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# THE RELIGIONS OF THE WORLD

# THE
# RELIGIONS OF THE WORLD

VOLUME I



THE RAMAKRISHNA MISSION
INSTITUTE OF CULTURE
CALCUTTA
1938

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# PREFACE

The international Parliament of Religions which was held at Calcutta for eight days from the 1st March, 1937 under the auspices of the Sri Ramakrishna Centenary Committee was perhaps the most important of all the items in the programme of the celebrations. Indeed, it was for the first time in the history of this country that such a congregation of distinguished men and women from different parts of the world took place on the soil of India.

The Parliament in its fifteen sessions tried to do justice to the wide diversity of religious topics as well as of national and cultural standpoints. It created a keen interest among the people not only of India and other parts of Asia, but also of Europe, America, and Africa. Representatives and delegates came from England, France, Switzerland, Holland, Czechoslovakia, Poland, America, Africa, Mauritius, Iran, Iraq, China and Tibet.

The Parliament was a phenomenal success. Over two hundred scholars, religious heads and social workers took part in the proceedings either in person or by sending their papers to be read before it.

Amongst those who presided over the fifteen sessions one came from Argentina (South America), one from China, one from Czechoslovakia, one from England, one from Iran, and one from the United States of America. The panel of presidents included two ladies, two scholars from Maharashtra, and one scholar from Gujarat. The old Hindu tradition of spirituality and religious scholarship was represented by one chairman who hailed from Benares, namely, Mandaliswara Bhagavatananda Giri, the head of one of the most orthodox and ancient orders of *sannyāsins*. In Swami Abhedananda as one of the chairmen, the Parliament found a colleague of the great and illustrious Swami Vivekananda and a direct disciple of Sri Ramakrishna.

Greetings came from far and near. Messages were sent by Lord Zetland (London), Sir John Anderson (Governor of Bengal),

Lord Sandwich (London), H. E. H. the Nizam of Hyderabad, Mahatma Gandhi, Mons. Romain Rolland and others.

At the Parliament papers were read and lectures delivered in English, Sanskrit, Hindi, Bengali, Tibetan and Spanish. Some of the papers that came from Europe were written in French, Italian and German. Both the orthodox and reformed sections of Hindus, as well as Buddhists, Jains, Sikhs, and progressive Muslims took an active part in its proceedings. The Parsee, Jewish and Christian communities also contributed their due share to its success. An intelligent and scientific interest in the questions of religious life, moral welfare and progress of the world in general appears to have been awakened by the deliberations of the Parliament.

Sir Manmatha Nath Mukherjee, Acting Chief Justice of the High Court, Calcutta, was the chairman of the Reception Committee, and Dr. Sir Brajendra Nath Seal, the hoary-headed Indian savant of world-wide reputation, who had personal acquaintance with the great Swami Vivekananda, was the General President of the Parliament.

The first day's session was held under the presidentship of Sir Brajendra Nath Seal. The second session was held under the chairmanship of Dr. C. L. Chen, Consul-General for China in Calcutta, while the third session was presided over by Swami Abhedananda.

The fourth session was held under the presidency of Kaka Kalelkar of the *Bharatiya Hindi Sahitya Parishad* (Indian Association for the Promotion of Hindi Literature), Wardha, C. P. He delivered Mahatma Gandhi's message to the audience. The fifth session was presided over by our renowned poet-philosopher Rabindranath Tagore. Swami Paramananda of the Vedanta Centre, Boston, Mass., U. S. A. conducted the proceedings of the sixth session, while the seventh session was under the guidance of Sir Francis Younghusband, President, Society for Promoting the Study of Religions, London.

Professor Muhammad Ali Shirazi (Calcutta University) who hailed from Iran was at the helm of the eighth session. Dr. D. R. Bhandarkar of Poona, sometime Carmichael Professor of Indian

History, Calcutta University, took the chair at the ninth session. The tenth session was presided over by Mahamahopadhyaya Prof. Pramathanath Tarkabhusan of Hindu University, Benares.

The eleventh session was held under the presidency of Mrs. Sarojini Naidu of Hyderabad (Deccan), the distinguished nationalist leader and poet of India. Senorita Guiraldes, wife of Senor Guiraldes, the famous writer of the Argentine Republic (South America) and who herself is a poet of great merit took the chair of the twelfth session.

