developed moral and spiritual nature will in course of time be at the helm of all affairs, national as well as international. When this will happen, everything will go on smoothly. No more will there be any need of the moral sanction. It is then that all human institutions, social, cultural, political, economical, and religious, will be so regulated as to serve the one common purpose—helping men and women to proceed towards the ultimate goal of life. The best way to co-ordinate the various organizations and movements of man is to make each one of them conform to the supreme ideal. This will bring order, harmony, and peace everywhere. As mankind will move towards it, peace will progressively reign upon the earth.

'Glory to God in the highest, and on earth peace, good will toward men.' *Luke* 2:14.

'May there be peace in the world. May the wrongdoers give up evil ways. May all beings think of mutual welfare. May the minds of all be blissful. May we all have selfless devotion to God.' *Bhagavata*, V:18,9

THE SPLENDOUR THAT WAS THE EAST

BY DR. D. N. ROY, M.A. Ph.D.

Whether the first great cultural efflorescence took place on the valley of the Nile, or the Euphrates, or the Indus, or the Yangtse-Kiang is perhaps still a controversial matter. Each of these four great rivers of history has its own claim to the earliest one. The civilizations which flourished on the banks of the first two rivers have long been dead and gone. The other two still gloriously uphold their ancient gifts. When we remember that all these civilizations arose in ancient times and consider the very long period intervening them and the modern Western civilization, an accurate chronological order of these four loses its significance for us. They all appear to be more or less as good as contemporaneous. That some Western writers of cultural history, however, evince much enthusiasm to prove the two dead civilizations of Egypt and Babylon to be the earliest ones and the other two of India and China to be of later origin can be understood. It is not very comfortable to all that the East can feel a bit proud and self-confident in talking about its two great ancient civilizations which, unlike the other ancient civilizations, have stood very successfully the ravages of time. The connection which the modern Western civilization has found through Greece and Rome with the dead civilizations of old, especially with Egypt, is not quite inconvenient to the saucy prestige of the West inasmuch as dead civilizations do not make any claim in the role of creditors to assert their superiority. On the other hand, there is some self-compliment without any cost in professing its debt to the dead civilizations if their earliest antiquity can be established before the ancient but still surviving civilizations of the East. There has thus been a difference of opinion for a good cause.

But there can be no difference of opinion as regards the fact that all the earliest civilizations, dead and living, arose in the East, that

none was the product of the West. For long long ages from the dim past, the East had alone shown the light of man's highest interest in the values of civilization. The rest of the known world had either looked toward the East for all inspirations of civilization or remained complacently immersed in the deep swamps of ignorance and credulity and in the dense jungles of brute living. The advantage of geographical proximity was clearly manifest in that fortunate portion of land which in the whole of Europe was first able to catch the stray gleams of civilization from the East wherewith it finally lit up and awakened its own sleeping genius to build up a new civilization. The resounding cry of the glory that was Greece, for holding aloft the honour of the West should not make one deaf to the whispers of gratitude towards the East coming from the precious relics of that dead though once splendid Greek civilization.

The Greeks of old knew well of the great Eastern land of enlightenment, of its unlimited wealth and splendour. Most of the wise men of Greece had made it a part of their life's ambition to travel East, to meet its wise men and be wiser. But it was the interest only of the wise men, and wise men are always few in a country. Others in Greece were evidently more interested in the wealth and splendour of the East than in its wise men. We may find mention of this wealth and splendour in the writings of the Greek historians including the brightest of them, Herodotus, who gave a highly illuminating picture of the extremely rich and populous countries flourishing in that part of the world. What else could tempt the masses of Greece to rally round the greedy Macedonian king Alexander who used them to lead a huge expedition for the conquest of the Eastern world! They came to the East and were simply surprised to see incredible things of luxury. Even the cotton goods of the East

surprised them. Being used only to clothes made of wool from beasts they wondered how the people there could get wool from the tree. The Romans knew about the wealth of the East even more intimately than the Greeks. They established a close trade relation with it and regularly imported its numerous articles of fine taste, comfort, and luxury. For these articles they had to pay very high prices, a fact that caused the draining away of much of Rome's wealth and thus gave rise to a serious problem in the country. The great Roman historian Pliny wrote.

This subject is well worthy of our notice inasmuch as in no year does India drain our empire of less than five hundred and fifty millions of sesterces, giving back her own wares in exchange, which are sold at fully one hundred times their prime cost.

But this the Romans could not help, because there was a great demand for things of luxury in imperial Rome and as all these were the products of fine and unrivalled workmanship the cost was necessarily very high. For instance, the price of fine silk imported from India was pure gold weighing as much as the piece of silk. So the proverb arose in ancient Rome : ' A pound of gold for a pound of silk.'

The stories of the treasures of the East had spread through Rome to other parts of Europe to which the early Romans sought to introduce civilization. These stories later supplied a great incentive to the religious zealots of the north to launch their holy crusades, one after another, and thus have the opportunity to see in the East what hitherto had appeared to them like fairy-tales. With and following the crusaders were also others who came to see it and some of whom chose to stay for some time right in its various trade centres, more especially those situated on the coast of Syria. ' Crusaders—pilgrims and adventurers,' writes Professor Hayes of the Columbia University, ' returned from the Holy Land with astonishing tale of the luxury and opulence of the East. Not infrequently they had acquired a taste for eastern silks and spices during their stay in Asia Minor or Palestine ; or they brought

curious jewels stripped from fallen infidels to awaken the envy of the stay-at-homes.' (*A Political and Social History of Modern Europe*, Vol. I, p. 44).

The merchants of Venice, Genoa, Amalfi, Pisa, Florence, indeed of every important European port of the period, carried on a most prosperous business by importing large quantities of Oriental goods from far and near through the agency of the Arabs. These were sold at excessive prices all over Europe. But Europe had few attractive things to trade in exchange. So she used her gold and silver in purchasing things of the East. So much of the precious metals was thus drained away that these had begun to be scarce in the West. ' It is hard to say,' writes Professor Hayes again, ' what would have happened had not a new supply of the precious metals been discovered in America.' (*Ibid.* p. 46).

The picture which the Western voyagers gave about the East appeared even more astonishing than the reports of the crusaders. For, while the crusaders saw things of the various parts of the East as presented to them by the Arabs, the voyagers acquired first-hand knowledge by personally visiting many of such places.

The Christian missionaries who were far more adventurous than their compatriots and who had the singular advantage of their apparently sweet utterances of a holy profession that made them look both unharmed and agreeable were, of course, the most successful explorers in the East. With an incomparable zeal they sought to penetrate into the innermost corner of every new and strange land which they found as they travelled on and on from the known East to the unknown. Everywhere they recorded their personal experience and took particular care that their reports reached their homeland.

Thus the reports of the early voyagers, more especially Christian missionaries, have become the most important source through which the West has learnt to know the East. We should, therefore, see what these reports say.

One of the most important sources from

which these reports are now available to us is the series of publications made by the famous Hakluyt Society of England. It is, of course, quite easy to surmise that India and China figured prominently in these along with other ancient countries of the East visited by the early Church Fathers. While India was always the coveted goal of almost all Western adventurers, we shall begin here with China, that glorious country which was reached earlier than India by certain missionaries from the West. This seems rather curious, but it happened perhaps because the Arabs blocked the land routes to India and the early Christian missionaries sought to divert their way through the north towards the unknown land of China.

'The first European reference to China,' writes R. H. Major in his scholarly introduction of the book *History of the Great and the Mighty Kingdom of China* compiled by J. G. de Mendoza, 'described by a traveller from hearsay, is that given by the Minorite friar John de Plano Carpini, who, with five other brothers of the order, in 1245, was sent by Pope Innocent IV into the country of the Mongolians. The purpose of this mission was, if possible, to divert the devastating conquerors from Europe, and to instigate them rather to a war with the Turks and Saracens.' (p. viii). Friar Carpini wrote, 'In all occupations which men practise there are not better artificers in the whole world. Their country is exceedingly rich in corn wine, gold, silk, and other commodities.' (*Ibid.* p. ix). The most important of all the early missionaries who had visited China was, of course, the great Italian churchman Marco Polo. He lived in China long enough to see things more closely and thoroughly than any other missionary of the period. In describing some of Marco Polo's impressions about the country the great sociologist Havelock Ellis said. 'The civilization of China is ancient: that has long been a fact. But more than a thousand years it was merely a legend to Western Europeans; none had ever reached China, or, if they had, they had never returned to tell the tale. . . . It was not until

the end of the thirteenth century, in pages of Marco Polo, the Venetian Columbus of the East . . . that China at last took definite shape alike as a concrete fact and a marvellous dream.' (*Dance of Life*, p. 18). Havelock Ellis continues, 'The picture which Marco Polo presented in the thirteenth century was yet more impressive. . . . He represents the city of Hang-Chau as the most beautiful and sumptuous in the world, and we must remember that he himself belonged to Venice, soon to be known as the most beautiful and sumptuous city of Europe, and had acquired no small knowledge of the world. As he describes its life, so exquisite and refined in its civilization, so humane, so peaceful, so joyous, so well ordered, so happily shared by the whole population, we realise that here had been reached the highest point of civilization to which man has ever attained. Marco Polo can think of no word to apply to it—and that again and again—but paradise.' (*Ibid.* p. 19). The language which Marco Polo himself used in referring to this ancient city of Hang-Chau was this: 'In the world there is not the like, nor a place in which there are found so many pleasures, that a man would imagine himself in paradise.' Why he said this we shall see as we note the impressions which other Western travellers coming later gave in common with him.

