

that the fire can burn the rubbish and the gold will shine out the purer after that fire is put out.

A pearl merchant at Bahrein, East Arabia, at his own expense and on his own initiative, printed an entire edition of a Qur'an commentary for free distribution. In Lahore and Calcutta, there are a large number of Muslims who explain the Qur'an to the masses. The Christian missionary societies have made the Bible accessible to all. A well-bound edition of the Bible can be had for 4 annas. The Hindu builds temples which generally become the abodes of bats afterwards but never considers the intellectual aspect of his religion, the popularising of the Vedas and the Upanishads. Large societies must be formed in every province to supply the translation of the Vedas in their own vernacular so that people may know what the Aryan culture is.

Dr. Rabindranath Tagore says in *Vishwabharati* (*Quarterly*) about the present education as follows :—

" All this time we have been receiving education on purely western lines. When this first began western culture was imbued with a supreme contempt for that of the east. And to this day consequently we have been brought up in this contempt. This speaks of internal dissensions within the temple of mother Saraswati. Her eastern sons kept closed the door leading to the western side for fear of adulteration, and her western sons barred their eastern windows through want of respect. Meanwhile, the system of education in India remained and still remains absurdly un-Indian, making no adequate provision for our own culture. We have here not even anything like the facility which the German student enjoys in Germany for the study of the lore of the Hindu and the Moslem. And if we have become conscious of this vital deficiency in our education that is because of the spirit of the times. A certain number of us do not admit that our culture has any special features of value. These good people I leave out of account. But the number of those others is not few, who, while admitting this value in theory, ignore it more or less in practice. Very often the

flourishing of the banner of this culture is not for the sake of love of Truth but for that of national vain-gloriousness—like brandishing a musical instrument in athletic display before one's own admiring family instead of using it to make music. This section of our people while neglecting to make proud boasts of their country's glory, have an absurdly narrow conception of the ideal in which that glory consists. Their indiscriminate reverence is for the actual, not for the eternal. The habits and customs of our decadence which have set up barriers between us and the world, splitting us into mutually exclusive sections, making us weak and bowing our heads in shame at every turn of our later history—these are the idols of their special worship, which they endow with endless virtues of their own imagining. They consider it to be their sacred mission to retain in perpetuity the waste matter sloughed off by age as the true insignia of our Hindu civilisation; to extol the gleam of the will or the wisp born of the noxious morass of decay, as more time-hallowed than the light of sun, moon and the stars. Up to now we have not been submitting our own scriptures to the same critical, historical and scientific tests to which we are accustomed in the case of western lore. As if everywhere else in the world the normality of universal law prevails, but the door is barred to it in India, whose history, forsooth, has no beginning and is altogether beyond the province of science! Some god is responsible for its grammar, another for its chemistry, a third for its science of medicine. Everything in this wonderland has been set going once for all, by the co-operation of gods and sages. What critic can be allowed to pry too curiously into an arrangement of such perfection? That is why even our educated men do not feel any qualms in counting our miraculous myths as integral parts of our history.

Therefore it is reckoned as a sin to enquire into the why and wherefore of what we do as Hindus. The ordinary laws of the cause and effect cannot be taken into consideration in India of the infallibles, where the injunctions of the shastras are the one cause of all actions. So when we debate whether sea-voyage is good or bad we have to look into our scriptures to find the reply; and if we want to know whether the presence of a particular person in the room will contaminate the water in our vessels, we must go to a pandit for the solution. If we dare to question why the caste which may handle our milk or our molasses, may not come near our water or why foreign

food should destroy our caste while foreign strong drink apparently does not, our mouths may be stopped in more senses than one by a stoppage of all supplies.

It seems to me that the one reason for the persistence of these absurdities even in our educated circles, is, that we reserve western science and method only for our school hours while the current tradition and beliefs are imbibed at other times, when, with our school dress we have likewise doffed the school habit and so never come to a mutual understanding. Thus it is no matter of difficulty for us to believe that only in our class lessons we need to be rational; for the rest, if we be but grammatical, that is enough."

SOCIAL PURITY—ANTI-DRINK AND ANTI-NAUTCH MOVEMENT.

Mahatma Gandhi insisted that many of his followers should picket at the shops preventing men from drinking, and most of his followers are even now actively working to discourage the nautch movement. Let us know that we are playing fast and loose with our responsibilities as members of society and unconsciously bringing about its extinction by becoming parties to customs that are so demoralising, Dr. Martineau says of the Roman Empire "the most compact and gigantic machinery of society fell to pieces and perished like a mammoth because the sanctities of life were disbelieved even in the nursery; no binding sentiment restrained the greediness of appetite and the licentiousness of self-will; the very passions, with whose submission alone society can begin, broke loose again, attended by a brood of artificial and parasitic vices that spread the dissolute confusion." The plague spot in our society is the nautch system which eats into the very vitals of our society and it must lead society to social decay and ruin. All reform must begin with the reform of the individual and the reform of the individual begins when he lives a life of openness and virtue and makes that the basis of all

progress both individual and social. Let men be convinced of your moral excellence. Insist on others also that they should lead lives of rectitude. Every reform must suffer so long as we do not preach and practise the gospel of a pure life." If once this sentiment animates your heart, you will feel that you can overcome all opposition and prejudice. Bills have been introduced in the Bombay and Calcutta councils for legislation on social purity. Unless the individual takes into his head to purify himself and purify the society in which he lives any amount of legislation cannot create a healthy atmosphere in which either individual or national development becomes possible. It is the constant endeavour of every one that can keep society pure. The road to destruction is smooth and slippery and when once an individual allows himself to be given the slip he will be found in the mire of corruption and the consequent ruin.

PROGRESS

No healthy society can exist without a constant attempt on the part of its people to better their condition. To be satisfied with existing conditions and to follow a *laissez-faire* policy is to court destruction and subjection. When people lose their virility to oppose all that retards progress and does harm to society they acquiesce in the continuance of evil customs and compromise with every fresh environment that changing social and political conditions bring about.

ILLEGAL COMPROMISE

Compromise may be useful temporarily, but when the idea is left off and people travel far away from it deterioration sets in. To reach the idea and not to go away from it should be the aim of every individual in society.

Herbert Spencer says, "If amidst all those compromises which the circumstances of the times necessitate or are thought to necessitate, there exists no true conception of better and worse in social organisation, if nothing beyond the exigencies of the moment are attended to, and the proximately best is habitually indented with the ultimately best, there cannot be any true progress. However distant may be the goal and however often intervening obstacles may necessitate deviation in our course toward it, it is obviously requisite to know whereabouts it lies." Even great men have a tendency to compromise in their weak moments. Even the great prophet Muhammad once yielded to this temptation. But he being the greatest of men found out his mistake immediately and it is the perception of his mistake that enabled him to spread Muhammadanism all over the world, or else it could not have embraced three continents, the whole of northern Africa, southern Europe and western Asia. Every reformer, if he had fallen a victim to the demon of compromise, must wake up and march to the ideal of progress but not acquiesce with the existing evil. I will give a brief description how the great prophet compromised, found his mistake and retracted from his compromise. The persecution of the Muslims became so vexatious that all who were not under the patronage of the powerful families were given leave to fly to Abyssinia, which they did. At this time even the rigidity of Muhammad's puritanism was relaxed, and in a weak moment he attempted a compromise between his new faith and old. Muir's *Life of Muhammad* Vol II: "On a certain day, the chief men of Mecca, assembled in a group beside the Kaaba, discussed, as was their wont, the affairs of the city, when Muhammad appeared, and seating himself by them in a friendly manner, began to recite in their hearing Sura LIII. The chapter opens with a description

of the first visit of Gabriel to Muhammad, and of a later vision of that angel, in which certain heavenly mysteries were revealed. It then proceeds—

“ And see ye not La't and Uzza
And Mana't the third besides ? ”

La't and Uzza and Mana't are Arabian Goddesses. When he had reached these verses the devil suggested an expression of the thoughts which for many a day had possessed his soul, and put into his mouth words of reconciliation and compromise, the revelation of which he had been longing for from God, namely :—

“ These are the exalted maidens
And verily their intercession is to be hoped for.”

The Kevaish were surprised and delighted with this acknowledgment of their deities ; and as Muhammad wound up the Sura with the closing words :—

“ Wherefore bow down before Allah and serve
Him ? ”

the whole assembly prostrated themselves with one accord on the ground and worshipped. And all the people were pleased at what Muhammad had spoken, and they began to pray :—‘ Now we know that it is the Lord alone that giveth life and taketh it away, that createth and supporteth. These our goddesses make intercession with Him for us ! and as thou hast conceded unto us a portion, we are content to follow thee.’ But their words disquieted Muhammad and he retired to his house.”

The scandalised indignation of his followers warned him that he was on the wrong track, and hastily attributing the verse about the “ exalted maidens ” to the suggestion of

Satan he returned to his former uncom promising attitude ; and the Abyssinian refugees who had returned, probably on hearing that a reconciliation had taken place, went back to Abyssinia, where they remained till after Muhammad himself had fled to Yathrab, afterwards called Medina. If Muhammad had compromised with the old superstitions, Muhammadanism would never have been the religion of 200 millions of the human race, extending all over the world. The world would not have known the noble teachings of that great prophet of Arabia. When a man acquiesces in the evil that surrounds him he is no longer a man because the instinct of discrimination between right and wrong becomes dead and that which we call conscience becomes dead in him. Thus the Hindu fell from the high pedestal which his ancestors had occupied by compromising with the evil customs that surrounded him. In the whole world there is no country so vast, so populous, so ancient in civilisation that is ruled by a foreigner for ages and ages together, nay by even a handful of foreigners. Why ! It is because the Hindu is ruled by the grand-mother in his home. Every noble sentiment that arises in his breast is calmed down by the advice of the grandam. The strength of Christianity lies in the fact that Christ never yielded to the promptings of Satan on the mount of Temptation. In fact no individual can advance unless he expresses his righteous indignation on everything that is base and contemptible, that is inhuman and abominable, that is unjust and partial. John Morley in his work on "Compromise" says that men who are led away by a spirit of "illegitimate compromise" are apt to say to their society, "I cannot persuade you to accept my truth ; therefore I will pretend to accept your falsehood." It is said that when the Roman senate ordained that the book "the History of Creometius Cordo" should be burnt, a Roman stood forth saying, ' cast

me also into the flames, for I know that history by heart." Moralising on this the great Italian patriot, Mazzini, says, "You may kill men, you cannot kill a great idea." Let the tag-rag and hob-tail of society ridicule you, persecute you and even prosecute you but they can never kill the ideas of which you are an embodiment, nor can they uproot the moral influence which you exercise on the society. The history of man proclaims that human progress had been possible because men have appeared who realised the spirit of progress in their own lines, withstood calumny and persecution and lived and died for it. "Muhammad," says Carlyle, "stood by the glorious majority of one." When Muhammad wanted to reform the Arabic religion nobody in the beginning helped him. It was by the strength of his convictions that he converted the whole of Arabia to his faith during his life-time. A few poor slaves and out-caste Hebrews were able to hold their own and make conversions of people around them to their faith while Rome displayed its greatness even in death. Martin Luther was able to withstand all persecutions and convert the whole of Europe to his reformed views.

Statesmen, poets, men of science, inventors, all no doubt contribute to social progress, but the initial moving force for the progress of society comes from those great men who, by the power of lofty character and noble deeds, sweep away debasing customs, stamp out superstitions, open new paths, set forth new ideals for the elevation of man. All individuals whether great or humble may set the ball of progress in motion. Mr. John Morley says, "What we see every day, with increasing clearness is that not only the well-being of the many, but the chances of exceptional genius, moral or intellectual, in the gifted few, are highest in a society where the average interest, curiosity, capacity

are all highest." The humblest individual can come to the help of the genius and can contribute to the gradual raising of the average standard of national sense in the community.