Mandaliswara Swami Bhagavatanandaji Giri of Benares conducted the proceedings of the thirteenth session. The fourteenth session was held under the chairmanship of Dr. Frank V. Tousek, Consul for Czechoslovakia in Calcutta, while the fifteenth and the last session was presided over by Prof. Dr. A. B. Dhruva of Gujarat, formerly Pro-Vice-Chancellor of the Benares Hindu Uiniversity.

All the sessions of the Parliament except the fifth were held at the Town Hall, Calcutta. The fifth session which was presided over by Rabindranath Tagore was shifted to the Calcutta University Institute Hall in consideration of the ill health of the poet.

The entire proceedings of the Parliament of Religions are being published as *The Religions of the World*.

In the Introduction are described the scope of the Parliament and the Centenary Committees. Chapter I describes the full programme, complete as it was in fifteen sessions, as well as the social functions. Chapter II gives the list of persons who sent greetings from the most diverse culture centres in Asia, Europe, Africa and America, as well as from the provinces in India.

In Chapter III is reproduced the address of the Chairman of the Reception Committee. Chapter IV contains the greetings from the delegates as representatives of their countries or institutions. One greeting was given in Tibetan. Chapter V is given over to forty-eight messages from the distinguished philosophers, religious heads, sociologists and cultural leaders of the East and the West. The originals of several messages are in French, Italian,

German, Japanese and Persian. They have been rendered into English for the purpose of this book.

The fifteen presidential addresses are reproduced in their entirety in Chapter VI. One of these was delivered in Spanish and one in Hindi.

The full texts or resumés of all the papers presented and lectures delivered at the Parliament form the subject matter of Chapter VII which is divided into eight sections according to topics. The number of papers and lectures is one hundred and ten, and they have been classified into the following eight groups:

(1) The Ideas of Religion,
(2) Religion and Culture,
(3) The Religious Systems of the World,
(4) Ramakrishna and Vivekananda,
(5) Religion and Philosophy,
(6) Religion and Social Service,
(7) Historical, Comparative and other Studies of Religion, and
(8) Religion and Current Problems.

Among the paper-contributors and lecturers there are over forty non-Indian names. From the scholars of Madras, Bombay, the Punjab, the U. P., Bihar and Assam there are twenty-three papers. Bengali scholarship was likewise well represented. Among the authors of these papers there are some fifty professors representing as they do a large number of Universities in the two Hemispheres including the University of Calcutta and other Indian Universities. Some of the papers that came from Europe were, as already noted, written in French, Italian and German. In this book about a dozen Swamis of the Ramakrishna Mission represent the intellectual and literary activity of their centres in different parts of India and abroad.

In Chapter VIII are published the remaining extempore lectures, observations, appreciations and thanks as coming from

the members of the Parliament in session from day to day. Some of these lectures were delivered in Bengali, Hindi, and Sanskrit.

Chapter IX contains the Farewell Addresses.

The present work may be taken to be a substantial contribution to the philosophical, moral, religious, sociological and spiritual questions of the world today. And as a document embodying the results of investigations by some of the distinguished culture-leaders of the East and the West, it bids fair to be a land-mark in the domain of international co-operation in socio-religious and philosophical thought.

It remains to add that we are thankful to Mr. S. V. Venkataraman, R. A., Lecturer, Batliboi's Accountancy Classes, Calcutta, who supplied us with stenographic notes of the extempore speeches delivered at the Parliament of Religions.

B. C. CHATTERJEE
SWAMI MADHAVANANDA
BENOY KUMAR SARKAR
*Secretaries*
THE PARLIAMENT OF RELIGIONS
SUB-COMMITTEE

# PUBLISHER'S NOTE

## I

This is the last but not the least important publication in connection with the Sri Ramakrishna Birth-Centenary Celebrations (1936-1937). It is a pleasure and a privilege to us to be able to bring together in the form of a book the papers and speeches on the world's religions in multifarious aspects, read or delivered by persons of light and leading, hailing from different countries of East and West. The diversity of the subjects and the variety of presentation that characterize this symposium form a fitting tribute to the sacred memory of one who was himself a living Parliament of Religions, no less than to the glorious ideal of world symphony in which many notes commingle and which is a need of humanity today.

## II

This book comprising not less than 1100 pages is issued in two volumes. As a rule the papers and speeches have been published in full, as announced by the organizers of the Parliament at its last session. It was not found possible to send the proofs to all the writers and speakers, many of whom are living in distant countries.

Diacritical marks have been used, wherever necessary, in the English transliterations of words in Sanskrit and other Indian languages. Italics have not been used in the paragraphs which are entirely in one Continental language or another. A note on the pronunciation of transliterated words has been furnished at the beginning of each volume, with examples from the book itself.