G. F. Hudson said in his well-known book *Europe and China*, 'The earliest accounts of China, indeed, aroused nothing but incredulity, so contrary were they to European preconceptions and so like fairy tales. A tradition relates that when Marco Polo was dying some of his friends implored him to save his reputation for veracity by cutting out from his book whatever went beyond the facts, to which he replied that he had not told half of what he had really seen. Similarly, Andrew, Bishop of Zayton, writes in a letter from Cathay that "as to the wealth and splendour of this court and its emperor, the size of his dominions, the multitude of his subjects, the number of his cities, the peace and order of his realms, he will attempt no

description, for it would seem incredible." (p. 162).

Friar Odoric, who too was a thirteenth century traveller and who had travelled even more extensively than Marco Polo, wrote of one province which he called Mancy, perhaps in South China rather than in India. About this province he said, 'I inquired of Christians, of Saracens, and of idolaters, and of all such as bear office under the great Khan. All of them with one consent answered that this province of Mancy has more than two thousand great cities within the precincts thereof, and that it abounds with plenty of victuals, as bread, wine, rice, flesh, and fish. . . . The men of this province are of a fair and comely personage, but somewhat pale, having their heads shaven but a little. But the women are the most beautiful under the sun.' (*Travels of the Jesuits*, p. 245). Again he said, 'While I was in the province of Mancy, I passed by the palace of a certain famous man, who has fifty virgin damsels continually attending upon him, feeding him every meal, as a bird feeds her young ones. And also he has sundry kinds of meat served at his table, and three dishes of each kind. And when the virgins feed him, they sing most sweetly. This man has in yearly revenues thirty *thuman* of *tagars* of rice, every *thuman* equals 10,000 *tagars*, and one *tagar* (about 140 pounds) is the burden of an ass. His palace is two miles in circuit, the pavement is one place of gold, and another of silver. Near the wall of the palace there is a mount artificially wrought with gold and silver, whereupon stand turrets and steeples in miniature and other things for the amusement and recreation of the great man. And it was told that there were four such men in that kingdom.' (*Ibid.*). Of the city of Kanbalu, the capital city of the Emperor of Cathay, he wrote, 'In this city the great emperor Khan has his principal seat, and his imperial palace, the walls of which palace contain four miles in circuit. . . . The principal palace wherein he makes his abode, is very large, having within it fourteen pillars of gold, and all the walls are hung with red

skins, which are said to be the most costly skins in all the world. In the midst of the palace stands a jar of two yards high, which consists of a precious stone called *merdochas* (jade) and is wreathed about with gold, and at each corner is the golden image of a serpent, as it were, furiously shaking and casting forth his head. This jar also has a kind of net-work of pearls wrought about it. Likewise into the jar wine is conveyed through certain pipes and conduits, such as is drunk in the emperor's court. Upon this there also hang many vessels of gold for those who desire to drink of the liquor.' (*Ibid.* p. 237). Again he continues, 'And I inquired of certain courtiers concerning the number of persons pertaining to the emperor's court. They answered me, that of stage-players, musicians and such like, there were eighteen *thuman* (180,000), and that the keepers of dogs, beasts, and fowls were fifteen *thuman* (150,000), and the physicians for the emperor's body were four hundred.' (*Ibid.* p. 239).

Friar Odoric assured us that there were numerous other cities scattered throughout the great empire of Cathay. In the province of South China alone there were as many as 2,000 cities, 'so large that neither Treviso nor Vicenza could be named with any one of them;' Canton, according to his estimate, was three times as large as Venice, and Zayton twice as big as Bologna. (See Hudson's *Europe and China*, p. 163).

What Carpini, Marco Polo, and Odoric saw was further attested even in greater details by later travellers from the West. 'Perera in the sixteenth century,' says Havelock Ellis, 'in a narrative which Willes translated for Hakluyt's "Voyages" presents a detailed picture of Chinese life with an admiration all the more impressive since we cannot help feeling how alien that civilization was to the Catholic traveller and how many troubles he had himself to encounter. He is astonished, not only by the splendour of the lives of the Chinese on the material side, alike in large things and in small, but by their fine manners in all the ordinary course of life, the courtesy

in which they seemed to him to exceed all other nations, and in the fair dealing which far surpassed all other Gentiles and Moors, while in the exercise of justice he found them superior even to many Christians, for they do justice to unknown strangers, which in Christendom is rare; moreover, there were hospitals in every city and no beggars were ever to be seen. It was a vision of splendour and delicacy and humanity, which he might have seen, here and there, in the courts of princes in Europe, but nowhere in the West on so vast a scale as in China.' (*Dance of Life*, pp. 18 and 19).

Later still, in the beginning of the eighteenth century, when the Jesuit Fathers had already penetrated into the interior of China in a considerable number, the impressions which they supplied in their letters were no less sensational. Father Premare, in a letter written from China, on 1st of November 1700 to Father Le Gobien said thus,

China is the most fruitful climate, and the richest country in the universe. The magnificence of the emperor and his court, and the wealth of the great Mandarins exceed all that could be said on these subjects (*Travels of the Jesuits*, p. 81).

Father Pelison wrote from Canton, on the 9th of December 1700: 'When foreigners are once entered the river of Canton, they then began to form an idea of China. On each side of the river are large fields of rice, as green as the most beautiful meadows, which stretch quite out of sight, and are divided by a vast number of small canals; so that the boats which are frequently seen moving up and down at a distance, whilst the water on which they go is hid from us, seem to run upon the grass. Higher up in the country we perceive the tops of the little hills crowned with trees, and cut along the valleys, like the theatre of the garden of the Thuilleries. This whole country is interspersed with such a number of villages, all of which have a sweetly rural aspect, and is so happily diversified that the spectator is for ever employed on the charming scene, and regrets his being obliged to leave it so soon. . . . We live in a kind of hotel, or public mansion, at the

emperor's expense.' (*Travels of the Jesuits*, Vol. I, p. 55).

Similar statements about China by the early Church Fathers may be multiplied, but it would be rather a repetition of the same story of the incredible splendour of China. Wherever they went they saw beautiful cities in flourishing conditions. Some of the great rivers were simply lined with towns which in places were so close to one another that they appeared to be mere extensions. There were hospitals and public baths in every city. Marco Polo said that in one city alone he saw as many as three hundred public baths in his time. There were wide roads extending far and near and inns and hospitals built for travellers throughout the whole Chinese empire.

Let us now turn to India, the country which had always been the central attraction for its fabulous wealth to all Western adventurers. Robert Henry Major, in his introduction to *India in the Fifteenth Century*, wrote as early as in 1857: 'Before the days when Alexander of Macedon sought to add to his triumphs the conquest of the Eastern world. India had been pronounced by Herodotus to be the wealthiest and most populous country on the face of the earth. The subsequent history of commerce has proved the correctness of his assertion.' (p. 1).

India was the country from which the Phœnician pilots of King Solomon's fleets brought gold, silver, ivory, apes, and peacocks. Winwood Reade says, 'Indian goods were carried by the Phœnicians to the coasts of Europe, and the acorn-eating savages were awakened to industry and ambition. On the routes of the Indian caravan, as on the banks of the navigable rivers, arose great and wealthy cities, which perished when the route was changed. Open the book of universal history at what period we may, it is always Indian trade which is the cause of internal industry and foreign negotiation.' (*Martyrdom of Man*, pp. 44 and 45).

Francois Pyrard de Laval, who reached the eastern coast of India about 1601, was very much struck by what he saw in the pro-

vince of Bengal. Thus he wrote :

'The country (Bengal) is healthy and temperate, and so wondrous fertile that one lives there for almost nothing ; and there is such a quantity of rice, that besides supplying the whole country, it is exported to all parts of India, as well to Goa and Malabar, as to Sumatra, the Molluccas, and all the islands of Sunda, to all of which lands Bengal is a very nursing mother, who supplies them with their entire subsistence and food. Thus, one sees arrive there every day an infinite number of vessels from all parts of India for these provisions ; and I believe it would be still greater, were not the navigation so perilous by reason of the banks and shallows wherewith all this gulf of Bengal is full. So it happens that when the Bengal ships are behind their time, or are lost, rice is fabulously dear, and there is a cry, as it were, of the extremity of famine. On the contrary, when the navigation is good, the rice is as cheap as if it grew in the country, and fetches no more than four deniers the pound. The country is well supplied with animals, such as oxen, cows, and sheep ; flesh is accordingly very cheap, let alone milk-food and butter, whereof they have such an abundance that they supply the rest of India ; and pile of carpets of various kinds, which they weave with great skill. There are many good fruits, —not, however, cocos or bananas ; plenty of citrons, limes, oranges, pomegranates, cajus, pineapples, etc., ginger, long pepper, of which, in the green state, they make a great variety of preserves, as also of lemons and oranges. The country abounds with sugarcane, which they eat green ; or else make into excellent sugar, for a cargo to their ships, the like not being made in any part of India except in Cambaye and the other countries of the Mogor adjacent to Bengal. . . . There is likewise exported from Bengal much scented oils, got from a certain grain, and divers flowers ; these are used by all the Indians after bathing to rub their bodies withal. Cotton is so plentiful, that, after providing for the uses and clothing of the natives, and besides exporting the raw material, they make such a

quantity of cotton cloths, and so excellently woven, that these articles are exported, and thence only, to all India, but chiefly to the parts about Sunda. Likewise is there plenty of silk as well, that of the silkworm as of the (silk) herb, which is of the brightest yellow colour, and brighter than silk itself : of this they make many stuffs of divers colours, and export them to all parts. The inhabitants, both men and women, are wondrously adroit in all manufactures, such as of cotton cloths and silks, and in needle-work, such as embroideries, which are worked so skilfully down to the smallest stitches, that nothing prettier is to be seen anywhere. Some of these cottons and silks are so fine that it is difficult to say whether a person so attired be clothed or nude. Many other kinds of work, such as furniture and vessels, are constructed with extraordinary delicacy, which, if brought here, would be said to come from China.' (*The Voyage of Francois Pyrard*, Translated by Albert Gray, *Hak. Soc. Pub.*, Vol. I, pp. 327-330).