In fact the whole history of reform had been the history of men who moved ahead of their society. Reform is effected only when those who feel its need and are convinced of its utility not only preach but also act. Muirhead says, "The opponents of useful reforms are drawn from the same class as at the same time blindly resisted the establishment of the form or institution to which they themselves blindly cling. Those who build the sepulchres of the prophets and garnish the tombs of the righteous are the children of those who slew them." Society has naturally a tendency to cast its members in the iron-mould of custom and superstition. It is the duty of the educated to break that cast-iron mould of custom and superstition. To move with the society means death and decay for it is only to move in the well-cut grooves of old ways. It is only by moving ahead of it and showing it the way onwards that you can get it to move on. There are no instances in history of any society moving towards a reform, unless that reform was initiated by its more daring spirits who were spirited and courageous enough to go ahead of it, and thus inspired into its more timid members some of their own impulses and courage. Mr. John Frier Hibben says, "Progress has often been due to a thorough revolution of existing social conditions and customs, and this in turn has been gradually achieved through the insistence of the prophet of individualism, whose voice has been raised against the trammels of public opinion and the chains of custom. It is impossible to eliminate the individual factor. If it had been possible, we should see greater uniformity than we find." 'Move on and move on' must be the motto of every reformer.

Mere reasoning that such and such customs are good and others are bad will never enable us to elevate our society. Most of our educated Indians are ready to dissolve anything by agreement but they are not at least as much ready to construct anything.* Construction is a far harder task than dissolution, for the former rests upon feeling, instinct and will, while the latter on intellect, reasoning and learning. If real reform is to be effected it must be done by example rather than by precept. Let yourself and not your words preach for you. You must make all the principles of reform practical maxims of your life and you must be habituated to those maxims. Mr. Montague, in his "Limits of Individual Liberty," says, "Before the principles gain sufficient strength there must be something more than an abstract purity, for when you merely canvass the principles too long, you make people doubt them and disregard them, you only breed moral scepticism, since to mere logical discussion people owe very little." Example and action are more essential to the success of all reform, be it religious, political, economical or social, than preaching and theory. "Men," says Tennyson, "since they are not gods, must rise on stepping stones of their dead selves." Benjamin Kidd, in his "Social Evolution," says, "we have lost the qualities which contribute to social efficiency."

SOCIAL EFFICIENCY.

The social efficiency depends on the hope of realisation of our cherished ambition of national independence. Speaking of the prosperity of nations Mr. Lockett says in his political value of history: "The foundation of social efficiency is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in

courage, uprightness, and a certain soundness and moderation of judgment, which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decaying. Observe specially what qualities count for most in public life. Is character becoming of greater or less importance? Are the men who obtain the highest posts in the nation, men of whom in private life and irrespective of party, competent judges speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity?" No doubt the individual influence is a very potent factor of influence in human society but the collective activity of a large number moving together *i. e.* the people organised as a nation plays a good deal in fixing the place a nation deserves in the scale of nations. It is this ability to move in an organised mass that contributes largely to social efficiency which decides the superiority of races Mr. Benjamin Kidd says, "Not even the possession of high intellectual capacity can science give us any warrant for speaking of one race as superior to another. The evolution which man is undergoing is over and above everything else a social evolution. There is, therefore, but one absolute test of superiority. It is only the race possessing in the highest degree the qualities contributing to social efficiency that can be recognised as having any claim to superiority. But these qualities are not as a rule of the brilliant order, nor such as strike the imagination. Occupying high place among them are such characteristics as strength and energy of character, humanity, probity and integrity, and simple-minded devotion to conceptions of duty in such circumstances as may arise." Whatever institution, custom, belief or notion retards the development

of social efficiency should be modified, discouraged, and others more subservient to this end should be gradually evolved. On the whole what we require is firstly freedom, 2ndly freedom, 3rdly freedom, 4thly freedom. The first is religious freedom—freedom to adopt the religion which one thinks best suited to his intellect, his conscience, his pursuits and his attainment of salvation. Christ was crucified when he dissented with the paganism of Rome. The persecution of Huguenots, the Inquisition, the escape of the Pilgrim Fathers to America, the Thirty Years' War, the Crusades, speak of the religious persecution in Europe and Western Asia. In India, too, the persecution of the Buddhists by Sankaracharya discloses a horrid tale of massacre and bloodshed. In the name of established religion the grossest atrocities were committed on humanity. The history of humanity is the struggle of man for freedom. Freedom is the life of humanity. In countries where there is no freedom the people are dead to all noble impulses. If there is fire in the cinders even a tiger will fly away and when the fire is extinguished even an ant can boldly go over the cold cinder. Freedom is that fire. A nation without freedom is dead. Freedom is their life. Freedom gives tone and strength to the national organism. Freedom ^{removes} all disorders in the organism. Freedom supports itself, protects itself and failing to do so dies in the end. This is the law of all life, social, political and economical. The 2nd freedom is political freedom—freedom to overcome despotism, freedom to save his country from internal troubles and external invasions, freedom to legislate, freedom of press and freedom of speech, freedom of assembly, freedom to represent the best interests of the country in national assemblies, freedom to have access to every office in the state, freedom to protest every illegal measure, and freedom to domicile in any state.

Every one must so use his freedom as not to infringe on the like freedom of his neighbour. Every one must care for the freedom of his country and the preservation of nationality and be ready to sacrifice his individual freedom for that end, or else society breaks up and becomes disorganised and falls a prey to foreign domination. The 3rd freedom is economic freedom—freedom to refuse to pay illegal taxes, freedom to claim equal taxation, freedom to take up any profession for which a man is best fitted by his ability, both intellectual and physical, freedom to form trade unions, freedom to trade freely on land and sea, and freedom for every individual to enrich himself by all legitimate and proper means. The fourth freedom is social freedom—freedom of every man and woman to marry whom he or she likes without restraint of caste, creed, race, nationality or religion, freedom of man, woman and child, freedom from the cruel tyranny of parents, freedom to choose the food which a man or woman likes, freedom from the unjust control of priests, freedom from sectarianism, freedom to read any religious scripture, freedom to divorce cruel husbands and perfidious wives, and freedom to travel over foreign lands without being subjected to social ostracism.

isè a Without freedom no life can grow. The plant requires freedom to raise its head and blossom its flowers and ripen its fruits. If a thorny bush is thrown over it the plant dies. Society tries to fetter man and man struggles to be free.

CHAPTER VI.

OUR BROTHERHOOD.

What has advocated the brotherhood of man as the central tenet of its creed is that well-known society founded by a venerable Russian lady and a well-known American colonel with branches everywhere in this wide world. The Buddhists used to build monasteries so that people can hold in seclusion communion with God, undisturbed by worldly cares. The pious provided them with ample funds so that some men at least, popularly known as monks, may exclusively devote their attention towards the spiritual welfare of the people. As these monks lost their zeal for spiritualism and became worldly-minded, corruption crept into the whole system. Spiritualism gave place to idolatry and superstition. Every human institution is intended to embody a noble sentiment and when that sentiment is neglected the institution decays. The holy order of Buddhist monks was instituted for the purpose of relieving man from Samsara (Transmigration) and enabling him to obtain Nirvanu, but when that purpose is neglected the order as a whole perished in India. So shall the Theosophical Society be, if it were to ignore the principle for which it is founded.

The brotherhood of man has been hitherto an ideal and a stage which has not yet been reached by any of the struggling nations of the world. The first and foremost among the nations of the world which wanted to give practical effect to this sentiment, though in a crude and barbarous way, is the Russian nation. The primitive idea of sharing the national wealth, as brothers share the family property, took hold of the Russian mind and the Russian thought that he had cut the Gordian knot when he extorted

from the rich all their wealth and distributed it among the poor. The terror caused by such an inhuman extortion is a vale of misery through which no nation had ever hitherto passed. Most of the nobles of Russia had to fly away either to Berlin or to Sofia to hide their heads from Bolshevik persecution. The great and fertile Russia is a big hollow devoid of all means for the growth of national life, while the surrounding nations are only waiting for an opportunity to rush therein. It is inevitable that a whirlpool on Russian soil will be the out-come of Russian policy, and Russia must be prepared to meet with opposition everywhere. Already she was impotent to oppose Rumania when the latter occupied Basarabia, nor was she able to oppose Japan when she extended her influence in Siberia. The step which Russia advanced is on a very precarious soil. As there is no capital in the hands of individuals, trade was paralysed and the little trade under the control of the state is insufficient to meet the growing needs of the people who were consequently subject to famine, plague and pestilence. As there is still some enthusiasm in the Bolshevik the horrible effects of his policy are not so easily perceptible to the common mind. As there is no individual property all incentive to vigorous action is gone and man works like a limb in the state machine to appease his hunger. After the present enthusiasm ceases, corruption creeps in and the state crumbles to dust as is the case with mediaeval India. But though the great founder of the Theosophical Society is a Russian lady and though her ideal is the same, her attempts to solve the problem of the brotherhood of man are in a different direction and they are more peaceful than those of her countrymen. She suggests the comparative study of all religions and the exploration of the hidden secrets of man by holy communion with God popularly

known in India as Yoga. She expounds the spiritual identity of man as the basis of universal brotherhood. She means by brotherhood an equal treatment of all men as brothers of the same human family. But every institution is apt to degenerate when the sentiment of which it is an embodiment is neglected. In the Theosophical Society, as it exists in India to-day, there are a large number of Hindus to whom the customs of caste are practically more sacred than even the precepts of the Veda. The momentum that is exerted to realise the brotherhood of man is so very little that many of its members are merely satisfied with a mere intellectual assent that the brotherhood of man is the ideal they seek after. They do not move even their little fingers to realise that ideal. Their policy is on the lines of least resistance. Their methods are as old as humanity. They advocate charity, famine relief, mass education, poor feeding, female education, all such common things which they call social service. Some members regard that the Theosophical Society is intended to reinstate the worn out Hindu customs in their pristine purity. In the field of action they are nowhere. Some members still hold that caste is a sacred institution ordained by God to preserve the purity among the races. We see institutions decay as they travel away from noble paths and imbibe evils which in course of time assume such inordinate proportions that it will be impossible after some time to eradicate them. Take for instance the Hindu temple where nautch parties are maintained to attract people when they play with the images, carrying them round and round through the streets. The Theosophical Lodge may be converted into a Hindu temple if it were to be managed solely by Hindus who forget the great object for which the Lodge is interded. Thus fell the great Buddhistic monasteries. Think of the iconoclastic spirit of Muhammad the prophet and the *peer* worship

of Indian sheiks who claim to be the followers of the same Muhammad. All religions when they originate, start with a noble ideal and by degrees the baser spirit in man asserts again, corrupts religion, introduces dogmas, ritualism and other inhuman practices, creates an exclusive spirit that the votaries of a particular creed or dogmas are more favoured in the eyes of God than those of others, hatches up religious bigotry, weaves a net-work of mythology, develops some illogical canons, the violation of which invites the wrath of God, weaves a settled philosophy and sets man against man in ceaseless struggle for religious superiority. On a close and critical study of all religions it will be clear that all religions aim at the common goal—salvation. Hindu theology speaks of four ways of attaining salvation: (1) the Jnana yoga (2) the Raja yoga (3) the Bhakti yoga (4) The Karma yoga. All these four aspects are more or less present in every religion, but each religion takes the predominating aspect as its sole aim. The Hindu chooses the Jnana yoga, the Buddhist the Raja yoga, the Muhammadan the Bhakti yoga and the Christian the Karma yoga. The Upanishads give a comprehensive view of Jnana yoga, the Jatahas contain a vivid exposition of Raja Yoga, the Quar'an portrays the true ideal of Bhakti yoga, and the New Testament upholds the doctrine of sacrifice, which is the spring of all noble actions *i.e.*, Karma yoga. Even among the Hindus the Advaitins insist more on Jnana and Raja yogas, Visishta Adwaitins more on Bhakti yoga and Dwaitins more on Karma yoga. Even in every individual the various aspects predominate in the various stages of his life. In the four stages of man, the Brahmacharya, Grihastha, the Vanaprastha and the Sanyasa, the Brahmachari evinces much of Bhakti, the Grihastha does many noble actions (*i.e.*, Karma), the Vanaprastha adopts the Jnana yoga and the Sanyasi indulges in the Raja yoga.