For facility of reference, an Index has been added at the end of each volume.

## NOTE ON THE PRONUNCIATION OF TRANSLITERATED WORDS IN SANSKRIT AND OTHER INDIAN LANGUAGES

a stands for अ, and sounds like *o* in *come*.
ā ,, ,, आ ,, ,, ,, *a* in *far*.
i ,, ,, इ ,, ,, ,, *i* in *kin*.
ī ,, ,, ई ,, ,, ,, *ee* in *feel*.
u ,, ,, उ ,, ,, ,, *u* in *full*.
ū ,, ,, ऊ ,, ,, ,, *oo* in *cool*.
ṛi ,, ,, ऋ may be pronounced like *ri*.
e ,, ,, ए and sounds like *e* in *bed*, only longer.
o ,, ,, ओ ,, ,, ,, *o* in *note*.
' (apostrophe) stands for ऽ (elided *a*).

ch stands for च् and sounds like *ch* in *church*.
ṅ ,, ,, ङ् (guttural), and may be pronounced like *n*.
ñ ,, ,, ञ् (palatal), is like French *gn*, and may be pronounced like *n*.
ṇ ,, ,, ण् (lingual), and may be pronounced like *n*.
ṭ and ḍ stand for ट् and ड् and are hard like *t* and *d* in English.
t ,, d ,, ,, त् and द् and are soft as in French.
ḷ stands for ळ् (Tamil ள) and sounds like *l* in *all*.
v ,, ,, व् and sounds like *w*.
ś ,, ,, श् (palatal sibilant) and sounds like *sh*.
sh ,, ,, ष् (lingual sibilant) and may be pronounced as in English.

Such of the remaining consonants as appear in the transliterations sound as in English.

kh (ख्), gh (घ्), chh (छ्), jh (झ्), ṭh (ठ्), ḍh (ढ्), th (थ्), dh (ध्), ph (फ्), bh (भ्) are the simple sounds *plus* an aspiration.
ṁ stands for ं (*anusvāra*) and sounds like *ng*.
ḥ ,, ,, ः (*visarga*).

Diacritical marks have not generally been used in the names of persons and institutions belonging to recent times as well as in well-known geographical names.

The following examples are taken from the book itself:—

Veda, *aham, panthā, sannyāsa; idam, ishṭam, jīva, Īśa; upasampadā, mukti, rūpa, sūtra; Ṛig-Veda, ṛishi, netra, Kena; moksha, Om; yo'rjuna, so'ham; archanā, chitta; liṅga,* Śaṅkarāchārya; *jñāna, pañchajanāḥ;* Kṛishṇa, *taṇhā; viśishṭā-dvaita,* Dhṛitarāshṭra; *Muṇḍaka;* Sītā, *Taittirīya,* Devī, Dānavas; Āṇḍāḷ; *vidyā, Vārāhī;* Śiva, Śaraṇadeva; *Shaḍ-saṁvāda, viśesha; saṁsāra, Īśāvāsyamidaṁ sarvam; śāntih, duḥkha,* Sāṁkhya, *khaḍga;* Dīrghatama, *Digha Nikāya; ichhā-śakti, Chhāndogya; Jhāyā, Majjhima Nikāya; Adhishṭhātrī, Kaṭha;* Viruḍhaka; Maithilī, *Atharva-Veda; ādhāra, adhyāya; phala, phaṇī; bhakti, abhāva.*