Pyrard thus continued to describe many other kinds of natural products out of which the people made a wonderful variety of things for their daily use. Next he went on describing the abundance of wild animals, such as, elephants, unicorns, etc. Finally he wrote, 'In short, I find no country in all the East Indies more abundantly supplied with all things needful for food, with the riches of nature and art ; and were not the navigation so dangerous, it would be the fairest, most pleasant, fertile, and profitable in the whole world.' (*Ibid.* p. 332).

Similarly, Father Pepin, in a letter written to Father Le Gobien from Bengal, on the 18th of December 1709, said : 'By the way, I do not know any country that furnishes so great a scope for writing on the mechanic arts, and on physic. The artificers are surprisingly skilful. They excel particularly in making linen cloth, which is so very fine, that pieces of a great length and breadth may be easily drawn through a ring worn on the finger. Should we tear a piece of muslin, it would be impossible to find out where the

pieces had been joined, though a mark were made for that purpose. These people will put together, so very artfully, the broken pieces of a glass, or China vase, that no one can discover they ever were severed.' (*Travels of the Jesuits*, Vol. II, p. 357).

Referring to the imperial city of Agra, the Portuguese missionary Sebastien Manrique (1629-1643) gave a detailed description of the various articles of luxury and comfort with the approximate value of such articles. It was beyond him even to imagine before what he had seen and heard of in the famous Agra treasury. He mentioned such things as gold, silver, and copper, each in huge quantity; household utensils and table appurtenances; precious stones, such as diamond, emerald, sapphire, and other costly gems; gold worked up into various kinds of chains, collars, and other ornaments and also into vessels of different kinds, and into ornaments for horses, elephants, camels, etc.: silver worked up into various articles, such as columns, bedsteads, stands for vessels, and other utensils; the most delicate and beautiful vessels of China porcelain, of coloured glass; various kinds of silken cloth, worked in gold and silver; carpets, awnings, wall-hangers, all being the most ornate of this class, for use in the imperial palace as well as in the pavilions and tents for camps, and so on. About the imperial library of the time he said that there were then twenty-four thousand separate volumes, each with rich and valuable bindings. These books were mainly the works of the oldest and most important writers. There were also arms of all descriptions, such as swords, scimitars, shields, bows and arrows, capuas, and brechas, many being furnished with hilts and sheaths of gold set with precious stones. Finally Manrique said, 'The whole of this immense treasure alone is kept in the fortress of the city and court of Agra, quite irrespective of the treasure which the Mogol monarch keeps in the strong impregnable forts of Laor (Lahore), Ratambar (Jaipur), Gualior (Gwalior), Rotas (Rhotasgadh fort), Narvar (Narwar in Gwalior), and Hassier (Asirgadh

near Burhampur in C. P.).' (*Hak. Soc. Pub.*, Series II, Vol. LXI, See Ch. LXXVII, pp. 292-295).

Like Pyrard de Laval, Manrique too visited the eastern part of India and witnessed the vast riches of Bengal. Having been for some time at the old city of Dacca, he wrote thus, 'Many strange nations resort to this city on account of its vast trade and commerce in a great variety of commodities which are produced in profusion in the rich and fertile lands of this region. These have raised the city to an eminence of wealth which is actually stupefying.' (*Hak Soc. Pub.*, Series II, Vol. LIX, p. 44).

The above were the typical first impressions which the early Europeans received about China and India and reported to their folks at home. Their impressions about the smaller countries around these two great ones were no less sensational and tempting. Friar Odoric, that zealous missionary of the fourteenth century, visited Java and wrote about its equally dazzling splendour. He said, 'The king of this land has a most brave and sumptuous palace, the most loftily built that ever I saw. It has most high staircases leading up to the rooms, of silver and gold alternately throughout the whole building. Also the lower rooms were paved all over with one square plate of silver, and another of gold, whereupon were engraven the pictures of knights, each having around his head a wreath of gold, adorned with precious stones. The ceiling of the palace was of pure gold. . . .' (*Travels of the Jesuits*, p. 224).

Near the island of Java, Friar Odoric saw another island where 'there are trees yielding meat, honey, and wine, and the most deadly poison in all the whole world.'

Referring to the ancient kingdom of Champa, this zealous missionary stated. 'I arrived at another kingdom called Zampa, a most beautiful and rich country, and abounding with all kinds of victuals. The king hath so many wives and concubines that he had three hundred sons and daughters by them. This king hath ten thousand and four tame elephants, which are kept even as we keep

droves of oxen, or flocks of sheep in pasture. . . . In this country there is one strange thing to be observed. Many kinds of fishes in those seas come swimming toward the said country in such abundance that, for a great distance into the sea, nothing can be seen but the backs of fishes. They cast themselves upon the shore when they come near it, and allow men for the space of three days, to come and to take as many of them as they please, and then they return again to the sea.' (*Ibid.* p. 225).

Other parts of Asia were similarly described by Western adventurers as they travelled on from the already known lands to the unknown amidst enchanting scenes everywhere of wealth and luxury, of nature's golden gifts lavished in glaring partiality, of man's marvellous ingenuity and resourcefulness in converting these into brilliant objects for his personal use and for his country's need. Such fairy tales of facts about the East seemed to have turned many early missionaries, still inexperienced in higher forms of civilization, into visionaries allowing a full and free play of their rather fantastic and

exaggerated propensities to rouse the passions of their home-folks for the infinite opportunities provided for all. The golden East naturally attracted more and more travellers and adventurers from the West. The opportunities which they all found through the never-failing spirit of welcome of the Orientals inspired them to a higher and higher pitch to prepare their reports with greater enthusiasm and imagination and ambition finally making the East the greatest obsession of the West during the entire sixteenth and seventeenth centuries. Following the travellers and explorers came organized trade companies in rapid successions from the various countries of the West each vying with the others to get and grab whatever they could of the East. With the companies came also soldiers to co-operate in their adventure for the attainment of an irresistible objective. Soon they all got busy to satisfy their burning lust for lucre. That they have got a most prosperous business all over the East since then has long been a familiar fact with all of us in this world.

HEART EXPERIENCE

BY J. M. KAYANDE

He was a believer and had the simple faith of a child. He believed in the Creator and had the unshakable faith in the goodness of men and unity of the universe.

He believed that women were the visible embodiments of God's love-on-earth. They were all Goddesses. He believed in prayers and had the conviction that all things are made available if we are sincere. He lived a life of prayer. He found life was worth living though not always happy. He was always busy though his honest toiling failed to make him rich.

His prayers brought him all he needed at

the right moment and his heart would throb with gratefulness for the divine dispensation.

He was leading a peaceful life, though it did not bring him fame but neither did it ever put him to shame. One fact he was blissfully ignorant of was that *where God moves, Satan follows*.

Once while he was saying his prayers, as usual at midnight, God appeared. He bowed down and found peace. When he lifted his head he found God had disappeared but somebody else was lingering near by.

Who are you and what do you want at this late hour; what brings you here?'

Softly he came and signed him to be quiet. He looked all round and then whispered in low but clear tones. 'I am your well-wisher and mean to do you good. I linger round you every night after you finish your prayer but you were too full of thoughts about the One who disappeared just now and never had the occasion to notice me. I love you and I want to help you.' He told him he had everything worth having and needed nothing more. He had *faith, life worth living, and peace*. What more could be desired?

'Yes,' said the well-wisher, 'but you have no happiness, no riches which bring happiness, and, above all, you have no knowledge which is greater than everything, known and unknown in this universe.' He was awakened a little to a sense of reality, and, while he was absorbed in thought, the well-wisher added—impressively—'Poor creature, I pity you. You have wasted half of your precious life only in praying. I will now, in your interest—if you care to listen to me—even once tonight, make you realize that though *Ignorance is Bliss—Knowledge is Power*. You must realize the truth that though prayers bring everything you desire, it is only knowledge or power which will keep them with you permanently. *Once you have power, prayers would be unnecessary.*'

He was impressed, moved, awakened to a sense of a new reality and promised him obedience to get happiness, riches, and knowledge. The well-wisher led him by mysterious and unsought ways and blinded him with the brilliance of the unseen side of the universe. He found himself surrounded by Goddesses whom he now looked upon as women, who brought him happiness. He found himself master of fabulous wealth which bought everything he desired and he had the knowledge that he was all-powerful and happy. He stopped praying and in due course forgot it even altogether. There was only one thing that he was afraid of and that was 'loneliness.' He felt safe only when his friend, the well-wisher alias Satan, kept company with him. Satan made him

realize that God was incapable of keeping him company as he did, and, while he was with him, happiness, riches, and power would never desert him.

After a time he found that faith and peace had deserted him and were nowhere to be found and his life was no more worth living.

He began to realize that women were merely women and not Goddesses and therefore gave him only temporary and transitory happiness. It dawned on him that his riches were nothing but the blood and bones and the very life of honest toiling creatures all round him. His knowledge which brought him power had suppressed justice, goodness, and fellow-feeling, giving birth to misery all round him and to all near and dear to him. He began to feel keenly that his life was not worth living.

Once again, secretly he longed for peace. He tried to argue but Satan would always defeat him and convince him that even the thought of returning to his former life was futile and the attempt a sheer folly. The most convincing argument was that God did only give a glimpse of Himself and appeared hardly once in a lifetime and that 'faith' was a needless necessity to keep alive the fact of His goodness, justice, and mercy while Satan was a constant companion who could be directly communicated, consulted, and lived with. He showed the world in its real perspective and proved that Goddesses were only women meant for men's happiness of the body—Soul was nowhere to be found, faith was sheer blindness and ignorance, and the consequent peace a myth!

All this seemed very convincing and he agreed to obey Satan for a few days more.