These are the four chords in the *Vina* of every Religion. The Jnani always covets the knowledge of God, the Raja yogin the communion with God, the Bhakta the devotion to God, and the Karmik the service of God. It is absurd that man should hate man because his neighbour has not adopted the same way he adopted. The weakness of the Jnana yogin consists in trying to reconcile all absurd practices, of the Raja yogin in his indifference to worldly actions, of the Bhakti yogin in his hatred of all other creeds, of the Karma yogin in his ignorance of the transcendental powers. When an aspect only is developed to an abnormal extent we find the various anomalies existing in the various religions. The Hindu who is predominantly a Jhāna yogin tries to reconcile the fetish, the demon worship, all superstitious and hellish worships with the worship of the great God. The Buddhist, who is predominantly a Raja yogin develops an indifference to worldly matters and asceticism is the result. The Mussalman who is predominantly a Bhakti yogin, never brooks the insult of setting up a lifeless image in lieu of the all-powerful and mighty God.

In the later decadent period of Hindu religion, the Hindu began to think that Bhakti consisted in well cleaning a copper image with tamarind, painting it all over, decorating it with cloths and other ornaments and keeping bunches of flowers over its head and taking it in procession round and round in the streets. But a real Bhakta of God never thinks of degrading God in such a way. A young child was taken away to a distant place from its father, in whom its affection had been centred. The child began to think of its father and father alone. A number of similar persons resembling the father had been brought. They said, "Your father has come, get up!" She never opened

her eyes, nor did she look at them. She never even cared to drink a cup of water, nor did she condescend to take milk from its mother. Such is the devotion of the child to her father. The father came, she heard his voice, up she rose from her bed, took milk, ate food, skipped and played with her father. Similar is the attitude of a true Bhakta. Muhammad alone had been able to depict clearly what Bhakti really is. He entered Mecca and with his own staff broke the images of Hoba, the Arabian God, and proclaimed with a stentorian voice that image-worship is degradation of God and the Spirit of God must be worshipped. He is the typical Bhakta and the psychology of Bhakti has no place for image-worship. It is mere sophistry to say that image-worship is a stepping stone to Bhakti. A boy who always tries to recite without learning the language and alphabet will always be a parrot reciter and will never learn to read and write. A society resorting to idolatrous worship can never hope to rise high, nor will it have an inclination to move forward.

The great German philosopher Schopenhauer says:

"As a matter of fact, intolerance is only essential to monotheism and only God is by nature a jealous God who cannot permit any other God to exist. On the other hand, polytheistic gods are by their nature tolerant, they live and let live; they willingly tolerate their colleagues as being gods of the same religion, as this tolerance is afterwards extended to alien gods, who are, accordingly, hospitably received and later on attain the same rights and privileges, as in the case of the Romans, who willingly accepted and venerated Phrygian, Egyptian and other foreign gods. Hence it is the monotheistic religions alone that furnish us with religious wars, persecutions and heretical tribunals, and also the breaking of images, the destruction of the idols of the gods, the overthrowing of Indian temples and Egyptian colossi which had looked on the sun 3,000 years; and all this because a jealous God had said, 'Thou shalt make no graven image.'"

The most prominent characteristic of the Bhakti school is its irreconcilability with external circumstances

and the complete concentration of the mind on God. 'Islām' literally means submission. Complete submission to God is the central tenet of Islam. Ramakrishna Paramahansa also describes Bhakti as the unconditional surrender without caring for the consequences. It is the supreme confidence of the Bhakta in God which is the prominent feature of the Bhakti school.

" If Muhammad does not go to the mountain, the mountain will go to Muhammad " is the spirit with which a Bhakta surrenders himself to God. A Bhakta always relies on a personal God, who hears his voices, answers his calls, looks after him always, punishes him if he goes wrong, pardons him when he atones, sees all his actions, judges him and protects him. The impersonal aspect of God is wanting in most cases and hazily recognised by some. At a later date arose the Sufi school in Islam by contact with the Jnana school of Hinduism. A crop of Bhakti saints grew up in India, the followers of Ramanand, Kabirpanthis, Malikdasis, Dadupanthis, followers of Mira Bai and Lord Gauranga on the Bengal side, of Nanak in the Punjab, of Tukaram, Ekanath and Namadeva in the Deccan, Babalalis, Prananathis, the Sadhus, the Satnamis, the Shiv-Narayans and the followers of Mahant Rama Charan. This is the outcome of the influence of Bhakti school so prominent a feature of Islam on the Jnana school of Hinduism. After the development of Sufism Muhammadans became tolerant of Hindus. . . A spirit of catholicity breathes in the poems of later Mahammadan poets. There is a pretty story in the Mantiq-ut-taiq of Fariddein Altar which shows the religious tolerance of Persian poets.

One night the words " I hear " came from the presence of God, Gabriel said, " There must be some servant of God calling on Him, a man of pure heart and subdued passion, I must know who he is."

The angel sought in vain through the seven heavens, on sea and on land, in the hills and on the plains. At last by the command of God Gabriel went to Rum. There he found the man he sought praying before an idol.

"Oh Thou Source of all good," cried the angel, "Unveil to me the mystery! This man is invoking an idol, and Thou in Thy grace answerest him."

Then God said, "If from ignorance he has missed the way shall I who know the way not teach him? My grace shall plead for his pardon and bring him to the truth."

This is no isolated instance, but the Persian literature contains many such stories. It is stated therein that all who earnestly seek God, whatever be their religion, will find Him.

When the Muhammadans settled in India as rulers they generally showed regard for the religious susceptibilities of their Hindu subjects. Akbar treated Hindus very kindly. Most of the Persian poets were Sufis and Muslims, having settled in India, were indirectly influenced by the teachings of the Vedanta, for no one living in India can avoid its subtle influence. Prof. Max Muller says, "The Vedanta spirit pervades the whole of India. It is not restricted to the higher classes. It lives in the very language of the people and is preached in the streets and in the forests by mendicant saints."

But in the Bhakti school the ethical tendency decays. Man reduces himself to a mere machine, following certain rules set apart for his guidance, for marriage ceremonies, rituals, and social, domestic and economic life.

The school of Karma yoga sets in motion all noble ideas in human society and the ethical value of Karma yoga is undoubtedly superior to all other yogas. A Karma Yogin has neither the religious intolerance of a Bhakti Yogin,

nor the illegitimate compromise of a Jnana yogin. The State is distinct from religion and society has every opportunity of development by resorting to good deeds. Social and political growth runs in two parallel complex systems, involving various differences of morals, creeds, cultures, races, and canons. Spirit is supreme and fundamental and rite is definitely subordinate to spirit. Nishkama Karma is the ideal of a Karma yogin. The Karma yogin always relies on the Spirit of God as the saviour from all sins and always does things pleasant to Him. Philanthropy, social service, great regard for family life, respect for women are some of the characteristics of a Karma yogin. The Karma yogin feels the power of a Living Person to aid him in his hour of distress. In the Bhagavat Gita Sri Krishna says, "I will be born again and again in every yuga to relieve the earth of its burden of sinners and to save the virtuous and to establish Dharma." So also Christ says, "I am He that liveth and was dead, and behold I am alive for evermore and have the keys of Hades and of Death." That Living Person in the plenitude of his spiritual power embodies in Himself all the moral forces which go to create a vital and progressive organism; that organism turns out to be a united and independent nation. He is the person who gives the real motive power for the formation and development of that organism. It is why in Christian lands the spirit of nationalism is rampant. Even in the times when Rama and Krishna lived, the spirit of nationalism was at its height in India and the national glory of the Aryans is depicted in the great epics—the Ramayana and the Mahabharata. It is only the absence of Karma yogins that accounts for the loss of independence in India. India wants men of action but not Hamlet's mere philosophisers. In a country where Karma yogins flourish society as a whole may progress and when

solid welfare alone becomes the end of human existence, spiritualism is lost in the bundle of material progress, prosperity, welfare and satisfaction of common wants. The teachings of Christ are completely forgotten by the Christian nations of the world. If Christ were to come to earth again and if he is to go to Kenya he will not be allowed to own land in the highlands and he has to live in the Asiatic quarters; if he is to go to South Africa he will not be allowed to travel in the same tramcar as a European; and if he is to go to America he will not be allowed to settle and acquire a domicile unless he is possessed of a certain number of dollars; and if he is to go to Australia he will not be allowed unless he passes a test in a foreign tongue, being an Asiatic and a labourer, the son of a carpenter by profession. The equality of man taught by Christ is only a spiritual precept, but not intended for practical politics. The church and state are so completely separated that even the ten commandments can be sacrificed for the necessities of the state.

These differences in religion are due to the fact that man, in emphasizing particular aspects of religion, forgets the remaining aspect. The summit of all religions is the salvation of man and the various religions are the innumerable paths leading to the same summit. Besides the Unity of God, which is prevalent through all religions there are also various fossils of ceremonialism growing over every religion. The twice-born Hindu puts a thread on his shoulder and lores holes through his ears; some Mussalmans allow their beards to grow and perform circumcision: all such customs are not the essentials of religion and can be avoided if society thinks they are distinctions without difference in the main principles or retained if they are "harmless." The Muslim divides ethical practice into three parts,

what must be done, what may be done and what must not be done, what is enjoined, permitted and forbidden. So if he observes practices which must be done he is true to his religion and he may avoid things which are permitted and are conflicting with the interests and feelings of his neighbours. To maintain the brotherhood there must be a policy of give and take. Men must run smoothly in society so that their angularities may wear away and their idiosyncracies may disappear. Professor Deussen says,

“The gospels fix quite correctly as the highest law of morality, *love your neighbour as your selves*. But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible but it is in the Veda. It is in the great formula, “tatwamasi” which gives in three words metaphysics and morals together. You shall love your neighbour as yourselves—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. And so the Vedanta, in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the suffering of life and death! Indians, keep to it!”

RACE.

People are apt to say “when there are social differences, how then can the brotherhood be achieved?” Race is one of those ideas difficult to define, which has been a source of discussion among the peoples of the earth. But there is no particular monopoly of intellect, chivalry, courage, morality, physique or statesmanship to any one race. Some are found in some races and others in other races. The success of a people has never depended on their race.

Dr. Emil Reich says in *Success among Nations*,

“Amongst many latter-day historians it has been the fashion to seek an explanation of national pre-eminence in race. This method certainly has the advantage of flattering national vanity, but it cannot claim any great scientific value, as the problems it deals with, though

expressed in a different set of terms, are not brought any nearer the solution. In nearly every instance the racial threads from which a white nation is woven are so inextricably intertwined that it would be quite impossible to determine, even with approximate exactitude, what is the predominant element. Let us then at once set aside the hypothesis of any peculiar virtue inherent in a particular shade of complexion or variety of blood, and seek for a far readier explanation of our facts in the physical conditions under which these nations lived and had their being. We shall then see why it is that the conquering race is so often compelled to bow to the civilisation of the vanquished and advance along their line of development. How often has been the case in Egypt, Babylonia, and even China! The most ingenious books have been written endeavouring to apply the theory of race to the explanation of the rise of intellect among nations. But the racial theory has been ridden to death. After a long struggle, it is now being eventually abandoned by its most fanatical adherents in the ranks of modern historians. But the average man still pins his faith to it. The ordinary Englishman attributes, and will continue to attribute, the success of his nation to the predominance of Anglo-Saxon stock; there is something extremely flattering to national pride in the notion. It also permits of a rapid and complete annihilation of the so-called Latin races. The Frenchman is also fired by a kindred admiration of all that has issued from the Gallo-Roman blood, a theory which also allows of the equally rapid and complete disposal of all that is Teutonic and Anglo-Saxon. We have already shown how absolutely impossible and inapplicable such theories are in the scientific study of history. Race is quite impossible of identification, and where we can to some extent follow out the lines of ethnographical demarcation it does not in any degree correspond with the national frontier. We must seek for some more substantial basis on which to found our theories of the causes of intellectual growth."