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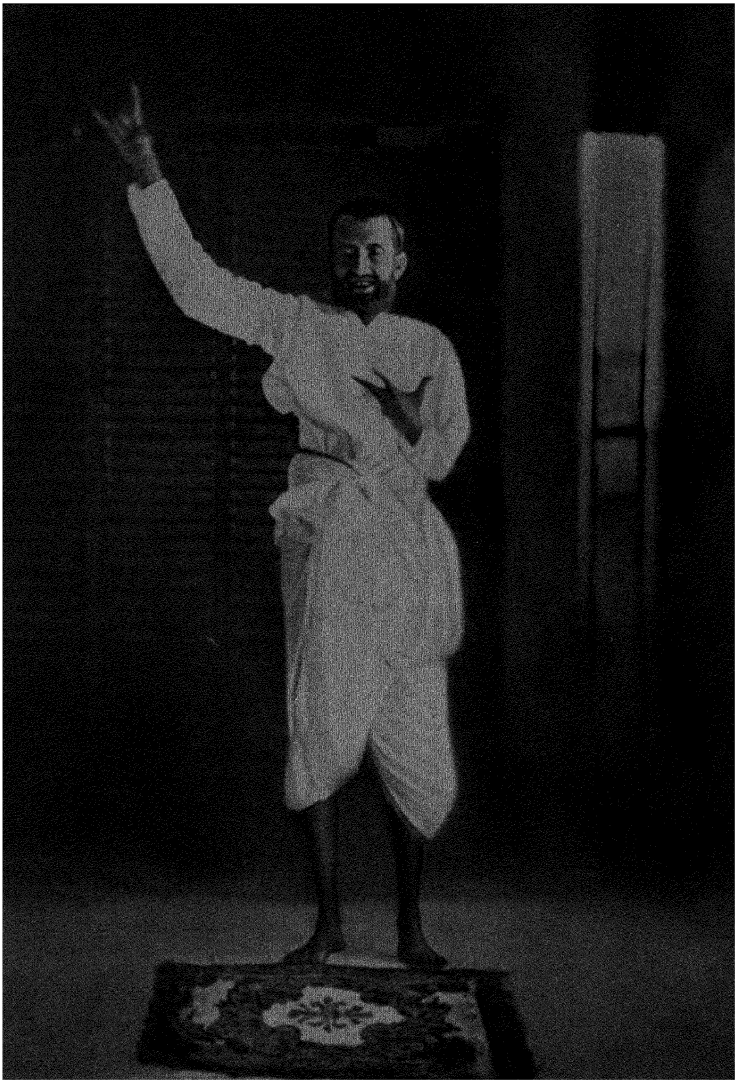
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# PART I

# SRI RAMAKRISHNA CENTENARY PARLIAMENT OF RELIGIONS: PREPARATION & PROGRAMME



Sri Ramakrishna

# INTRODUCTORY

## (a) Scope of the Sri Ramakrishna Centenary Parliament of Religions

It was in connection with the celebrations of the first Birth Centenary of Sri Ramakrishna (1836—1886) that an International Parliament of Religions was held at Calcutta from March 1 to March 8, 1937. The celebrations had been going on since February, 1936, and continued until the middle of March, 1937, ending virtually with the Parliament itself.

Sri Ramakrishna is the prophet of freedom of conscience, harmony of faiths, religious toleration and inter-racial amity. His Birth Centenary called forth the widest support and co-operation from the intellectuals, academicians and social workers in the most diverse regions of the world. For instance, Burma, Ceylon, Straits Settlements, China, Japan, England, France, Germany, Italy, Poland, Czechoslovakia, East and South Africa, South America, U. S. A. and Australia joined in the Centenary celebrations and contributed to their character as an international spiritual event of the year.

The organizers of the Parliament invited papers on any subject of religion, morality, human progress and social ethics. No direct or indirect reference to India or Indian religions and philosophical systems, ancient, medieval or modern, was declared to be obligatory. The Parliament addressed itself to the most varied faiths and diverse systems of moral and spiritual tenets, old and new. The participants were at liberty to expound their own ideas and ideals in a scientific and philosophical manner, without any spirit of intolerance. The Parliament attempted to be as universal in its topical make-up and as world-wide in race as possible. And this was but a realization, however humble, as the organizers understood it, of Sri Ramakrishna's teaching to the effect that every faith is a path to God (*'Yata mat tata path'*).[1]

[1] Sri Ramakrishna's own words in Bengali.

In an introductory lecture at the afternoon session on March 6 the scope of the Parliament of Religions was described by one of its Secretaries in the following words:

"We have now gone through over fifty per cent. of the programme. It is obvious to everybody that the Chairmen of the different sessions have come from the remote corners of the world and that they represent not only diverse regions but diverse races and diverse religions as well. The papers that have been read as well as the lectures delivered up till now exhibit likewise the diversity and multiplicity of the Parliament's interests and the profoundly cosmopolitan or international character of its outlook.

"At this stage it may be relevant for the audience as well as the world of culture beyond the four walls of this great Town Hall[1] of Calcutta to get an idea of the scope that the organizers of this Parliament of Religions have had in view while inviting the different provinces of India as well as the different countries of the two hemispheres to take part in the proceedings of this International Congress. The present Parliament does not seek to establish a universal religion such as might be acceptable to all and sundry. Nor does the present Parliament propose to formulate schemes of world-peace through religious and allied programmes. It is not within the objectives of the present Parliament, therefore, to pass any resolutions or suggest any recommendations in regard to religious toleration, social reform, human brotherhood, class-solidarity or international fellowship.