But he found more and more that his very happiness began to suffocate and kill him, and the sight of unimaginable misery and injustice all round him made his life unbearable. He began to think of committing suicide but he could not find a lone moment when he could succeed in the attempt. He wanted to flee from everything he came across. He was verily mad. Satan had fully over-

powered him and made him helpless in every possible way.

Though he had a glorious past, his present was full of misery and all his future dreams were shattered. He became ill, very ill, and God appeared and peeped to see if he was ready and equipped for the other world. He was satisfied to find that in spite of Satan's company for a fairly long period, his past had always reminded him subconsciously of his simple faith and daily prayers and the attendant peace.

God asked him, 'Are you prepared to follow me to the other world where I promise to be your constant companion and give you real peace or do you still wish to live?' He thought over. He was reminded of the story 'The king is dead ; long live the king.' Wisdom dawned on him, and he promised to follow God. Satan, who had moved a little aside, managed to shake him a little and made him hesitate but he was now full of knowledge, not power. And wisdom impelled him to say, 'Yes, I am ever ready to bow down to your will.' The temporary phase of life through which he went was essential to bring him wisdom which now made him bind himself eternally, body and soul, to the will of the Almighty. He said aloud, 'Thy will be done, on earth and in hell or heaven.' The Merciful in His forgiveness caressed him, washed his gushing tears, put new courage in him and bade him for a longer time advising as follows, 'There is nothing like earth, hell, or heaven separately. The whole is one indivisible unit fully pervaded by all powerful energy—full of change every moment yet undying, eternally alive and life-giving, creating and re-creating. *There is diversity*

in appearance but unity in substance. You are a part and parcel of this one whole, coming out of it and growing and proceeding unknowingly towards the same origin. To know and realize this truth is the goal of human life. Absence of this realization or knowledge is ignorance which is but a curse—a source of bloodshed and wars and misery. 'Ignorance' born of simple faith is bliss and human race lives, survives, because of it. Knowledge and enlightened faith which are the real Light are vouchsafed to the chosen few out of the multitude of men who pray. Prayer is a necessary and essential phenomenon of intelligent life. Death is merely a change in form. If ignorance, selfishness, and self-gratification are set aside in preference to knowledge, usefulness, and human happiness, there will be no sin and pain and all experience would be for the best of the self and others **around**. All beings are my children, and to do good to them should be your religion. Men make their lives happy or miserable on earth. *The Creator is unseen, only His creation is visible.* Even so the good you may do lives long and remains unknown to you yourself. This unselfishness is godly. Saints do nothing more than live such a life and hence *they find constant happiness in making others happy by word and deed.* Men who act thus are saints and women who follow suit are Goddesses.'

He was so absorbed in imbibing this advice that he lost all count of time and place and woke up only to find that God had silently, as usual, disappeared. In dismay he looked all round him for any trace of Satan—but even he was not to be found.

India will be raised,—not with the power of flesh, but with the power of the spirit ; not with the flag of destruction, but with the flag of peace and love.

ART DEGRADED TO THE ARTIFICIAL

BY S. P. TAYAL

Art is not only expression of beauty, it is also vivification of truth, inasmuch as it gives material shape to what is actually hidden behind the veil of the gross exterior. An artist does not only paint on his canvas an image of the external and extraneous upper shell, he also brings out the reality behind, and gives its imprint on the image. The image is thus made a complete picture of the original, and is perhaps more real than truthful, if only because no camouflage or putting on a countenance can affect it.

Tendencies of an age, and currents and cross-currents of men's thoughts may be given expression in one plate, and thus history of decades in the space of a single page. One sentence sometimes tells the whole tale, but only an artist can give utterance to a sentence like this. No better history was ever written of the times to which the lines

When Adam delved and Eve span,
Who was then the gentleman?

relate, and their writer was surely an artist of a very high order. The present-day cartoonists condense the whole series of events in a pencil sketch of men and things, which reveal the inner working of the minds of protagonists who are engaged in a particular drama, ridicule the vain attempts of some to reconcile the irreconcilables or the selfish motives of their moves, and give colourful emphasis to the praiseworthy action of those who subordinate self to service.

In the workaday world his sense of art is evinced in everything a man does, and in the manner in which he does it. The use of one's limbs and their postures on ordinary occasions give expression to his training in art and good taste more than all the make-up he may press into service. Some men are so graceful in the movements of their limbs and organs that you are at once attracted towards them, and are simply charmed by their manners. They have no artificiality about

them, every movement comes natural to them, and they are perfectly at home in any society in which they find themselves. In a company of strangers they would know how to wear an air of familiarity by an exchange of cigarettes, remarks about the weather, or by reference to a newspaper article, thus drawing the company into political discussion. Others are so awkward that even in the society of loving friends they will not know what to say, where to sit or stand, and when they open their mouth they will perhaps give offence or hurt the feelings of their closest friend, while they may at the same time be the most harmless and obliging of men. They will sometimes fumble their pockets, or button and unbutton their coat alternately, stand on their right leg at a time and on their left the next moment, presently supporting their body against a near-by pillar. This is deplorable want of training, and no costly costumes and silken suits will enable them to overcome this deficiency, for embellishments of the body are only devices of ugliness, when they are indulged in without any sense of proportion, or when they attempt to give a polished exterior to an untrained mind.

Beauty is best appreciated in its natural form, and a simple make-up adds to its charm, while sticked lips, penciled eye-brows, and rouged cheeks give the face look of a newly-painted letter-box, or of a doll done up in every meticulous detail. The wearer of these adornments will surely be mighty angry with these comparisons, but this is exactly what her artificial aids do to reduce a human being to the position of an inanimate object. If modern women do not want to become playthings of men, and care a straw for their self-respect remaining unsullied, they would do well to adopt a more sensible view of their toilet. Art consists in making your exterior acceptable, not in making it look ridiculous and derisive. Arranging your hair

in a decent manner is art, building it into curls supported by a scaffolding of hair-pins and clips is the height of artificiality, as dishevelled hair is the height of gross neglect.

There should be no conflict between art and artificiality. A framed landscape hung solitarily on a wall reminds you of Him whose hand-maiden nature is. It gives your room an air of sanctity, while if you make your room a ware-house of pictures and furniture you will convert it into a shop, attended by all the atmosphere of trick and cunning you associate with a shop. Advocates of simplicity do not decry art, they give it a meaning and a purpose while modern taste murders

art, when it transgresses the bounds of simplicity. 'Man does not live by bread alone,' but neither does he require all the paraphernalia of fashionable living. Fashions are contagious, but thinking men and women may not forget themselves so far as to follow every idiosyncrasy devised to make oneself conspicuous. If art is to be allied to truth, as it should, it will never allow itself to be used for hiding untruth, or for making untruth assume the shape of truth. When art is made to serve these functions, it is reduced to artificiality, and ceases to be a vehicle of man's urge for ideality.

INDIA AND IRAN*

BY DR. S. M. RAZAVY

The links and relations between India and Iran are as continuous and as immemorial as the links between the waves of the Persian Gulf and the Indian Ocean. These are forged by divinities and will be preserved by generations of both countries. Records of these links are so numerous and are found so embodied in volumes that they need no further repetition. The glories of both countries and their mutual influence on civilization and culture also call for no further comment. Very recently, in the rooms of the Royal Asiatic Society of Bengal, Dr. Wheeler and I spoke on the subject of our archaeological relationships.

This evening, I desire to say a little which, I hope, may prove of interest concerning present-day Iran, as I am myself interested in your present-day India.

I came to India about a year ago to study her cultural and educational activities. I

have already seen something of these, between Kashmir in the north and Mysore in the south, and touring west to east, from Bombay to Calcutta. I have been much impressed by the progress in Indian education, publicity, universities, the press, railways, roads and air transport, municipal organization, etc. and I have been equally affected by the large number of writers, artists, and leaders of thought. Above all, I have been struck by millions of educated Indian youths on whom the responsibility rests to do what has been left undone towards full development.

I am sure that in all these movements there will be exchange between India and Iran. You probably remember the last Iranian Mission to visit this country two years ago. Resulting from that Mission have been formed Indo-Iranian cultural relations committees in Tehran and in Delhi. There are students from different colleges of Tehran completing their education at government expense in your universities, and soon students from India will be sent to Tehran

*Lecture delivered by Dr. S. M. Razavy, Delegate in India of the Iranian Ministry of Education, at the Ramakrishna Mission Institute of Culture, Calcutta.

University, for this is under the consideration of the authorities at the moment.

To let you have some notion of how things are shaping in Iran, I shall go back a hundred years. At that time the idea came to Iranians of modernizing education and the social life of the nation. The Government, or rather the Court, agreed to establish the machinery of education on new principles. The authorities decided to teach modern sciences through the agency of French personnel, and a Polytechnic was founded. This institution had sections for medicine, natural history, mathematics, art, and law, of whose facilities a growing number of students were found to take advantage, while many pupils set out for France and other Western countries to return later as professors.

Translation of European books started, mostly of French origin; so the new ideas of sciences, general history, and parliamentary system spread far and wide. As the people became aware of modern developments in Western life, they wished to set up a parallel organization in their own country. The first step, it seemed to them, not without reason, was to endeavour to install a parliamentary regime. They bent their energies to this end and not without sacrifice.

Forty years ago, in Iran, the people were proud of their success in attaining a parliamentary constitution, and the monarch derived pleasure from the happiness of his subjects.

Constitutional government began with new organizations and Iranian intellectuals grouped themselves together for complete economic and social reform. To put it briefly, they allowed twenty years for planning and the remaining twenty for execution. In this second phase a genius in the person of the late King arose, to facilitate execution.

You might care to know something of what we actually have now. It is better to state first what concerns education.

The branches of the above-mentioned Polytechnic developed in the form of colleges from which the University of Tehran, as such, came into being. Its new buildings formed quite a landmark in the locality.