Mr. G. Spiller says in his paper, "*The Problem of Racial Equality*" in the *First Universal Races Congress*, "We need not include in our problem every tribe and race whatsoever, but only the vast aggregate of mankind, say, China, Japan, Turkey, Persia, India, Egypt, Siam, the Negro, the American Indian, the Philippino, the Malay, the Maori, and the fair, white and dark-white races. These constitute, perhaps nine-tenths of the human race. We are then under the necessity of concluding that an impartial investigator would be inclined to look upon the various

important peoples of the world as, to all intents and purposes, essentially equals in intellect, enterprise, morality and physique."

In the paper on "*The Rationale of Autonomy*," contributed to same congress by Mr. John M. Robertson, M. P., we read, "It would seem that a first step towards a scientific or even a quasi-rational view of the problem must be to put aside the instinctive hypothesis that faculty for self-government is a matter of race. If the problem be reduced to its elements, in short, it will be found that none of the *a priori* arguments against autonomy for any race have any scientific validity. As a matter of fact, practical autonomy exists at this moment amongst the lowest and the most retrograde races of the earth; and probably no experienced European administrator, who has ever carried his thinking above the levels of that of a frontier trader, will confidently say that any one of these races would be improved by setting up over them any system of white man's rule which has yet been tried."

Emerson in his "Essay on History" says, "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same...What Plato has thought he may think; what a saint has felt he may feel; what at any time has befallen any man he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent."

Jean Finot in 'Race Prejudice' says,

"It is impossible to attribute immutable psychological qualities to certain peoples or races. Their virtues and their vices are only the effects of historic circumstances or of the influence of the milieu. Savage peoples enter triumphantly into our civilisation just as civilised peoples fall back into barbarisms. Within the space of 50 years the Negroes have realised as much progress as many white peoples have done in five or six centuries. The history of civilisation is only a continual come and go of peoples and races. All without distinction of their biological characteristics, are summoned to this great struggle for life wherein we fight for human progress and happiness. All the ethnical elements can take part in it. Such is the general import of our biological and sociological equality, which remains intact underneath all our superficial divisions. In one word, the term race is only a product of our mental activities, the work of our intellect, and outside all reality. Races, as irreducible categories, only exist as fictions in our brains. They exist in us but not outside us."

Sir Charles Bruce, in his paper on "The modern conscience in relation to the treatment of dependent peoples and communities," contributed to the First Universal Races Congress, says, "In conclusion, it is submitted that in the treatment of dependent peoples and communities the modern conscience rejects as a fallacy the claim of western civilisation to a monopoly of the capacity of self-government based on an indivisible inter-relation between European descent, Christianity and the so-called white colour. It recognises that, while this inter-relation has evolved a capacity for self-government in an appropriate environment, a similar capacity has been evolved by an inter-relation of other races, creeds and colours appropriate to other environments. It maintains, therefore, that the conflict between East and West must be adjusted on the same principle that has adjusted the conflicts of race and creed in the West,—the principle of freedom interpreted as liberty of person and conscience and equality of opportunity for all, without distinction of race, creed, or colour, under a settled government. History, reason, and recent experience in Japan warn us that the adjustment must be made not in the spirit of the popular refrain East is East and West is West, but in the spirit of a nobler poetic formula 'God's in the Occident, God's in the Orient.' This is the spirit of the modern conscience in the treatment of dependent peoples and communities."

A league for the equality of races was organised in India to proclaim the principle of democracy as between the races, the equality of rights, the right to equality not only of the individual in the nation, but also of all races in Humanity and to assure respect for *human* dignity in every man, whatever be his race or colour.

It declares, "In the name of *History* which all times and all races have written—history that shows us all the families of men mounting and descending across the dawns and the evenings of time, and taking by turns the lead of human progress; in the name of *Sciences*, daughter of all the civilisation of the earth, light of all that brightens and grows in each, and teaches that the races of men are made one from the other, for never in the course of ages have they ceased to exchange their thoughts and to mingle their blood; in the name of the *Religions*, to which all races give their saints, revealers

and guides, and which say to us: "In all living beings the Being *Ône* and *Changelless*, in all separate beings the Being *indivisible*" (Bhagavat Gita 18-20)

"This world is a Republic of all, whose citizens are formed of one and the same substance." (Epictetus—conversations 14-24)

"We are every one members of another world." (Epistle to the Romans 12-5.)

"You are all issued one from the other"—Koran.

"To love one's neighbour as oneself." (Confucius—Lun-Yu. 1, IV. 5).

"To do towards others as we would that they should do towards us." (Dhammapada, 129).

"Five continents —one family" (Chinese Buddhistic inscription).

In the name of *Humanity*, multiple and one, whose whole body feels the injury done to a single one of its members, in the name of *Humanity* rich by the diversity, strong by the solidarity of its races; progressing in the progress of them all and in all the free development of their forms:

In the name of *Human Peace*—for without mutual respect there is no peace;

In the name of *Reason*—which tends towards Unity, and of the Soul which lives by love.

BEAUTY—COLOUR.

The great demon that is throttling *Humanity* at the present day is the colour bar. The exclusion of coloured races in colonies reserved for white peoples, and the restrictions for admission of coloured peoples into white countries are the causes at work which will bring about a world war whereby the colour prejudice may be wiped out of the face of the earth. The *Sama Veda*, the *Chandogya Upanishat* and the *Ramayana* speak of such

a world cataclysm in the human race between the Suras and the Asuras when Devendra was the King of Suras and Virochana of Asuras and thenceforward never did Humanity witness such a catastrophic war. The conflict between the white and coloured races is growing keener day by day. The growth of population, intensity of the struggle for existence, increased communication, growth of knowledge, assertion of Asian consciousness, economic exploitation of the coloured races, a closer contact of cultures and other innumerable causes have aggravated the situation. Added to this is the white man's conquest of the sea, leading in the case of the English to world dominion and it only remains for the common sense of Humanity to judge whether a peaceful settlement cannot be arrived at without indulging in a cruel and devastating war. Emerson says "Wars, fires, plagues break up immoveable routine, clear the ground of rotten races, and dens of distemper and open a fair field to new men. There is a tendency in things to right themselves; and the war or revolution or bankruptcy that shelters a rotten system, allows things to take a new and natural order." The colour prejudice was existing even from early Aryan times. The Aryans were white in colour and they were afraid that if the Aryans were to contract marriages with the mixed population around them their people may lose the fairness of their skin. So there was *chaturvarna* of peoples around them. The pure-blooded Aryan was white. Inter-marriages had brought about a red type—inter-marriages with the great warrior race of the Toltecs, whom the Aryans first fought and then fraternised with, so that you have great groups of red-brown people in North India and Rajputana. Inter-marriages with the Mongol with whom all trade was carried on and the intermixture of the Aryan and Mongol gave rise to a yellow type. Inter-marriages with the aborigines who served

them and the intermixture of the Aryan and the aborigines gave rise to a black type. Differences in the colour of skin are due to climate but they need not be due to differences in race. "Captive Greece held Rome captive" is also true in India. You can say "Captive India held Europe captive." The ideas of segregation and colour prejudice which have been hitherto the exclusive monopoly of the Hindu are thoroughly imbibed by the European. But Nature is always ready to bestow the same reward on all those who use her laws in a particular direction. Nature is ready to paint 'Slave' on the face of one who tries to enslave others. The Hindu segregated the *pariah* outside the village and treated him with contempt and he had his reward for it. Oxygen and Hydrogen when chemically combined become water in India as well as in England. Natural laws are always the same and inviolable. The European has learnt from the Hindu the caste principles. He is to be painted as the Hindu. The Hindu has caste marks of white, red, yellow and black colours on his face. The European also smears cherry blossom to give tone to his white complexion. Both are trying to shine in painted faces. This painting to show the superiority over others is a relic of savage temperament. When Darwin visited the island of Terro del Fugo, all savages appeared before him in white, red, yellow and black paints all over their bodies, on the forehead, on the chest, on the back and neck. The Aryans learnt this from the aboriginal races whom they conquered. Herbert Spencer gives a list of aboriginal races who paint their bodies, in his admirable book on Sociology. Is there no way for Humanity to avoid the catastrophe of a world war? to overcome the demon of colour prejudice? If the sense of Humanity is awakened to the evils that may accrue in persisting in the maintenance of colour bar, the redemption of humanity will be near at hand. All peoples may love each other without

paying any regard to the colour of his neighbour. Emerson says, "Love is the panacea of all ills, the panacea of Nature. The sentiment of love will ere long dawn on our politics, on our modes of living. Love would put a new face in this weary old world in which we dwell as pagans and enemies too long. It would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies and lines of defence would be superseded by this unarmed child. Love will creep where it cannot go, will accomplish that by imperceptible methods, being its own lever, fulcrum and power—which Force could never achieve."

CASTE

I have already shown the various evils caste wrought in India and the sooner it is given up the better. The American and the European not only imitate the Hindu in entertaining the colour prejudice but they are also making way for the entrance of caste spirit in their social organism. The *Jewish World* cites an incident which proves how England also has become a victim to the monster—caste.

While on the recruiting campaign Sergeant Issy Smith V.C. was invited to a restaurant and its owner refused to serve the Jewish hero. The insult to Sergeant Smith as a Jew could be placed comfortably with the huge pile of such insults Jews have from time to time received from the more ignorant and petty-minded of the population among whom they live. But we think it is unique to find a man holding a license daring to insult not alone the King's uniform, but the Victoria Cross which His Majesty with his own hands only a few weeks ago pinned upon the breast of one of the brave defenders of the country. The ancient caste prejudice prevalent in India appears in different forms in most of the western countries. The white races are now fully imbued with the caste spirit. Mr. Sydney Brooks says, "Time and again have I been assured by Americans, Canadians and Australians that what most impressed them in that England which

has been killed by the war was the prevalence of caste system. They were quite right. The caste system was beyond doubt the outstanding feature of the British structure. It was the caste system that made the west end of London the governing centre of the Empire. It was the caste system that in every British ministry reserved an excessive number of places for the aristocracy, whose title to them was based mainly on the non-essentials of birth, manners and social position." Regarding caste in America, *The Literary Digest* says, "For several days before the people of St. Louis voted to segregate the negroes of the city, negro girls and women handed out circulars in the streets bearing a cartoon depicting a white man driving a negro before him and lashing his bare back, with the inscription "Back to slavery." And now that the two ordinances embodying segregating have been carried by a three-to-one vote in a centrally located city of 7 lakhs of inhabitants, the *New York Evening Post* alludes ironically to "the two watchwords of Democracy—emancipation and segregation" and the *New York World* deplors the attempt "to deprive black men of property, liberty, and hope."

But the *New Orleans Times-Picayune* observes that "the separation or segregation of the races" which "prevails generally through the South" on cars, boats, and in public places, "has caused no special injury to any one," and has unquestionably tended to prevent friction between the races when travelling, which of old frequently developed into serious disturbances and what are called 'race riots.' It forbids negroes to move into blocks in which as many as 75 per cent of the occupants are white, and prohibits "the use by negroes in 'white' or 'mixed' blocks of any building or part of a building for a church, dance hall, school, theatre, or place of assemblage for negroes." The *American Journal of Sociology* says:—"The constitution of six of the American states, prohibit negro-white intermarriages. Twenty-eight of the states have statute laws forbidding the intermarriage of negro and white persons. Twenty of the states have no such laws; in ten of these latter states bills aimed at the prevention of negro-white

intermarriages were introduced and defeated in 1913.' "The Alabama constitution prohibits the legislature from passing a law legalising the intermarriage of white persons and any descendant of a negro. This means that a person whose ancestry may be traced to a negro—even though that person has no detectable physical mark of negro ancestry—may not marry a white person." "The Florida constitution prohibits intermarriage between white persons and others possessing even one-sixteenth or more negro blood. Many such persons do physically show their affinity with the negro race." "The other four states, Mississippi, North Carolina, South Carolina, and Tennessee, by their constitutions prohibit the intermarriage of white persons and others having one-eighth or more negro blood." "Four states appear from their statutes to acknowledge that the existing laws against negro-white intermarriage do not reach all causes of negro-white amalgamation. Three of those states have, in addition to laws against intermarriage, laws against cohabitation and against concubinage." "Alabama is the only state which would seem to have attempted to reach all the causes of negro-white amalgamation. Her laws include this phrase, "If any white person or negro live in adultery or fornication with each other, each of them must, on conviction, be imprisoned." The decision with regard to Kenya highlands by the British parliament shows how rampant is the caste prejudice among Europeans and their colonists.