"The Parliament of Religions, convened at Calcutta under the auspices of the Sri Ramakrishna Centenary Committee, aims to function simply as the exchange or clearing-house of contemporary ideas on religion, morality, social welfare and human progress. Nothing more than being a mere medium for the ventilation of thoughts and opinions on what Ramakrishna would have called *mats* (faiths) and *paths* (ways) has been considered to be the function of this Parliament as conceived by the conveners.

"The Chairmen, the delegates, the paper-writers and the speakers can, then, be classified into several groups. In the first place may be mentioned those to whom religion, morality,

[1] It was here that the Parliament was held.

spiritual life, and indeed all the highest concerns of man, theoretical or applied, are topics of scientific study. They are generally described as anthropologists, psychologists, philosophers, sociologists, metaphysicians and researchers into ethics or human *mores*. No matter what their *personal* religious views or their faiths by *birth* they are in one word fundamentally the scientists of religion.

" The second group comprises those who are the exponents of the established or well-known religions of the world. They may be described as contributing to this Parliament the wealth of the tradition to which the men and the women of all races have been used for centuries. In many instances the faiths and *mores* described happen to be the personal faiths and *mores* of the writers or the speakers.

" Then there is another group which is made up of those who wish to see religion take a practical shape. And this practical shape they find, as a rule, in what is generally known as social work, organized philanthropy, social service and so forth.

" The fourth group of writers and speakers at this Parliament has likewise practical aims. They are the religious and social reformers of varied types. In their estimation the establishment of a better world-order, the promotion of amity between the races, the awakening of a new moral and spiritual sense in individual life, the organization of international brotherhood, the furthering of solidarity between the diverse classes, and the removal of barriers between the castes, the races, etc. in every nation ought to constitute the chief urge in religious activity.

" Last but not least, the present Parliament is privileged to have the co-operation of the Swamis of the Ramakrishna Order. They have mustered strong, coming as they do from South India and Western India as well as the numerous centres of the Ramakrishna Mission in India and abroad, nay, from North and South America. They are all, each and everyone of them *karma-yogins* (activists and energists), consecrated to social service of the most varied forms. They are to be described also as *bhakti-yogins*, practising as they do meditation, prayer and other devotional exercises. But what is of special importance for this Parliament is that all of them are profound *jñāna-yogins* (intellectuals) as

well. They are students of psychology, ethics, metaphysics, philosophy, sociology and history. And they are liberal and tolerant enough in their religious and philosophical discussions to practise the democratic dictum of their great Master by believing that ' every faith is a path to God.'

" The Parliament of Religions is not identified with any one of the views already adumbrated or likely to be adumbrated in this Hall. But it cordially calls upon the audience, the delegates and other participants to bestow their interest, attention and patience on all the faiths and all the ways, old and new, traditional and futuristic, such as form the subject-matter of the papers and speeches.

" We are at liberty, no doubt, to appreciate the individual speeches and papers according to their bearings on our own subjective orientations. The real and adequate value of the present Parliament can, however, be assessed only if we rise beyond our personal equations and recognize the great reality that the most heterogeneous viewpoints and personalities have been brought together on a common platform."

### (b) Sri Ramakrishna Centenary Committees

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H. H. The Dowager Maharani of Travancore
H. H. The Maharaja of Bhavnagar

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[1] The Ramakrishna Math is a monastery for the monks of the Ramakrishna Order, situated on the bank of the Ganges at Belur 6 miles north

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Secretary and Asst. Secretaries of the Executive Committee as ex-officio members

## CHAPTER I

# PROGRAMME OF THE FUNCTIONS AT THE SRI RAMAKRISHNA CENTENARY PARLIAMENT OF RELIGIONS

### (a) THE PARLIAMENT

### *OPENING*

MONDAY, THE 1ST MARCH, 1937

6—8-30 P.M.

*Chairman*—DR. SIR BRAJENDRA NATH SEAL, KT.,
Ex-Vice-Chancellor, Mysore University

I. Vedic Hymn (in original Sanskrit) set to music by Mrs. Sarala Devi Chaudhuri.

II. Address by the Chairman, Parliament of Religions Reception Committee, Sir Manmatha Nath Mukherjee, Ex-Chief Justice, High Court, Calcutta.