When any of my audience go to Tehran, and I earnestly hope some of you will, you will see, close to the capital, several colleges forming together a dignified university city peopled by boy and girl students.

You should not wonder if you notice that professors, lecturers, and scientists are all Iranians directing this activity. They have been sent by Government to the world's great centres of higher education and have brought back the very latest methods and ideas. Alongside of the development in modern education, Iranians are concentrating on research in the archaeological field which was started by Europeans. The new museum is already a most worthy collection of antiquities and represents a sphere of study for scholars from all quarters.

Two years ago, Parliament voted for compulsory education, and this in itself shows the contrast between the past and present in public educational affairs.

In my suggesting that you take a trip to Iran, I am sure the communications, transport, commodities, conveniences, etc. would meet your every wish. There are highways for cars, trains, aeroplanes, etc.

As for agriculture and industry, it is unnecessary to enter into details. I would just say that during the six years of war, Iran has managed to produce enough to subsist upon, and we were glad that we were able to obtain what we lacked from our friends in India whose Government and nation have earned our gratitude.

FOOD POLITICS

BY RAYMOND SWING

One of the most arresting facts in recent news is an offer by the Soviet Union to make available five hundred thousand tons of grain to France. It will be set down in Black Sea ports for the French to come and get. The French are to buy it, which they can more easily do than to ship it. The purchase would go a long way to maintain minimum living conditions in France.

Just at this moment the United States is being implored and importuned to reduce its own food consumption for the benefit of countries threatened with mass starvation because of the grain shortage. The shortage is crippling the work of UNRRA which administers food on a relief basis. It is threatening the food supply of countries with resources to buy food. People may read of the Russian offer with considerable astonishment. For UNRRA is preparing to bring aid to the Ukrainian and White Russian Republics on a relief basis. It must be noted, however, that the help the Russians are to get in these regions is in fats and oils, not in grains. But even recognizing this distinction, there still may be cause for astonishment.

The Russians are maintaining large armies in Eastern Europe today, nine hundred thousand in Roumania, seven hundred thousand in Bulgaria, nearly as many in Hungary, and are doing so primarily because of the food shortage in Russia. The troops are quartered in food-producing countries, where they are described as armies of occupation. But the basic reason for their presence is that they can be better fed there than if they were at home, and being there they leave more food at home for home consumption.

Still another cause for astonishment may be that the Soviet Union has not counted at this time as a land with a food surplus, and it has not taken any part in devising the schemes by which we and the Canadians and the Argentine and Australia as surplus countries are doling out what we can scrape

up to relieve the worst of the starvation abroad. But let me suggest that the astonishment over this Russian action should not be angry. Granted, the Russians are playing politics with their food. Granted, they are undoubtedly making a considerable sacrifice to do so. They unquestionably are supplying grain to France with the intention of influencing the coming election and strengthening Communist influence in France. This is rivalry.

But if there is to be rivalry, this at any rate is a better kind than an armament race. It is better to feed people than to threaten them with war. It is better to try to win friends and followers by offers of food and well-being, than it is by presentiments of hostility. And best of all, here is a rivalry which we can meet. We are a great food-producing country with a visible surplus. We are sending much food abroad. We can send still more than we are planning to. We, too, should not be ashamed to pursue political objectives in this kind of rivalry. We ought to care for the reason that our own safety, security and liberty are involved in the security of others. And if we care we could find ways to provide a substantial quantity of food, with which we could accomplish a great deal of political as well as humanitarian good. Such rivalry would be much more to the point than that of atomic bombs, battleships and other symbols of strength. It would make us actually stronger than these, if one looks far enough ahead and sees deeply enough what constitutes strength.

I am thinking in particular of a way to rival this move of the Soviet Union in selling grain to France. We may be thankful that the Russian grain is intended for France, where we already are helping in many ways. If the Russians were sending the grain to India we should have cause for something more than astonishment. It happens India

needs more grain than the Soviet Union can offer, and the opportunity to influence the future of India still belongs to us. One can call it an opportunity simply in the sense of being a humanitarian privilege. But it is also a political opportunity, a chance to do something for ourselves as well as Indians.

For at this hour of history Indians stand at the cross-roads. They can take the turning to self-government, law and order, peaceful development, and full membership in Western civilization. Or they can yield to despair, disillusionment, and bitterness, and go into mass disorder and violence that will tear their social order to pieces. If they do that they put themselves into the keeping of the only political movement that thrives from chaos, Communism. Indians are tired of British promises. They are on the point of losing faith in the United States. And if they suffer a mass starvation, in which millions die, and tens of millions suffer the pangs of undernourishment, we shall have lost the certainty of keeping India on our side. And to say that, is to speak of losing from our side one-fifth of the population of the world, for we must not forget that India's population is well over four hundred millions.

At the moment there is not much Communism in India. But if India lapses into widespread violence, it will cease to obey the old Congress Party and Moslem League leadership. The recent rioting in India, in which hundreds were killed, was set off by the mutinies. But the casualties were almost exclusively among civilians, who were driven to violence by Communists against the advice and exhortations of the older parties. A change has come over Indian mobs. Twenty years ago they could be dispersed by rifles firing into the air. Today they refuse to break up, until ten or more volleys are fired into the crowds. And if India goes in for mob violence on a national scale, as it well may, only those political leaders will keep their influence who go along with the aroused people and do not set themselves against the frenzy.

Let no one be so out of touch with the

India of to-day as to suggest that if we let the Indians buy our grain we shall only be prolonging British rule and delaying Indian independence. The truth is that India will have its independence, in one way or another, almost immediately. The day of English rule has lasted too long, and that day is just at one minute before midnight. What we shall be furthering, with food, is continued association of India with the Western world. We shall be keeping nearly a third of Asia in a state of friendly association. If we lose India we lose a people outnumbering us three to one, capable of putting a vast army into the field, and already building up its industry at a rate to have become the fifth industrial nation of the world. An angry, awakened and armed India turned against the West would be something to fear.

No doubt I am over-simplifying, in suggesting that India will stay with Western civilization if it receives some food right away and will be lost to the West if it does not. But these alternatives underlie any analysis of the Indian situation. They cannot be wisely disregarded.

What it will take to save India from mass starvation is four million tons of grain, two millions of it needed by the end of June, the other two millions by the end of the year. It need not be wheat. It were better if a good part of it were rice, but even corn will be welcome even if Indians are not accustomed to it. The amount really is remarkably small in relation to the size of the population which will be affected. About a hundred and thirty million people are involved; this is non-farm population of India. For all of India the grain available comes to forty-eight million tons, of which forty millions will stay on the farms, and will give the farm population a diet of less than fourteen hundred calories. Then the Indian Government hopes to induce farmers to deliver eight million tons for the rest of the population, which would be enough to provide a diet of six hundred and forty calories, which is about half of what is needed to keep up the lowest level of health. This figure of six hundred

and forty calories obviously spells death for millions. And what the Indians are asking is enough grain—the four million tons—to bring this to nine hundred and sixty calories. That still is well below a tolerable minimum. But it is enough to prevent mass starvation.

The Indians are here with a food mission asking to receive this grain, not as relief, but as buyers. They have money to pay for it. They can demonstrate that they are in their present plight, not because of lack of foresight, or poor organization. India has just suffered one of the worst droughts in its history. Compared with 1943, the year of the last famine, India is in much better condition to deal with the crisis. Three years ago there was no organization to distribute and ration food. Now rationing is well-established, and the Indian Government can undertake to distribute all the food it gets, and even to keep it out of the black market. Three years ago, with a shortage of five per cent in the food supply of Bengal, deaths from famine numbered a million and a half. This year the shortage covers a far greater area, and is twenty-five per cent. But that does not necessarily mean five times the

number of deaths, though it could. What it means depends on what India is allotted by the Combined Food Boards, and then what its agents can obtain here, and in the other grain surplus countries. At the moment India is getting some Australian wheat. Now it must have the additional four million tons, which will permit a nine hundred and sixty calory diet.

If I have stressed the emergency in India it is not because I recommend a greater allocation to India at the expense of the lands in Europe where starvation also will be stalking, but because the interests of India can well count as being, at least, of equal importance. The Europeans have many special pleaders in this country, while Indians do not. And I should say I include Ceylon in India. It is in extreme danger, and thirty thousand tons of grains would keep six million people from starvation.

If we value our Western ways of life, if we want our ideas to permeate and guide the Eastern world, here is an opportunity to get more from a modest investment than we are likely to do for decades. All we need is to wake up and care what happens to the world.

SOME VEDIC TEXTS ON REINCARNATION

BY S. V. VISWANATHA, M.A.

Among all the ancient religious systems of the world reincarnation seems to have been the most universally accepted belief from immemorial antiquity. Possibly, in its elementary stages, the doctrine was considered as natural as what was experienced by man in sleep and thereafter. When we are asleep, the *Sthula Sharira* (physical body) is, in theory, *dead*, the astral body and the brain alone operating to cause dreams, pleasant or unpleasant, the soul being not at all affected. Every day, it should be considered that there is rebirth for the soul.

The ancient Egyptians, like the Hindus, believed that the soul of man is immortal and that it transmigrated through every variety of animal. The oldest monuments of their country show their faith in a future life based on punishments and rewards for evil or good deeds done in this life. They viewed the human and animal souls as the same. Hence, in the Egyptian doctrine every soul must pass through all animal forms and complete the whole circuit of animated existence after which it would again enter the human body. The Jews also appear to have believed in the

doctrine of reincarnation, as well as Jesus and the Apostles, though the Christians now deny it.