CIVILISATION.

The civilisation of every country is based, more or less on geographical and climatic considerations than on religion. There are many religions in India but there is only one civilisation. Religion is only like the clothing to the body. The national soil is enveloped in its civili-

sation. The Indian whatever his religion retains his own natural characteristics. The national soul interprets these religions, and with freedom and knowledge makes its own choice. The Indian Christian has characteristics which are different from those of the Christians of other lands. The same is also true of the Indian Muhammadan. Some of the doctrinal and liturgical forms prevalent in these religions in the west find no place here; and some of the practices found in India have no place in the west. The *peer* worship is not found in some Muhammadan countries. All forms cannot be condemned in toto. Some of them are good and adopted by the people professing that religion. Nor do manners belonging to a particular people solely constitute civilisation. The Indian Christian is more polite than his coreligionist in England. The Indian Christian asks the welfare of his neighbour wherever he happens to meet him. But an Englishman though he travels from India to Edinburgh in the same compartment with his own brother who happens to meet him accidentally coming from a distant country thinks it beneath his dignity to enter into conversation with him. This may be an extreme case but it gives an idea of the nature of the Englishman and the civilisation he has developed. But a civilisation may be predominantly material like the modern European or predominantly mental and intellectual like the old Greek and Graeco-Roman or predominantly spiritual like the Indian civilisation. A country is made up of all manner of men be it in the East or in the West. In any country there are some types who are highly advanced and certain other types who are still in the lowest rungs of human evolution. In every country there are saints as well as sinners; martyrs as well as persecutors; gentlemen as well as thieves; patriots as well as traitors; heroes as well as

cowards; altruists as well as egoists and what not. As weeds grow among plants so abuses, due to the weakness and evil of men, crop up among noble principles which characterise civilisation. Civilisation consists in the upholding of Dharma as the individual and general good and the fostering of spiritual progress so that, with justice to all beings, the immediate and ultimate ends of humanity may be attained. Civilisation is the organisation of society, so that the individual man and his community may attain his and its immediate and final end, that is, enjoyment and liberation (*Bhukti* and *Mukti*). The general good is the object of every social organism. The community governs itself. Civilisation recognises God as its beginning and end, organises men in society through their material and mental vehicles with a view to manifest spirit in its forms as true morality and true religion. The history of civilisation is the history of cultural conflicts rather than the struggle between different political societies. The cultural struggle does more havoc than the political war. Various cultural conflicts had taken place at various times in various countries. But the conquest of culture destroys a nation completely whereas political conquest may not do so. The Byzantines, the Babylonians, the Carthaginians and the Phoenicians are found nowhere. What has become of their civilisation? But the Indian civilisation is a living and potent factor even to-day. The Indian civilisation is older than the memory of man. It has its beginnings in prehistoric times. Even to-day it remains full of life and youthful vigour. In their love of literature, art, philosophy, treatment of their women, development of aesthetic faculty, appreciation of the beauties of Nature the Indians are as much civilised as other progressive races of the world. "The Indian civilisation is unique and the contrast is not so much as between East and West as

between India and the rest of the world," says Dickinson. The Arabian civilisation made practicable the brotherhood of man. The Saracenic art, love of beauty, architecture, refined manners have enriched the Indian civilisation. Their methods of administration, their revenue system and their classification of state functions are still maintained in India even under British administration. The Muhammadan is a noble acquisition to India. His martial valour, his political genius and his capacity to master any difficult situation are requisites for the preservation of the Indian nationality. The Mussalman is a good substitute for the Kshatriya in the Hindu community who, for reasons not clearly known to us, has almost disappeared from the Hindu society. Whatever be the religions (Hinduism, Buddhism, Jainism, Islam, Sikhism, Zoroastrianism and Christianity) prevalent in India, there is one common civilisation extending from the Himalayas to Cape Comorin, from the Indus to the Brahmaputra.

CULTURE.

Culture," says Sir Woodroffe, "is the expression of the soul, or a subtle body (Sukshma Sarira) a mode of the manifested self in which it is related either as religion and philosophy to the one spiritual principle of all—that aspect of culture in which it seeks to give expression to the Inner Reality, or in which it is related to Outer Phenomenon, a manifestation of the Life Principle as Knowledge, as well displayed in action and as the Beauty of all perfect natural forms." The difference between Asia and Europe in the matter of so-called exact sciences dates from about 300 years back, which is the age of experimental and inductive science. "It was during this period," says Sir Woodroffe, "that cultural superiority in this particular respect of the modern West was established; nor was that superiority

great until much later, when during the 19th century the application of steam to production and transportation effected the parting of the ways of East and West, ushering "Modernism" with its new world politics, social institutions, science and philosophy, giving Eur-America its present alleged superiority over Asia. If, however, we compare the Indian contribution to exact positive and material culture with parallel contemporary developments among the Greeks, Graeco-Roman, Saracen, Chinese and Mediaeval Europeans, the Hindus can make at least an equal, and in some respects a superior, claim to that made by these peoples in respect of scientific culture." The East as well as the West has developed art, philosophy, literature drama, religion, music, sculpture, painting, poetry, architecture and science, but there may be degrees, varieties and modifications. The tastes, faculties and interests of the human race cannot be monotonous. Variety is the spice of life. What is meat to one may be poison to the other. Each develops in his own way as natural opportunities afford him scope and leisure. There are as many varieties of minds as there are varieties of faces. The greatness of political power or the largeness of dominion does not show the cultural superiority of one people over another. Nor does political subjection mean cultural inferiority. Rome with her extensive dominion was culturally inferior to Greece. The Goths from the plains of Germany who occupied the Roman Empire were inferior to the Romans. The Arabs of the desert were inferior to the Persians and the Byzantians whom they conquered. The Huns, Sakas, Jats and Scythians were inferior to the Aryans whom they conquered in cultural powers. There are some English scholars who think that India is culturally inferior to England and the disparity between the two peoples is so great that India can never hope to cope with England. Mathew Arnold wrote

about the East in connection with the Roman Empire as follows:—

*“The East bowed low before the blast
In patient, deep disdain;
She let the legions thunder past,
And plunged in thought again.”*

The East is no doubt a little patient but not disdainful of science and learning and we may also say that she is as impatient and restless as any other European country in the world in the acquisition of culture. She is not about to bow her head before the blast, and plunge in thought again; on the other hand she is but achieving things which seem impossible to the mind of the western scholars. The proudest page in the history of the world has yet been reserved for India. Another English poet, Rudyard Kipling, wrote,

*“The East is East, the West is West.
Never shall they meet but be in twain.”*

This is the statement of a man who believes that the West is superior to the East and is born in ignorance of Eastern thought and culture. The East began to develop culture starting from the internal spirit, while the West began from the external world. The culture of the East is supplementary to the culture of the West but all culture has for its object the elevation of life to noble purposes, to some higher sphere than mere gratification of animal appetite and multiplication of the species. It inspires in man a love of truth, justice and righteousness. It enables man to realise that the essential nature of man is beyond mere physical existence and animal life. Greece played her part in the development of culture by laying stress on reason and beauty. Rome developed law, order

and the art of governance. France developed science and taught liberty, equality and fraternity, thus paving the way for the realisation of democracy. Arabia created a new architecture and external forms of beauty. England developed parliamentary institutions. Germany taught socialism and India teaches communion of men with God, Yoga, the realisation of the divinity of man. Each one of them is necessary for the harmonious development of man. But the real greatness of culture lies in the spiritualisation of life and the realisation of the brotherhood of man. Every nation thinks that its own pursuits are the real culture of the world and the world is ruining itself day by day without moving on the right lines chalked out by itself. But culture is not a new idea or a philosophic concept, but a living principle, a motive power, a strong stimulant to human progress. The great inventions of the West in the external world may dazzle the amateur for a time but the spiritual achievements of the East will bestow on the suffering humanity incalculable boons unthought-of by man in other countries. Culture aims at the interpretation of life and its adjustment with the world outside and the realisation of divinity in man. The art, literature, philosophy, science and religion are the manifestations of culture. The European excels in natural art and the Indian in divine ecstasy. The European cares more for utility, the Indian does everything in the name of God without caring for the fruit, with unselfish motives. If the European cares only for his culture his spirit decays and his aspirations will be confined to a greater possession of world's goods and if the Indian neglects the world he finds himself degraded for want of a proper environment to enhance the evolution of the soul. The one cares for earthly enjoyment and the other for heavenly bliss. The one counts on the income-tax he pays,

the other counts on the possession of noble qualities in him. The glory of the one is his earthly possession and the contentment of the other is that he has secured the future. The European has prompted a universal education, established universal suffrage, upheld equality of rights, introduced democracy in political institutions, enhanced social happiness, whereas the Indian concentrated his mind in knowing the hidden forces working in man, the relation of man with God, the royal road to attain *nirvana*, the life after death, and the play of psychic forces on the mind of man. The European views philosophy as an intellectual exercise to argue things, whereas with the Indian it is the essence of life and thought. The European begins with the body and proceeds to think of the soul; the Indian realises the spirit within him and controls the external world in the ecstasy of Divine communion. Everywhere social ideals, political institutions, economic laws, religious sentiments, literature, art, philosophy and science are the expression of the national soul. The cultural consciousness in each nation creates the diversity in culture but there is unity underlying all this diversity. There is one culture, one civilisation, one caste, one beauty, one race, one religion, one God (*Ekameva advitiam*)—there is only one without a second. The one culture is the realisation of the divinity of man and the establishment of the common brotherhood of man without distinction of caste, creed, race or colour. The one civilisation is the right means whereby man's mental and spiritual nature is given greater play on its increasing release from the animal cares of life. The one caste embraces the species of man. The one beauty is the prevalence of *Brahma-tejas* in man. All the beauty of colour is nothing when compared with the divine, *varchas*. As the girl puts on new bloom when she attains puberty, as the boy shows signs of liveliness when he attains manhood,

as nature puts on a lively appearance when spring appears, as the house appears lively on the marriage occasion of one of its members, so the face of man puts on a divine effulgence when he realises God within. The aura of his holiness sheds a lustre on his face. The face requires no paints either red, white, yellow or black, nor does the colour of the skin, whether white, brown, yellow or black affect the beauty of his face. The eyes sparkle with lustre. The Divine Beauty is the One Beauty which man must strive to attain. The one race is the whole human race. The one Religion is the realisation of God within all. All religions are mere methods for the attainment of that high ideal. This sums up the brotherhood of man. Europe failed to realise this brotherhood because it could not base it on the divine identity of man. France proclaimed "liberty, equality, fraternity." The basis of fraternity according to French views is the fatherhood of God and the relation of men to Him as His sons and so it proclaimed fraternity basing on the love of God as Father to His children. But Italy proclaimed "Liberty, Equality, Humanity." Mazzini and Italian patriots thought that the parental relation of God and man is too feeble to ensure an everlasting brotherhood of man, and appealed to the nobler and saner sentiments in man to promote the welfare of the human races. So it based its brotherhood on humanitarian conditions. But India has its springs deeper which can ever supply the perennial flow of fraternal affection of man to man by basing it on the divine identity of man. The highest teaching of the Vedanta, the accumulated experience of the great Rishis of Aryavarta, as embodied in the teachings of the Upanishads is "Tatvamāsi," "Thou art that;" "Soham," (I am He); "Aham Brahmasmi," "I am the Brahman," I am the God. True culture consists in realising the divine identity of man. The scavenger and the