A clear enunciation of the doctrine is met with both in the Sankhya and the Vedanta as well as the Buddhist and Jaina works which teach that the soul never dies but passes through, it may be, an endless series of lives. It is said 'to throw off its old and worn clothing and wear new robes.' (Gita, II. 22). This is held by many scholars as not consonant with the teaching of the Vedas and as an innovation in the Aryan religion. It may be observed at the outset that as the Vedas contain the germs of the later philosophical treatises in India, they also contain the rudimentary ideas of a doctrine according to which the soul of the deceased, instead of being destroyed, appears again, enshrouded in a new physical frame. Ancient Indian scriptures, particularly Vedic, contain such a compound of mysticism, symbolism, and ritualism that it is likely that those that work in the field are apt to lose sight of such features and facts as could not be easily comprehended under their own rules of interpretation and reasoning as being outside the vision of the Vedic seers and singers of distant antiquity. It is desirable that we take note of the caution sounded by Max Müller (*Contribution to the Science of Mythology*, Vol. II, p. 598) not to adopt 'that laziest of all expedients, that of ascribing all that seems barbarous in Indian religion to the influences of the aboriginal inhabitants of the country, of whom we know next to nothing.' There is a tendency with scholars to attribute all ideas in Hinduism that seem to them unaccountable according to accepted notions and theories, to the influence of the non-Aryan peoples; and the doctrine of reincarnation is one such.

Bloomfield is of the opinion (*The Religion of the Veda*, p.254) that the doctrine of transmigration is likely to have been borrowed by Brahminical Hinduism from some of the aboriginal non-Aryan tribes of India.

We read in the *Cambridge History of India* (Vol. I, p. 144): 'We have no reason to doubt that such ideas were prevalent among the aboriginal tribes with whom the Aryans mixed. But these vague ideas are totally inadequate to account for the belief in transmigration, and the theory must, it would seem, have been a discovery of the school of seekers after the nature of truth, who arrived at it on the one side from popular beliefs of the peoples among whom they lived, and on the other from the conception of the Brahmanas that death could be repeated in the next world.' Keith writes that this doctrine 'is not an early one in Indian philosophy. Most authorities are agreed that it can be found only in the Upanishads, that is to say, very little before 600 B.C., if indeed at all before. Nor can we safely say that the doctrine, as an articulate theory, existed long before it appears in literature. We must not exaggerate the fact that Buddha accepted the doctrine into a view that it was then a universal philosophical belief.' (*J. R. A. S.*, 1909, p. 574).

Let us examine whether there are in the Vedic scriptures themselves any evidences of the doctrine. The theory of the soul being enshrouded in a new body is hinted in a funeral hymn of the *Yajur Veda* and of the *Atharva Veda*, which is addressed to the dead body and which reads thus: 'This garment has now come first to thee; remove that one that thou didst wear here before; knowing do thou follow along with what is offered and bestowed, where it is given thee variously among men of various connection.' (*Atharva Veda*, XVIII. 2. 57). After this prayer a new cloth is thrown over the body. In the above passage is suggested the simile of the soul wearing a new body, as the deceased is given a new cloth to wear. After death the deceased was supposed to be split up into three parts, one going to the earth, one to the region of the sun and wind, the third being Aja (unborn). (*Atharva Veda*, XVIII. 2. 48). 'Go thou to the sun with thine eye,

to the wind with thy soul (Atman); go both to heaven and to earth with the merit that is due (Dharma); or go to waters if that be acceptable (Hita) to thee.' The term Aja suggests the idea of rebirth for the soul. The dead body is thus addressed in two passages of the *Rig Veda* (X. 16. 3): 'Go according to thy merit (Dharma) to earth or heaven.' This may probably indicate that the Aryans had some knowledge of the principle that was developed later, that the nature of rebirth depended upon the quality of the deeds done or virtue attained in the previous birth. 'Leaving sin and evil, (the soul of) the dead man seeks anew his dwelling, and, bright with glory, wears another body.' (*Rig Veda*, X. 14. 8). 'Varuna, O my Lord, have mercy on me, may I not enter again this house of clay.' (I. 92. 10). In these passages there is reference to the soul taking a new body which is described as the earthy tenement. Ushas, the Goddess of dawn, is addressed in two passages of the Veda as 'the one that is born again.' It cannot be doubted that

Punarjayamana and Punarbhu, as applied to this deity, have some reference to a belief in a new birth, besides being the natural observation of a daily phenomenon. These texts go to show that the Vedic Aryans were acquainted with some of the elementary ideas of metempsychosis. Out of such hazy ideas arose the fully developed doctrine of transmigration. The belief had become well established in the Upanishadic period as a few passages in the *Chhandogya Upanishad* clearly show, until it became the corner-stone of the religious systems and philosophic thought of the Hindus and Buddhists. The evolution of the principle may have received an impetus from the view current among animists that the souls, on the death of men, can pass into new forms, animal or vegetable (as in Egypt). In the light of the evidence adduced above, it will not be right to suppose that the doctrine was borrowed by the Aryans from the non-Aryan or aboriginal peoples of India.

NOTES AND COMMENTS

TO OUR READERS

In this month's *Conversations with Swami Shivananda* the necessity of steady perseverance in Sadhana, the greatness of renunciation, devotion to God, and the usefulness of organizations like Maths and other allied matters are dealt with. . . . Swami Satprakashananda from St. Louis, USA, deals exhaustively with the question of world peace in *Vedanta and World Peace* and stresses some of the important methods by which alone real peace, so dear to the heart of man, can be brought about. . . . In a highly learned article, *The Splendour that was the East*, Dr. D. N. Roy gives us a glimpse into some periods of the past history of some of the countries of the East. His account will show how rich the East was, and will make our readers ponder over the causes that have led

to the present state of economic and political slavery of these countries which were so deservedly famous in the past. . . . In *Heart Experience* Mr. J. M. Kayande, Principal of the Bhonsale Military School, Nasik, tries to show how unsatisfactory the world is with all its wealth, if we lose faith in God and religion. . . . In *Art degraded to the Artificial* Mr. S. P. Tayal pleads for adherence to simplicity and truth in art. . . . In *India and Iran*, Dr. S. M. Razavy pleads for revival of the active cultural co-operation that had existed between the two countries from time immemorial and points out some of the ways and means for the realization of this aim. . . . Through the courtesy of the America-India Feature and News Service, New York City, we are publishing a broadcast by Mr. Raymond Swing on

India's case for more food allocation from America. Mr Raymond Swing is one of the most distinguished publicists of the USA. In *Food Politics* he appeals to Americans to help famine-stricken India not only from a humanitarian point of view but also from the point of view of their own enlightened self-interest. A nation like India, struggling to be free, should alienate nobody's sympathy but must try to get the maximum of help from generous friends and nations outside. Mr Swing gives expression to the thinking of far-sighted Americans; and his views should be carefully considered by Indian statesmen who are interested in promoting Indo-American cultural co-operation. . . . In *Some Vedic Texts on Reincarnation* Mr. S. V. Viswanatha maintains that the idea of reincarnation is not a later innovation in Hinduism, but had its roots in the Vedas.

EVANGELIZATION THROUGH EDUCATION

The activities of Christian missionary societies have long been suspect in India though Indians have not failed to appreciate and support these missionary institutions carrying on their social, educational, and humanitarian types of work. In spite of what the missionaries outwardly profess, some of them in order to gain their ends in view, have been following, even today, methods that are by no means fair. One of the chief plans of their evangelistic program is the imparting of education to non-Christian pupils and thereby winning the latter's allegiance to their official creed. It is common knowledge that the Travancore State Government has had to take over direct control of primary education in the State in order to keep education free from sectarian influences. Writing about the subtle ways in which Christian missionary propaganda is carried on in our country, in the *Aryan Path* for May 1946, 'Kumara Guru' observes:

Modern Hindu India does not perhaps realize the mental anguish through which youngsters passed in their school education, say, towards the close of the last century, owing to the teaching of Christian dogmas in mission schools, which spread to students of the Hindu

schools. It may be that the older generation had understood the self-denying spirit of Jesus, but the later generation met with an onslaught on Hindu self-respect, when everything Hindu in spirit was held up to ridicule and scorn by Christian missionaries, both Indian converts and Europeans, who were in an assertive and proselytizing mood, besides being conscious of the fact that their religion was that of the latest conquerors of India.

Let not the Hindus get away with the idea that, even today, Hindu youngsters are left without distraction of mind on the subject of religion. The Christian Literary Society of India publishes Tamil books for schools. Even in elementary Tamil texts that Society infuses Christian dogma, as for instance, the idea of 'original sin' in which man is supposed to be born—an idea very repugnant to the Hindu mind. Let alone the puerile translations into Tamil of the parables of Jesus; the explanations in Tamil, offered for the understanding of the child bring to the forefront this Christian dogma.

The writer reproduces an example of such a text, and proceeds to correct the wrong belief held and preached by Christians that such ideas as love, service, and charity were propounded for the first time by Jesus. He calls such belief 'colossal ignorance,' and draws the attention of Christians to the practical teachings of the Gita, the *Dhammapada*, and the *Analects* of Confucius.

When asked for his opinion about the work of foreign Christian workers in India, Gandhiji said: 'In the manner in which they are working there would seem to be no room for them. Quite unconsciously they do harm to themselves and so to us. . . . They do harm to those amongst whom they work and those amongst whom they do not work, i.e. the harm is done to the whole of India. They present a Christianity of their belief but not the message of Jesus as I understand it. . . .' Again, some months ago, two distinguished Christian visitors met and discussed with Gandhiji the place of Christian schools in an independent India. Gandhiji is said to have assured them that as long as their efforts were aimed at helping India and were in the interests of the country and in harmony with the principles of Jesus Christ, he should always lend his whole-hearted support to their efforts.