Chandāla are as much the types of God as anybody else. If you once realise this identity every moment you are looking with contempt the Chandāla, the Divinity in you becomes more and more submerged under *Ahankāra*, conceit, pride and other vices. Divine bliss as well as earthly bliss are strangers to you. Can there be a degraded man? The immortal poet Shakespeare has expressed, "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! the beauty of the world! the paragon of animals!" The human soul is a precious gem, be it seated in the garb of a Chandāla or of a Brahman. This is the basis of real Democracy. India proclaims "Liberty, Equality, Divinity" as the basis of her Democracy. Man must know himself in all his actions to be God and His Power, the Universal Mother. The Sruti says that the Brahman is *Satyam, Jnanam, Anandam, i.e.*, Eternal, Intelligent and Happy. The *jiva* has also the same characteristics, though in a very rudimentary stage. Brihadāranyaka Upanishad, in the Sukla Yajurveda, explains beyond doubt the identity of *jivatma* with *Paramatma*. The conversation between Yajñavalkya and his dutiful second wife Maitreyi reveals that Moksha is nothing but the realisation of this identity. Brahma Jnana can be possessed by *Sravaṇa, Manana* and *Nididhyāsa*. Vidyāranya says that these three must be practised not once or twice but till the individual soul can realise its identity with Brahman. The individual soul is often compared to the sky encased in a pot and the *Anthahkarana* to the water in it. So long as there is water in the pot the stars and other heavenly bodies are reflected in the water. Similarly in the *Anthahkarana* all the actions of the *Indriyas* are reflected. When the water in the pot is dried up the whole pot is filled with the same sky as the

one outside it. When Brahma-jnan is possessed the Anthahkarana dries away and the universal soul pervades everywhere. This is all the phenomenon of life and the individual soul is nothing but The Universal Soul. Man will find that in his self-identification in and with the world-order as the expression of a Power which is his own essential self, all vulgar hate, all merely personal desires and aversions are gone. He is God in the form of the Universe accomplishing its purpose. He who knows himself as such is the incarnate spirit of the world-order. And when and to the extent that that world-order is established men will work with and not against one another and will even sacrifice themselves for one another. Harmony will give place to discord. Love substitutes itself for hatred. Peace reigns instead of war. Progress shall be the usual order. Progress as understood in the west, is the increase of scientific knowledge, the development of industry and mechanical appliances. Moral improvement is also looked for but as the necessary condition of an orderly, peaceful and industrious world. The impulse towards progress is inherent in man. Progress is the sum total of happiness. True happiness in this world consists in the natural harmony of spirit, mind and body. True progress is the increasing manifestation of Spirit through the gradual perfecting of its vehicles, mind and body. Both of them exhibit an increasing perfection showing the true nature of the spiritual substance whence they come from. Man, through an ever-growing knowledge and morality, attains complete Humanity and therefore Divinity. Perfected man is the highest earthly form. Professor Giddings in his principles of sociology says, "Upon a review of some parts of Europe and America, it may be inferred that, in a community whose life is a tireless pursuit of materialistic ends—in which money-getting is the sum of success, there will be a sharp

separation of the successful from the unsuccessful classes and an exploitation of the poor by the rich as wanton and as merciless as that of the weak by the strong in societies of military character. The laws will favour the prosperous, the mercenary spirit will corrupt judgment and religion alike." The religious man is one who feels that he is bound in various ways to all beings. The irreligious man is he who views the whole world from his own selfish stand-point without regard for his fellows or the world at large. In the physical organism if an isolated cell sets itself up independently of the rest, disease creeps in, so in social organism if an individual sets himself up independently of the rest, society also decays. Selfishness is the root of all sin and crime. The claims of the life of the world and the life of spirit must be justly and logically balanced. There is a belief in certain sections of humanity as the Hindu Sanyasins, the Buddhistic ascetics, Christian monks, Muslim Fakirs, Mustans and dervishes that the pleasures of the world should be completely left off and they should even starve, fast and put the body to all kinds of tortures to attain moksha. The rigorous control of the body amounting to austerity which is called asceticism leads to positive self-denial and mortification of the flesh associated with the notion that the carnal and material world is evil. This is one extreme of society. Man cannot obtain Moksha by renouncing the world altogether. Want of opportunity to tempt the mind can never train it in paths of righteousness. Once a great Rishi went into the forest and was performing penance for a long number of years and was proud that nothing in the world could tempt him. On a dark night Krishna with his wife went into that forest where that Rishi dwelled, and asked him to give shelter for the night as they were hunters who missed their way

and could not find it out. The Rishi with his usual Aryan hospitality accommodated them with food and shelter. They were lying outside the hut of the Rishi. Krishna asked the Rishi to let the woman sleep inside as she had a weak heart and was afraid of wild animals and thieves. She was permitted to sleep inside and the Rishi and Sri Krishna were sleeping outside. The Rishi, finding Krishna fast asleep, went inside the hut and touched the woman gently with his hand. The woman was startled by the touch, woke up and cried aloud. Then Krishna rising up with his axe threatened to kill the Rishi. The Rishi begged for life and then Krishna pardoned him and said, "There is no use of your living in forests and boasting yourself that you have conquered all carnal world. You must live in the bustle of mankind and prove that you are above all corruption!"

It is the healthy growth of moral fibre in man in active life that enhances the evolution of the human soul, but not mere seclusion. Life in society and the consequent experience gained in conquering the base propensities of life go a long way in the realisation of divinity in man. The anti-social man is a curse to humanity. It is social service that equips you with the strength required to conquer all passion. As the Gita says, "Everything should be done without selfish purpose and not caring for the fruit." "A man who does good because it will be advertised, because he will profit by it, because he will get social credit or because he will go to heaven, is not superior to him who does all this detachedly for God's sake and without hope of gain for himself." This blending of worldly life free from asceticism with its underlying source is also profoundly affected in the *shakti* consciousness of the unity, of the activity of forms and of the formless peace from whose power (*shakti*) they issue. As the Kularnava Tantra says, yoga and worldly enjoyment are

then one (*yoga bhogayate*) and the world itself is made the seat of liberation (*Mokshayate Sangasarah*). The Hindu conception is *Sareerum adyam khalu dharma sadhanam*. It is only on the well being of the physical body that man will be able to maintain Dharma. The body is the ship to cross the ocean of life and if anything goes wrong with it you fail in your object of obtaining Moksha. "Man need not flee from the world, for therein he may, in himself, harmonize the Ultimate Reality and its Appearance. For such, one's country and one's family and the whole world are but forms of the Mother Power (Shakti) and service of them is service and worship of Her." When all is realised as supreme consciousness desire therefor is burnt out. If the brotherhood of man is based on the divine identity, the solution for its realisation becomes easy. If God has preserved a few thousand Jews for a few years to reveal the incarnation of Jesus how much greater must be the mission to be achieved by the preservation of the 300 millions of Indians as a distinct nation, through so many centuries of foreign invasion? It is to realise the brotherhood of man by his spiritual identity and to establish a real democracy not only in India but in the whole world and bringing about the parliament of man and the federation of the world; to develop an international law on sound and equitable principles, to overcome all prejudices of caste, colour and creed and to proclaim the unity of the Human Race.

James Russel Lowell, sings:—

"For, mankind are one in spirit,
 and an instinct bears along,
 Round the earth's electric circle,
 the swift flash of right or wrong;
 Whether conscious or unconscious,
 yet Humanity's vast frame,

Through its ocean-sundered fibres
 feels the gush of joy or shame;
 In the gain or loss of one race
 all the rest have equal claim."

Dr. Rabindra Nath Tagore says:—"It is for the sake of Humanity, for the sake of the full growth of our soul, that we must turn our mind towards the spiritual unity of man. We must use our social strength, not guard ourselves against the touch of others considering it as contamination, but generously to extend hospitality to the world, taking all its risks however numerous and grave. We must manfully accept the responsibility of moral freedom, which disdains to barricade itself within dead formulas of external regulation, timidly seeking its security in utter stagnation. For men who live in dread of the spirit of enquiry and lack courage to launch out in the adventure for truth, can never achieve freedom in any department of life. Freedom is not for those who are not lovers of freedom and who only allow it standing space in the porter's vestibule for the sake of some temporary purpose, while worshipping in the inner shrine of their life the spirit of blind obedience." Men must come out of their dens of sectarianism and mingle in the outside world with feelings of fraternity. Then alone can any real basis for any progress, be it political or economic, be laid in the Indian nation. When there are differences between Hindus and Muhammadans they must come forward to adjust them in as amicable a way as possible. True, in the immediate past, the consciousness of differences in the two communities was not prominent. In chapter IX, page 257, of Dr. Tayer's book, "The Topography of Dacca," he says, "Religious quarrels between the Hindus and Muhammadans are of rare occurrence. These two classes live in perfect peace and concord, and a majority of the indivi-

duals belonging to them have even overcome their prejudices so far as to smoke from the same hookah." Hindus and Muslims lived as neighbours under conditions which did not tend to bring out their differences so prominently as to make them so aware of them as to quarrel with each other. But after all, the lack of consciousness, whether of differences or anything else, does not point to any superiority in their former circumstances. It only shows that something was wanting—*the vigour of life*. The love of freedom alone can unite the two peoples, compromising their differences, as both the peoples have been awakened simultaneously to a distinctive consciousness of their respective individualities. They may form an alliance for some such immediate object of mutual self-interest; but that alliance like the political alliances between countries which have traditions of antagonism is not only transitory, but is in constant danger of a violent reaction. For the alliance which depends upon some special expectation either becomes a danger at the slightest sign of disappointment or ceases to exist when the object is achieved. The most difficult problem for India is that both Hindus and Muhammadans when they reach the full consciousness of their individuality, become, in the natural course of events, as they exist to-day, mutually exclusive and antagonistic. Dr. Tagore says, "There must be something radically wrong in our mental and social life when such can be the case. It must be the result of narrowness of vision, some distrust of human nature in its universal aspect, which distracts our sympathy from the great course of its development that is to comprehend all humanity. Individuality is precious because only through it we can realise the Universal. If it were a prison house to shut us in for ever, within a strictly circumscribed range of truth, devoid of movement or growth, then our existence itself would become an insult

to us who have a living soul, just as a cage to the winged creatures. Unfortunately there are people who take enormous pride in magnifying their speciality and proclaiming to the world that they are fixed for ever on their pedestal of uniqueness. They forget that only discords are unique and therefore can claim their own separate place outside the universal world of music." In the lower orders of the two communities there is perfect harmony. Only in the wealthy and intellectual sections there is keen rivalry evinced on certain occasions. When the Mohurrum and Dasara occur together they often show a sort of quarrelsomeness. It devolves upon the leaders and peoples of the two communities to make a permanent settlement of their disputes in such a way (Hindu-Muslim Pact) as they do not give scope for disputes any longer. To a large extent education may open their eyes to probe into the frivolousness of these disputes and an appreciation of each other's culture may also remedy the evil to a very large extent. The Hindus have to learn a great many social qualities from the Muhammadans and the Muslim has to give up all ideas of extra-territorialism and look upon India as his motherland and share his weal or woe with the other peoples in India. What has Turkey done in Europe to be saved? It has modernised. The Hindu as well as the Muhammadan must be modernised. Each must learn from the other the noble qualities which are their glorious inheritance. What a noble stimulant is the life of Muhammad for the building up of the Indian nation! There is much to be learnt from the teachings of Muhammad. The heroic element is predominant in the cult of Islam. Muhammad says, "The paradise is under the shadow of swords." Carlyle says, "Muhammad was great and magnificent for his indomitable faith in his cause; brave, skilful, and dauntless; clever in making capital even out of defeat, and

quick as lightning to follow up success ; relentless where severity was profitable, but loving neither war nor slaughter for their own sake ; mild towards the vanquished, unless they had irritated him at some weak point. How much was admirable in his dealings with men ! how courteous he was to enquiries, how kind to children ! how wise with his hot-headed followers ! and informing, and everything ! There was that burning zeal for God ; which, begotten in those times of retirement at the first, never wavered much, though its quality may have deteriorated. He is a man of unique type of greatness. Had it not been so, he would not have commanded the enthusiastic devotion of that first generation of followers, well-nigh the worship of the next, and the boast of all succeeding ones. Had it not been so, the hosts of Islam would not have gone forth, loyal to the commands of their great leader, to smite and convert the world."

What a noble picture of Muhammad's character is this ! Why not every Indian realise that the basis of all religions is the same ?

*Jab naadhak chadhakhidam ka ekanur
Ekabhi, kohene sedhi o bath thur
Ishkaki bahene lagee usapur naseem
Mouza avval hyvokee thurreya theem.*

In the beginning before creation there was only One. That is the Ancient Light. It is impossible to describe it. There was a gentle breeze of love on that ocean of Light and that lustre of peace. As love dawned a light wave of enthusiasm rose. That wave, that everlasting ocean of love is that sacred person Muhammad, the orphan boy. The Veda also says, "Asade Vedam puraseeth." "Sadava somye thaniugra auseet (Vignamandudam)

Brahma,” “*Mayautu prakrutim vidyanmayi nartu maheswaram.*” Muhammad in his teachings and practical life is more Advaitic than Sankara. In Islam also the four paths enumerated are present (1) Shariat (Karma) (2) Tarikhath (yoga), (3) Halikhath (Bhakti), (4) Marikhath (Jnana). Muhammad says, “*Assalate’ merajuth mominin*” ‘All my Bhaktas see God in *namaj* (Samadhi) and meet Him.’

“Mun araphanagh, sahu, phakathara, pharabbahu.”
“You are God. To know yourself is to know God.”

“Atmanum chedvijaneeyath ayamasmeeeti poorusha,”
“Ayamatma Brahina,” says the Veda.

Muhammad says, “Alakulla shayyum mohed,”—
Every atom is full of God.

The Veda says, “Survam khalvidam Brahma,”
“Tathsrushtwathu devanu pravivisath, anchajive natma nanu pravisya.”

“Muhammad says, “Khulu bub, mominina, Arsha allahutala.”—The heart of a bhaktha is the dwelling place of God.

“Kshetragnam chapi mamviddhi surva kshetreshu Bharata,” says the Bhagavatgita. “Dehee devalayaha prokta Jeevo devasanathanah.”

Muhammad says, ‘Nohano akharaboyi lehemim habaliv vareed.’ God is nearer to you than your alimentary canal, (*i.e.*) there is no difference between you and God.

The Veda says, “Annum Brahmethi vyajanath.”

The Veda also says, “Savayesha purushonuarsamaya.”

Muhammāḍ says, "Ennamum nurullathul khalakhekul hammam nuree"—There is no difference between myself and God. I am his spirit. It is from my spirit that the whole universe of five elements is emanating.

The Veda says, "Tameva bhānta manu bhāti sarvum, thasyabhasa sarva midam vibhāti. Mayyeva sakalam jatam mayi sarvum prathishtitham."

Muhammad says, "AUL Raya therabbi herabbi," "I am God and see God."

The Veda says, "Vedanta vignana sunischi thartha ssanyasa yoga dwitaya ssuththa sathvaha, the brahmaloketu paranthakale paramruta thparimuchyanti surve, Brahmanam sahathe sarve samprapthe pratisancharan."

The identification of Islam with pure Hinduism is not a difficult task and there are very many instances of comparison which I leave to the reader of comparative religions. Muhammad is identified with God. "Eku modlik though chedu, Alla Muhammaduku nahiblud." As there is a hole on each side of a pearl and they appear as two holes, though there is one, so Muhammad and God are one and the same. The conversation of Muhammad with Gabriel is instructive on the point. Muhammad said, "O Gabriel, who do you think me to be?" Gabriel said "I am taking you for Muhammad. Muhammad said, "How else are you looking on me?" Gabriel said, "I take you for an Arabian." Muhammad said, "All right, look on me with the eyes you look on Allah? Gabriel said, "I find you as God." Muhammad said, "Where do you see my dwelling place?" Gabriel said, "I see you as an Arab with "A" dropped i.e., Rab i.e., God." Muhammad said, "Then go away!"

The conversation of Muhammad with his daughter Fatima is as follows:—Muhammad addressed his daughter “O child, why do you look so bewildered?”

Fatima did not reply.

Muhammad said, “O mother! What are you looking at?”

Fatima said, “I am looking at a very bright light spreading between heaven and earth.”

Muhammad said, “Whom do you see there?”

Fatima said, “You!”

Muhammad said, “That means?”

Fatima said, “I see you as the embodiment of the all-pervading God.”

Muhammad said “Be it so. Every Mussalman in my Islam can become one like me.”

Muhammad said “Hama Useeth,” “Anulpak.” It means the same as “Tatvamasi” and “Aham Brahmasmi.” There are very many such Adwaitic principles throughout the Qur'an and the life of Muhammad. No religion preaches more Adwaitism than Islam. Adwaita is preached in Kalama and Namaz. Krishna, Buddha, Christ and Muhammad are all divine and the same divine element is within every man, but with this difference that it is submerged under egotism in common men and it is all-pervading in them. There is universalism and altruism in them; there is bigotry, sectarianism and egotism in common men. Rise above these narrow precincts of life and feel the divine in you. Become one with Brahma. When you will be

able to realise the Brahman in you, you will realise the universal brotherhood of man. This realisation is the foundation for a true democracy. All material forms and institutions help only when there is that life divine within us. If life is wanting, any number of medicines cannot bring back life into the body and all external clothing is but a shroud and humanity lies buried in bloodshed and egotism will hold infernal sway on the mind of man. Every Indian is to realise this great truth, this life divine, before he can think of an Indian nation and an Indian Democracy. Be prepared to receive this light, this wisdom, this gospel, this doctrine and this truth into the inner apartments of your heart, cherish it with all the force you can command, act up to it with all the force you can command, act up to it without any violation in every one of your national activities and build up the grand national edifice of Indian Democracy. Therein lies your glory, the vindication of your national honour, the regeneration of your country, the mission of your life and the purpose for which the India nation is preserved through all the turmoil of conquest and subjection. Do not think that this principle belongs to a particular religion. It is the basis of all religions. Mr. Lecky observes, "An impartial examination of great transitions of opinion will show that they have usually been affected not by the force of direct arguments, not by such reasons as those which are alleged by controversialists and recorded in creeds, but by a sense of the incongruity or discordance of the old doctrines with other parts of our knowledge." The present situation requires that every Indian should feel the incongruity of his old religious superstitions and dogmas as compared and contrasted with the modern environment and he must be prepared to discard all of them and rise to the occasion by setting his house in a proper order to meet all the

exigencies which may occur in the course of the struggle for liberty. How many of us are prepared to undergo any suffering and try to elevate the condition of our fellow-men? Christ says, "The birds have their free nests and foxes have their free burrows and where is the place to shelter the head of a poor and destitute man?" How many of our countrymen are starving and how many more are homeless! If the human mind cannot find a solution to extricate the homeless from their sufferings and difficulties and organise society for making the lives of all happy, what avails the boast of our culture and civilisations? Where is the superiority of man in the Divine creation if the lot of a human being is more miserable than that of the beast and the bird?

Christ was not born as a Roman consul or dictator, nor did he come to this earth to enjoy the luxuries of the world. He was born as the son of a poor carpenter. In his exemplary life which is an ideal to all humanity he relieved the poor of their misery. He often stated: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." He further stated, "All ye are brethren, one is your Father which is in Heaven" (St. Mathew's Gospel). He preached the truth in its most universal form and the whole of His life was devoted to the preaching of that ultimate truth about man and God. In his exposition of the truth he came into conflict with the Pharisees who were racially exclusive of every other people. The Pharisees at that time were determined to keep their own race segregated and separated from every other race in the world and Christ in breaking down that barrier of race was crucified. St. Paul was a Pharisee of the Pharisees. He was racially exclusive, more than the rest of his fellow Pharisees. He had upheld racial exclusiveness to the

utmost and he had persecuted to death any one who adopted the teachings of Christ. Stephen who preached the new doctrine of the brotherhood of man and the Fatherhood of God was stoned to death by St. Paul's own consent. One day, Paul was on his way to Damascus to drag to prison and persecute and kill those who wished to declare the truth of the brotherhood, when he saw a vision of Christ, which said, "Soul, soul! why dost thou persecute me?" Paul was thunderstruck and he was changed in heart and became a Christian. He was thoroughly changed in heart when he exclaimed, "I counted all this racial pride as dung, as refuse, that I might win Christ. It was filth. In order that I might win Christ I threw it away."

Towards the end of his life, when he was in a Roman prison, because of this very faith of brotherhood of man, because he would not be racially exclusive, he wrote these words in prison, "In Christ, there cannot be either Jew or Greek, Scythian or barbarian, bond or free, but all are one Man in Christ Jesus." The early church has no distinctions whatever. All races sat together and in the midst of the worship they ate the one head and drank the one cup and at the end of the service, in the ceremony of "Kissing of the Peace," people would turn to one another, bow and embrace one another in Christian fellowship. In Heaven there are no race distinctions, on earth there should be no race distinctions here. That is the Christian faith and St. Paul died for it, Christ died for it and thousands died for it.

Muhammad was not born as the king of Arabia but as the son of a poor caravansary. There are great men among the poor and destitute and humanity will be impoverished if there is no scope for such men to rise to the full height of their manhood.

Emerson writes in his essay on the Conservative: "The Youth is an innovator by the fact of his birth. There he stands newly born on the planet, a universal beggar, with all the reason of things, one would say, on his side. In his first consideration how to feed, clothe and warm himself, he is met by warnings on every hand that this thing and that thing have owners and he must go elsewhere. Then he says, "if I am born on the earth where is my part? Have the goodness, gentlemen of this world, to show me my wood-lot, where I may fell my wood, my field where I may plant my corn, my pleasant ground where I may build my cabin."

"Touch any wood, or field, or house lot on your peril," cry all the gentlemen of this world; "but you may come and work in ours for us and we will give you a piece of bread. And what is that peril? Knives and muskets, if we meet you in the act; imprisonment, if we find you afterward."

"And by what authority, kind gentlemen?"

"By our law!"

"And your law—is it just?"

"As just for you as it was for us. We wrought for others under this law, and got our lands so."

"I repeat the question, Is your law just?"

"Not quite just, but necessary. Moreover it is juster now than it was when we were born; we have made it milder and more equal."

"I will have none of your law," returns the youth; "it encumbers me. I cannot understand, or so much as

spare time to read that needless library of your law. Nature has sufficiently provided me with rewards and sharp penalties to bind me, not to transgress. Like the Persian noble of old, I ask "that I may neither command nor obey." I do not wish to enter into your complex social system. I shall serve those whom I can, and they who can, will serve me. I shall seek those whom I love, and shun those I love not; and what more can all your laws render me?" With equal earnestness and good faith, replies the plaintiff, an upholder of the establishment, and a man of many virtues:

"Your opposition is feather-brained and over-fine. Young man, I have no skill to talk with you, but look at me; I have risen early and sat late, and toiled honestly and painfully for very many years. I never dreamed about methods; I laid my bones to, and drudged for the goods I possess; it was not got by fraud, not by luck, but by work, and you must show me a warrant like these stubborn facts in your own fidelity and labour, before I suffer you, on the faith of a few fine words, to ride into my estate, and claim to scatter it as your own."