The influence of subtle missionary propaganda on young minds during their formative

period, in educational institutions, is bound to produce unfortunate results. Gandhiji has rightly expressed the Indian attitude towards foreign missionary workers in India. Unless they change their methods in keeping with the spirit of India and cease maligning Indian religious and social institutions, there is little chance of the missionaries doing anything really helpful to Indians and thereby obtain the latter's gratitude and goodwill. Judging from what these Christian 'Doctors of Divinity' have been striving to accomplish in India, through their educational and other activities, among the rich and the poor, the educated and the uneducated, not excluding even the aboriginal tribes, (often with the advantage of favourably discriminative governmental help), no one need be surprised at the statement of Rev. Dr. John Mackenzie, Moderator to the United Church of Northern India, to a press conference at Edinburgh. Dr. Mackenzie is reported to have admitted 'that in recent years there had been a very serious and unfortunate breakdown of goodwill in India' and added that "Christian missionaries could testify that there was still a great deal of goodwill remaining." Now that India is on the threshold of a new era, Christian 'friends of India' will do well to see the signs of the times and not further alienate the already dwindling sympathies of Indians.

PURPOSE OF LIFE

'What is the purpose of life?'—this question has occurred to every man and woman at one time or other. 'Blessed is he,' said Louis Pasteur, the eminent French chemist and scientist, 'who carries with him a God, an ideal, and obeys it: ideal of art, ideal of science, ideal of the gospel virtues; therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite.' Though every one of us would like to live our life 'purposefully' (and, if necessary, attain martyrdom on that score), yet few have seriously thought about the true purpose of life.

In the course of his illuminating speech delivered at the Ramakrishna Mission pre-

mises, New Delhi, on the occasion of the birthday anniversary of Sri Ramakrishna, the Hon'ble Mr. G. D. Mavalankar dwelt on the purpose of human life and the ways to the realization of the same. He said:

But there is one thing to which I should like to draw the attention of all brothers and sisters, one idea running all through, and that is an enquiry by every man or every person as to the purpose of life. What is the purpose of life? Why is it that, if death is a certainty in life, that we are born? I am reminded of what a great scientist said the other day—in nature apart from man we see all joys and sorrows. Take, for example, a flowering tree or a flowering plant. Let us take the case of a rose. That plant, whether planted in the garden of a rich man or in that of a poor man, or whether it grew in a part not inhabited by any single human being, that rose plant will function irrespective of whether its functions are seen or are appreciated by anybody or even whether there is none around to appreciate it. Even in a forest it will grow, it will flower, and ultimately it will die and disappear. That also has life. . . . Can we not draw, so far as the purpose of our life is concerned, a parallel from the life of a plant? Is it not possible for us to be fulfilling the purpose of our life irrespective of the appreciation or otherwise by other people? Do we need really any one to appreciate what we have been doing? Is, in other words, publicity of our life the essence thereof? Do we really require publicity in order that we should live as the best men or women? It is the purpose of life we have to realize, and the great master (Sri Ramakrishna) tells us what it is by his own example. . . . It is the purpose of life and the fulfilment thereof—all attempts to achieve the purpose in our life, I can say, is my religion. If we regard service as our purpose in life and look upon the whole creation as God's creation and that we should live that His creation may continue to evolve, then I believe every one of us has to think in terms of the whole universe and that too not in terms of riches and personal comforts, but in terms of duty. Of course, if one were to think in terms of duty, then the rights of others are automatically respected. But the difficulty is that hardly any people realize, in this materialistic world, that they have to think in terms of duty. Most of us are thinking in terms of rights. . . . Even if one of us feels certain that truth and non-violence are true religion, that one should always think in terms of duty and not of rights, and that service of humanity is the aim in life, is the purpose of life, then, instead of going about in despair because others do not follow the same thing, it is one's own duty to follow it more assiduously than others. If I were to be told that truth is of no use when the whole world is untruthful,

my answer would be, 'My good sir, if you claim to be a follower of truth, if you claim to be progressing, if you claim to follow religion in any form, then it is your duty to be true to yourself and follow your path unflinchingly even if the whole world were to be untruthful.' . . . we must be true to ourselves and be of service to others and try to think always in terms of our duty and act accordingly—this, in short, is the purpose of life.

SCIENCE NOTES

We have so far considered the nature of this universe, and of the matter it is made of. We have also examined the relation of energy with matter, and the production of tremendous energy consequent upon transformation of matter. Though this latter subject is so fascinating and so modern that the temptation to pursue it to its latest conclusions is irresistible, we must acquaint ourselves further, with certain other aspects of the universe around us, before we proceed to the current tendencies of scientific thought and achievement.

In this short note I propose to deal with the nature of space, which is the same thing as defining the limits of this universe. By space we generally mean the container of this universe which is displaced by matter and which matter occupies, and the popular view of space places its frontiers on immeasurable distances. The confines of the universe are the confines of space which contains it. Consideration of space is like consideration of zero, and just as zero has no value of its own, but is far from being valueless, so space is like vacuum without which matter cannot exist, something outside matter but which makes the existence of matter possible.

Modern science is being led by the nose by the mathematician, and lands on strange conclusions and stranger theories. This space is now regarded as finite, because the mathematician finds that the presence of matter produces curvature of space, which means that the more the matter in it the more its curvature, or the more it is full of matter the smaller is its size. Einstein and De Sitter both came to the conclusion that space and time have an inherent curvature, and that

they are either expanding or contracting. They, however, differed in that Einstein attributed major curvature to the presence of matter, while De Sitter thought that the matter was so sparsely distributed in space as not to affect the original curvature to any appreciable degree. However, as long as the the curvature of space is admitted we must admit that this universe has conceivable frontiers, however distant they may be.

Another interesting phenomenon which is relevant to the consideration of space is the reddening of light of all nebulae in the sky which is always observed in case of a light moving away from us with great speed. The white rear light of a moving train appears red, and so the bright red nebulae indicate that they are moving away from us. Some nebulae are at such a distance from us that their light takes 50 million years to reach us, and they are receding with a speed of 4500 miles a second. This means that this universe is expanding, and that, though it is not an unlimited expanse which contains it, it is so vast that however large an arc we may take from its encircling boundary it will always be a straight line.

Forces of gravitation of matter have also now disappeared, for it is not necessary to admit its existence, when the curvature of space can account for all deflections of moving bodies from their straight course. A cricket ball when thrown at an angle, does not go straight in that direction but turns round to the earth. Instead of making gravitation responsible for this bending the curvature of space itself now accounts for it.

But space cannot exist alone without time, and their interlocking gives rise to a new kind of medium which is named 'continuum.' It is a four-dimensional medium, three of space and one of time, and the curvature of space spoken of earlier is really curvature of this continuum, and this curvature is mostly there regardless of any matter that may disturb its uniform distribution. Existence of matter intensifies this curvature, or produces corrugation in it, which is the same thing as saying

that matter is nothing more than small or large, tense or loose, crumplings in this continuum. Thus along with its conservation matter itself has been reduced to a mere conception, without any real substance, a mere

figuration of a medium, like waves in an ocean. It is this matter which engrosses us day and night, a shadow without a reality, a mere mirage and a hallucination, which is so like what the Vedanta preaches.

REVIEWS AND NOTICES

THE DREAM OF DESCARTES. BY JACQUES MARITAIN. TRANSLATED BY MABELLE L. ANDISON. *Published by Philosophical Library, New York, N. Y. Pp. 220. Price \$3.00.*

Prof. Jacques Maritain is an eminent philosopher of contemporary France, and his works have been translated into all major languages. He is now in the United States, pursuing his philosophical reflections in a free and unchecked atmosphere. He has established himself as a popular writer of philosophy. If one reads his books one will be immediately struck by his combination of interest and satire in his writings. I suggest, one may reasonably think of his writings as always and altogether written in the fashion of a novel. Mabelle L. Andison has achieved a remarkable thing in making this translation which quite naturally reads like a novel with a peculiar atmosphere surcharged with irony and poetic justice. But this emphasis should not in any way detract from the philosophical wisdom contained in this book.

The book is entitled *The Dream of Descartes*. There is a reason for this significant title. 'The tenth of November 1619, he was filled with Enthusiasm, he discovered the foundations of the Admirable Science, and at the same time his vocation was revealed to him in a dream.' Actually he had a dream, and all was revealed to him in a dream. Also what he revealed as a consequence of his dream and later intense thinking still bears the countenance of a dream. This is so according to Professor Maritain. In the words of the philosopher, Science according to Descartes is one, of the very unity of thought. Thus he not only transposes into the order of intellectual virtues what the ancients used to say of the connection of the moral virtues, but also he transforms that connection into unity pure and simple, into the unity of the one and the same specific nature.' (Page 48). I think there is no harm in believing all sciences to be one. Science, like truth, is one, though progressive. Certainly there is some harm if one were to say that the oneness of science implies 'the unity of one and the same specific nature.' Still people, undoubtedly thinking people, who can be justly regarded as true spectators of all time and of all existence, think in this fashion that there is the great reality. That is One: call it science, or truth, or God.

Prof. Maritain has simply succeeded in exposing the dream of Descartes. He has not tried to analyse and describe the entire philosophy of the great philo-

sopher. Justly he writes: 'After all, to be the adversary of a philosopher does not mean that one underestimates his genius. It is commonplace to state the fact that Descartes was a philosopher of genius, a superbly headstrong intelligence, heroic in his way, one of those great people whose thought engenders a world; and, in addition, an admirable initiator and creator in the domain of the physical and mathematical sciences (a necessary condition for his historic task).' (Page 164). Definitely this is a great praise, justly given. But this spirit the professor is not able to retain, fortunately or unfortunately. To his mind Descartes was a great disaster. To quote his words again: 'I have often said that Descartes (or Cartesianism) has been the great French sin in modern history.'