"Now you touch the heart of the matter," replies the reformer. "To that fidelity and labour I pay homage. I am unworthy to arraign your manner of living, until I too have been tried. But I should be more unworthy, if I did not tell you why I cannot walk in your steps. I find this vast network, which you call property, extended over the whole planet. I cannot occupy the bleakest crag of the White Hills or the Alleghany Range, but some man or corporation sets up to me to show me that it is his. Now, though I am very peaceable, and on my private account could well enough die, since it appears there was some mistake

in my creation, and that I have been mis-sent to this earth, where all the seats were already taken--yet I feel called upon on behalf of rational nature, which I represent, to declare to you my opinion, that if the Earth is yours so also it is mine. All your aggregate existences are less to me a fact than is my own ; as I am born to the earth, so the earth is given to me, what I want of it to till and to plant; nor could I without pusillanimity, omit to claim so much. I must not only have a name to live, but *I* must live. My genius leads me to a different manner of life from any of yours. I cannot then spare you the whole world. I love you the better. I must tell you the truth practically; and take that which you call yours. 'It is God's world and mine; yours as much as you want, mine as much as I want. Besides, I know your ways; I know the symptoms of the disease. To the end of your power, you will serve this lie which cheats you. Your want is a gulf which the possession of the broad earth would not fill. Yonder sun in heaven you would pluck down from shining on the universe, and make him a property and privacy, if you could; and the moon and the north star you would quickly have occasion for in your closet and bed chamber. What you do not want for use, you crave for ornament, and what your convenience could spare, your pride cannot.'"

The exclusive privilege of only some to enjoy the divine gifts is an anomaly in the present order of things. If all the air on earth is bottled and made the exclusive property of a blessed few how absurd the state of things will be! So also if the wealth is made to accumulate exclusively in the hands of a few. If all the fresh water on earth is made to collect in a few reservoirs and made the exclusive property of a blessed few how absurd it will be! So also if the products of the earth are made to con-

glomerate exclusively in the granaries of a few. These old systems and organisations must die away or else there is no hope for the redemption of humanity. To-day we are immersed deep in this order, tomorrow we may have to face a new order of things. „Tremendous movements are now taking place in a day while the same events could not have been accomplished in centuries. A new world is in the making. Nothing which exists to-day can be surely said that it will survive tomorrow. Nothing is substantial. What we call modern civilisation may be swept away in a moment. We may expect anything and be certain of nothing. Some think that this is an era of preparation for a world war resulting in cataclysm far surpassing all wars which have ever been known before. Some others say that all wars have ended and a permanent peace shall reign. Some hope for the era of Internationalism, a disbanding of armies and dismantling of navies. There are others who believe like Mahatma Gandhi that "Love alone is the panacea of all evils." Bryan also says, "The nations will place their trust in love, the weapon for which there is no shield; in love, that suffereth long and is kind; in love, that is not easily provoked, that beareth all things, believeth all things, endureth all things; in love, which, though despised as weakness by the worshippers of Mars, abideth when all else fails." Some others look for the federation of the world and the parliament of man. The unceasing connection which is stirring the world is only the climax of the ceaseless din of war, tumult and strife, out of which from the prehistoric times nations have risen and died. Through all time ship after ship of state has gone forth, freighted with human hopes, only to be shattered in the end. Men have desired peace and prosperity. Their hopes have not been fulfilled. Human projects have failed, human hopes dis-

appointed, human promises unfulfilled. All that wisdom, genius, education, civilisation and philanthropy, have accomplished still leaves the whole heart sick. Nowhere man has been able to find relief in spite of the innumerable remedies suggested. Yet man hopes and hopes for a new age.

Shelley sings,

*"The world's great age begins anew
The golden years return;
The earth doth like a snake renew
Her winter weeds out-worn;
Heaven smiles; and faiths and Empires gleam
Like wrecks of a disclosing dream."*

Are we to continue in this ceaseless course of human failure and suffering? Is the din of war and strife perpetual? Will there be no end to all this? What is the destiny of the world and of the human race? The Bible says, "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, no mercy, nor knowledge of God in the land. By swearing and lying, and killing and stealing, and committing adultery, they break out, and blood toucheth blood." —Hos. 4: 1 and 2.

As a result of sin men were in darkness not because it was necessary but because they have chosen to do so. Light has come into the world, but men loved darkness rather than light. Most men have advanced not towards God but towards sin. They have progressed not in righteousness but in vice. They have learnt not divine wisdom but conceit.

Not only individuals but also nations have moved far away from virtue. As a result of sin, there is "distress

of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21, 25, 26. It is love of God, love of man, truth, justice, righteousness and courage that can save Humanity. Realise the God within you, and proclaim the brotherhood of man, if you really believe that you are that Brahman and realise. "Weapons cleave Him not, nor fire burneth Him, nor waters wet Him, nor wind drieth Him away.—2--23. Uncleavable He, incombustible He, and indeed neither to be wetted nor dried away; perpetual, all-pervading, stable, immovable, ancient.—2-24 Unmanifest, unthinkable, immutable, He is called; therefore knowing Him as such, thou shouldst not grieve. 2-25. Bhagavatgita (Sankhya yoga) Second discourse." If any one believes this great truth, where is the fear of death for him. All bodies are but like clothing which can be doffed at any moment and the soul is the undying, and everlasting reality. All suffering is in mind. If your soul is immersed in God and if it has no other ideal than having complete peace in divine ecstasy all human sufferings vanish into nothing. Suffering and anxiety are the lot of all sinners. The divine man is always in divine ecstasy. Him, pain and trouble affecteth not. He is Satchidananda—He is all peace, all joy and all love. He sees everywhere virtue. He will be in the supra-consciousness of the divine identity. He sees a heaven on earth. He lives in the region of terrestrial gods. He lives in the land where true democracy is possible and in fact exists.

Ex-president Wilson writes in the Atlantic monthly under the heading "The Road away from Revolution:"—

"In these, doubtful anxious days, when all the world is at unrest and, look which way you will, the road

ahead seems darkened by shadows which portend dangers of many kinds, it is only common prudence that we should look about us and attempt to assess the causes of distress and the most likely means of removing them. The real ground for universal unrest lies deep at the sources of spiritual life of our time and leads to revolution. The cause of the Russian Revolution, the outstanding event of its kind in our age, is a systematic denial to the great body of the Russians of the rights and privileges which all normally desire, and must have, if they are to be contented and within reach of happiness. It is against capitalism that the Russian leaders deviated their attack...and it is against capitalism, under one name or another, that the discontented classes everywhere draw their indictment. Is the capitalist system unimpeachable? Is it not true that capitalists often seem to regard men whom they used as mere instruments of profit, whose physical and mental powers it was legitimate to exploit? Ought we not to seek a way to remove such offences and make life itself clean for those who will share honourably and cleanly in it? The world has been made safe for Democracy. There is no need now to fear that any such mad design as that entertained by that insolent and ignorant Hohenzollerns and their counsellors may prevail against it, but democracy has not yet made the world safe against irrational revolution. That supreme task which is nothing less than the salvation of civilisation now faces democracy, insistent and imperative. There is no escaping it unless everything we have built up is presently to fall in ruin about us, and the United States as the greatest of the democracies must undertake it. The road that leads away from revolution is clearly marked, for it is defied by the nature of men and of organised society. It, therefore, behoves us to study very carefully

and very candidly the exact nature of the task and the means of its accomplishment. The sum of the whole matter is this, that our civilisation cannot survive materially unless it be redeemed spiritually. Here is the final challenge to our churches, to our political organisations and to our capitalists to every one who fears God or loves his country."

UNIVERSAL EDUCATION

Education promotes good feeling among men. It smoothens the crudities of man. Universal Education enhances the good understanding of the various peoples and races on earth. His excellency Sir George Lloyd in his convocation address at Bombay in 1923 on 21st August said :

"In India the first and essential need appears to be that of unity. India as a whole has arrived at an advanced stage of its evolution but further progress is now being retarded by dissensions which prevent the formation of a united front. These dissensions are fatal to the emergence of the Indian nation and they are caused by the suspicion and mistrust which the uneducated members of one religious community or social caste feel for those of another. Can that suspicion and mistrust be eradicated until the mass of the people are sufficiently educated to form for themselves right and independent judgments and to recognise where their true interests lie? I think not; and I am strongly convinced that to educate the masses of the people up to that point is India's first and vital need to-day and the second need and one in my judgment equally vital arises out of the fact that India has been very definitely committed in the last few years to a democratic form of government and to that end it is necessary that the electorate, a large body of

people, should be sufficiently educated to understand that they and they alone are responsible for the selection of the personnel and policy of the government of the transferred side. If the voting portion of the population are incapable of understanding the fundamental principles of genuine democracy, or if in understanding it, they are incapable, by reason of the lack of education, of distinguishing the true metal from the false and so remain at the mercy of sentiment and superstition, then no real progress on democratic lines is possible. So long as this does not take place, so long as causes of internal dissension remain in India, national unity will be delayed and little progress will be possible towards democratisation of the whole fabric of government." It is also to be borne in mind that no nation on earth will be willing to part with all its privileges on the mere asking for freedom. Growth must begin from within. Society is a peculiar organism. Every society can grow only when the internal forces are healthy and vigorous. In the epilogue to "Honest Man's Fortune" Beaumont and Fletcher sing,

*"Man is his own star; and the soul that can
Render an honest and a perfect man .
Commands all light, all influence, all fate.
Nothing to him falls early or too late;
Our acts our angels are, or good or ill
Our fatal shadows that walk by us still."*

Every one is the maker of his national destiny. Rich and poor, high and low, one and all are responsible for India's glory.

Emerson in his essay on History sings,

*"There is no great and no small
To the soul that maketh all;
And where it cometh all things are;
And it cometh everywhere.
I am owner of the sphere"*

*Of the seven stars and the solar year,
Of cæsar's hand and plato's brain
Of Lord Christ's heart, and shakespeare's strain."*

He further writes, "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What plato has thought, he may think; what a saint has felt he may feel; what at any time hath befallen any man, he can understand. Who hath access to this universal mind, is a party to all that is or can be done, for this is the only and sovereign agent." The time has come when all men should realise a unity in all diversity, when the quality of all men based on spiritual identity should be the order of the day and the government founded on force must give way for one of love. Emerson says, "We live in a very low state of the world, and pay un-willing tribute to governments founded on force. There is not, among the most religious and instructed men, of the most religious and civil nations, a reliance on the moral sentiment, and a sufficient belief in the unity of things to persuade them that society can be maintained without artificial restraints, as well as the solar system; or that the private citizen might be reasonable, and a good neighbour, without the hint of a jail or a confiscation. What is strange, too, there never was in any man sufficient faith in the power of rectitude, to inspire him with the broad design of renovating the state on the principle of right and love." He further says, "The criticism and attack on institutions we have witnessed, has made one thing plain, that society gains nothing whilst a man, not himself renovated, attempts to renovate things around him; he has become tediously good in some particular, but negligent or narrow in the rest; and hypocrisy and vanity are often the disgusting result. It is handsomer to remain in the establishment better than the establishment, and conduct that in the best manner, than to make a sally against evil by some single improvement, without supporting it by a total regeneration. Do not be so vain

of your one objection. Do you think there is only one? Alas! my good friend, there is no part of society or life better than any other part. All our things are right and wrong together. The wave of evil washes all our institutions alike. Do you complain of our marriage? Our marriage is no worse than our education, our diet, our trade, our social customs. Do you complain of the laws of property? It is a pedantry to give such importance to them. Can we not play the game of life with these counters, as well as with those; in the institution of property, as well as out of it? Let into it the new and renewing principle of love, and property will be universality." Love conquereth all. Love God. Love man, thy fellow-brother in weal and woe on this planet. Propagate democratic ideas. When the question of brotherhood is solved democracy will follow as the dawn follows the sun. As the Sun of Love advances, the mists of discord, war, strife and dis-union will vanish away. Humanity will all the more be nobler, happier, purer and sublimer approaching the God-Head.

*"Then let us pray that come it may—
As come it will for a' that—
That sense and worth o'er a' the earth
May bear the gree and a' that
For a' that and a' that,
It is coming yet for a' that
That man to man the world o'er,
Shall brothers be for a' that."*

Man, clothed with brief little authority and entangled in the web of luxury may, in the glamour of his power and wealth, fail to notice the currents of modern life but let him pause and think, then he cannot but find that the direction of the divine mission and the drift of nature is towards Democracy, Liberty, Equality and the Spiritual Identity, i.e., Divinity, of Man.