One thing is certain that Descartes failed to report a near approach to God. He could not understand the real Self. The greatest knowledge is to know the Self. That he could not know. This was a great failure. 'The work of Descartes, whatever may have been the intentions of the author, comes to this, finally, that it not only separates philosophy from theology, but that it denies the possibility of theology as a science.' (Page 81). It comes to this: Descartes remained essentially materialistic in his outlook, and he might have successfully tried to analyse the earth but he failed to see God, the great Soul that is behind all this show of power and Maya.

Descartes was right in believing science to be one; but he was sadly mistaken in establishing a separation between philosophy and theology. It is definitely wrong to think that there is nothing in common between religion and reason. All religion is not faith, pure and unmixed. There is enough room in religion for reason. Only in a combination of reason and religion there will dawn, if ever it will dawn, the great days of happiness and comfort for the entire humanity. Think of the work of Swami Vivekananda. I regard him as a combination of faith and reason. His entire success is due to his rationalism and religion. He had a message. I will say, he has a message: for as long as we live, as long as humanity lives, his message of hope and salvation in work and in construction will live. The message will live eternally. There is spirituality, and not pure rationalism. Ironically Maritain writes: 'He closes all outlets and strives within himself, and using only his reason to attain the real, in the same manner in which the man of prayer attains God within himself through

love and the infused gifts of grace.' (Page 89). True, the shunning of spirituality will not carry us far in the quest for truth. Reason and faith must go as brothers, combined in a common cause.

Altogether, Prof. Maritain's analysis is a very helpful attempt to revive spirituality in this age devoted to war.

B. S. MATHUR

U. S. FOREIGN POLICY. BY WALTER LIPPMANN. *Published by Thacker & Co., Ltd., Rampart Row, Bombay. Pp. 109+xvii. Price Rs. 3-12.*

Walter Lippmann is a special writer for the *New York Herald Tribune*, which presents his widely syndicated column, 'Today and Tomorrow'. His age, reading, and experience entitle him to a position of authority in the matter of U.S. foreign policy. That the book under review is an eminently intelligent contribution is shown by the fact that it is introduced by that learned and intelligent Professor Dr. W. Brogan.

In his Introduction Dr. Brogan writes: 'Every nation has its pet illusions. The Germans have the illusion of self-pity; the French have the illusion of being universally loved by all civilized people; the English have the illusion of being always morally right and, in the long run, always victorious. The Americans have the illusion of being invincible, right or wrong; of being disinterested spectators of a world on which they descend like the god in a Greek tragedy to untie the knot the Europeans or Asiatics have tied in their malignant fashion.' There Dr. Brogan stops. I feel that Walter Lippmann has enough of the American in him and he rightly or wrongly considers that his analysis and conclusions are worth consideration and are invariably worth acceptance. He has taken pains to indicate bluntly and clearly that the American foreign policy pursued thus far is not in her interests. And so he writes: 'It would be hard to find a more perfect example of total incompetence in guiding the foreign relations of a people. The Senate Committee invited a war in the Pacific while it deliberately refused to take measures to fortify our ancient defences in the Atlantic. This monstrous imprudence was what passed for American foreign policy at the outbreak of the present war.' (Page 26).

Here one thing must be stated immediately that Lippmann is against a slow and steady policy. He wants an active policy. Neutrality is not possible. In fact there should be a strong and vigorous policy, with a positive purpose. This is indicated in these words: 'Nor did the United States go to war to make the world safe for democracies . . . The United States did not go to war because it wished to found a League of Nations; it went to war in order to preserve American security.' Thus Lippmann rightly wants America to have a positive policy. If there is a war, let it be forced by America herself in order to win

her objective. Instead of mere defence he wants aggression. Of course this aggression has to be in the fulfilment of an objective, considered to be just and humane.

What is Lippmann's thesis? 'Thus the statesman who means to maintain peace can no more ignore the order of power than an engineer can ignore the mechanics of physical force. He should not, to be sure, frivolously "play power politics." But he must with cold calculation organise and regulate the politics of power. If he does not do that, or does incorrectly, the result must be a cycle of disastrous wars followed by peace settlements which breed more wars.'

I certainly agree with Lippmann in so far as he suggests that there should be no wars to blacken our future. But one thing is definitely staggering to me. Lippmann seems to be a worshipper of violence, and as such he ever emphasizes violence and power. My impression of Lippmann is that he is talking as if he were a militarist, having in his blood the war-craze of Hitler or of his companions. Lippmann has positively given up the weapon of education and culture for proclaiming an unending peace and security in the world. Then another thing that is disgusting is that he does not make a single reference to India. Indians expected much and have got very little from America. There cannot be peace and greatness in isolation. Peace like war is catching. It does not know of frontiers. If Lippmann wants America to be great and peaceful he must strive, right and left, day in and day out, for peace in the world as something which has to be equally shared by all.

Also there is an air of selfishness in his suggestions, which he wants America to catch and follow. This is his conclusion: 'Then, when we know what we ourselves need and how we must achieve it, we shall be not only a great power. We shall know our interests and what they require of us. We shall know our limitations and our place in the scheme of things.'

One thing is significant. Lippmann is full of challenge to Russia and full of call for co-operation to Britain. 'By the same token again, a Russian policy of aggrandisement in Europe, one which threatened the national liberties of her neighbours, would inexorably be regarded as such a threat to Britain and America that they would begin to encourage the nations which resisted Russia. In Asia, a Russian policy of aggrandisement against China would disrupt Russian-American relations in the North Pacific and, in the coming air age, across the top of the globe,' (Page 105).

Nevertheless, Lippmann has presented a thoughtful contribution, which will be read by many with eagerness and illumination. He will have readers in America and elsewhere, because of his plain and forceful speaking.

B. S. MATHUR

NEWS AND REPORTS

BENGAL AND ASSAM FLOOD RELIEF

RAMAKRISHNA MISSION'S APPEAL

We have already informed the public that the Ramakrishna Mission has sent its workers to start relief in the Bhangarpar area of the Cachar District of Assam. Owing to the disruption of postal communications, no news has yet been received of the progress of the work.

Our representatives have also inspected some flood-stricken areas in the Chittagong Districts. Since the Government has undertaken the responsibility of feeding the needy people and together with other private organisations is giving medical relief, the Ramakrishna Mission has decided to start hut construction immediately in the Bagaon Union, under the Raozan Thana (South), which is one of the worst affected areas. Funds permitting, it will extend its activities to other Unions of this as well as other Thanas. As the number of houses washed away or heavily damaged is very great, the expenditure will be proportionately high.

Our funds are fast dwindling. We appeal to the generous public to contribute their mite and enable us to carry on the work of both Districts successfully. Contributions will be thankfully received and acknowledged at the following addresses: (1) The General Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta; (3) The Manager, Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta.

SWAMI MADHAVANANDA

General Secretary, Ramakrishna Mission

RAMAKRISHNA MISSION, PORT LOUIS

(MAURITIUS BRANCH)

The report of the Ramakrishna Mission (Mauritius Branch), Port Louis, for the year 1945, shows that the Ashrama (with temple), library, reading room, institute of culture, and dispensary worked with usual enthusiasm in spite of difficulties during the closing months of the war and after. Vacoas has become an additional centre of Mission activity with the growth of the Hindu orphanage (Desai Anathalaya) and infirmary there.

For the first time in Mauritius the Mission conducted temporary relief work in the wake of the devastation caused by cyclone over the Island. Food relief was given to 4,142 persons; clothes, blankets, and mattresses were distributed among 505 persons; 111 vegetable growers were supplied with seeds, manure, and fertilizers; 554 huts were built or repaired; and cash money was given to some others to meet labour charges in building huts. Distress relief work was also done.

The year under report was marked by the beginning of the first Hindu infirmary in the Colony, which was located in the premises of the Mission at Vacoas. There were 13 inmates in the infirmary. There were 24

orphans in the Desai Anathalaya (Hindu orphanage). A fancy fair was held for the first time by the Mission in favour of the orphanage and the infirmary.

In the Ashrama at Port Louis weekly congregational prayers were regularly held. Weekly religious classes and lessons in religious teaching were conducted in outside educational institutions. Besides daily worship, some special Hindu festivals and birth anniversaries were celebrated.

The institute of culture held classes for teaching an Indian language. The attendance in the Tamil school at the end of the year was 40. There were 73 children on the rolls of the Hindi school.

The total number of cases treated in the Mission charitable dispensary during the year was 5,431.

The Mauritius Branch is in need of suitable buildings, at Port Louis, for accommodating the Ashrama, temple, and dispensary. Also a fund for the Mission's charitable and educational work is required.

RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

The activities of the Ramakrishna Mission Sevashrama, Brindaban, during the year 1945, fall under the following two heads:

Indoor: The total number of cases during the year, including 51 remaining cases of last year, was 1,379. Of them 1,243 were cured and discharged, 63 were discharged otherwise, 41 died, and 32 remained under treatment at the end of the year. The total number of indoor admissions in the Nandababa Eye Hospital was 611. The total number of surgical cases in the indoor department, including those of the eye department, was 1,121 of which 333 were major operations.

Outdoor: The total number of new cases treated during the year was 20,879 and the total number of repeated cases was 36,112. The average daily attendance was 157 and the total number of surgical operations, including those of the eye department, was 699 of which 5 were major operations. The total number of outdoor cases in the Nandababa Eye Hospital was 14,256.

Under the head 'outdoor help,' a sum of Rs. 188-2-0 was spent in giving monthly and occasional monetary relief to 38 helpless persons. Clothes and blankets were also supplied to the needy.

Some of the immediate needs of the Sevashrama are: (1) Women's ward: the estimated cost of building, together with equipment, is Rs. 25,000; (2) Jumna wall; (3) Workers' quarters: the cost of this new construction is estimated at Rs. 15,000; (4) Doctors' family quarters: a sum of Rs. 10,000 will be required for the purpose; (5) Laboratory.

Contributions will be received and acknowledged by the Secretary of the institution.