III. Election of Dr. Sir Brajendra Nath Seal to the Chair.
Proposer: Sir B. L. Mitter, K.C.S.I., Member, Executive Council, Government of Bengal, Ex-Law Member, Government of India.
Seconder: Hirendra Nath Datta, M.A., B.L., P.R.S., Vedantaratna, Solicitor, Secretary, National Council of Education, Bengal, Calcutta.

IV. Address by Dr. Sir Brajendra Nath Seal.

V. (a) Messages from the Secretary of State for India (the Rt. Hon'ble Lord Zetland), and His Excellency the Governor of Bengal, the Rt. Hon'ble Sir John Anderson, P.C., G.C.B., G.C.I.E,
Wire from Mahatma Gandhi.
(b) Greetings from Far and Near.

VI. As Dr. Sir Brajendra Nath Seal felt unwell he left the chair and at his request Swami Abhedananda became chairman for the rest of the evening.

VII. Greetings by Delegates from Institutions in the East and the West:

The Sikhs: Sardar Jamait Singh, Calcutta.

Mahabodhi Society: Secretary, Devapriya Valisinha, Calcutta.

Dev Samaj, Lahore: Dr. H. V. Sonpar.

Arya Samaj: Pandit Sukhdeoji Vidya-vachaspati, Calcutta.

The Jains: Jain Swetambar Terapanthi Sabha, Calcutta.

The Parsees: D. N. Wadia, Superintendent, Geological Survey of India, Indian Museum, Calcutta.

Theosophical Society, Calcutta: Secretary, Prof. Tulsidas Kar, M.A.

The Mussulmans of Bengal: Dr. R. Ahmed, Principal, Calcutta Dental College.

Ramakrishna Math and Mission, Belur: Swami Virajananda, Secretary.

National Council of Young Men's Christian Associations in India, Burma and Ceylon: S. Aiman, General Secretary, Calcutta.

The Jewish Community: J. A. Joseph, Bombay.

The Buddhists of Burma: Maung Aye Maung, Merchant, Rangoon.

Tibet: Ngak-Chhen Rinpoche, Prime Minister to the Tashi Lama.

Sino-Indian Cultural Society and National Central Research Institute, Nanking, China: Prof. Tan Yun-Shun.

Iran: Shaik Abu Nasr Gilani, Gilan.

Iraq: Yusuf Ahmad Bagdadi, Bagdad.

Society for Promoting the Study of Religions, League of Nations Union, and Pali Text Society (London): Sir Francis Younghusband, K.C.S.I., K.C.I.E.

Kern Institute, Leyden (Holland): Dr. H. Goetz, PH.D.

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Vedanta Centre, Boston (Mass.) and Ananda Ashram, La Crescenta (Calif.), (U. S. A.): Swami Paramananda.

South Africa: Miss Helen Mary Boulnois, Johannesburg.
International Federation of the Societies and Institutes of Sociology (Paris and Geneva): Delegate Prof. Benoy Kumar Sarkar, University, Calcutta.

VIII. Address by Swami Abhedananda.

**Concluding Song**

TUESDAY, THE 2ND MARCH, 1937

## MORNING SESSION

8—10 A.M.

*Chairman*—DR. C. L. CHEN OF NANKING, Consul-General for China, Calcutta.

**Opening Song**

His Exalted Highness The Nizam of Hyderabad: Message. Read by Swami Sambuddhananda, Ramakrishna Math, Belur.
The Kumamoto Buddhist Federation of Japan: Message. Read by Swami Sambuddhananda.
The Buddhists of Ceylon: Message. Read by Swami Sambuddhananda.
Prof. Baron C. von Brockdorff, University, Kiel (Germany): Message. Read by Prof. Tulsidas Kar, Medical College, Calcutta.
Prof. Viscount Santa Clara of Spain, University, Calcutta: Message.
Prof. W. E. Hocking, Harvard University, Cambridge (Mass.), U. S. A.: Message. Read by Prof. Benoy Kumar Sarkar.
Address by the Chairman, Dr. C. L. Chen.
Prof. Charles A. Ellwood, PH.D., LL.D., Duke University, North Carolina (U. S. A.): The World's Need of Religious Unity. Read by Prof. Tulsidas Kar, Medical College, Calcutta.
Prof. Dr. S. Schayer, University, Warsaw (Poland): Humanism and Religiology. Read by Swami Bhuteshananda of Ramakrishna Math, Belur.

Mrs. Ruth Fry, Thorpens, Suffolk (England): Social Laws. Read by Prof. C. Narayana Menon, M.A., PH.D., Hindu University, Benares.

President El-Maraghy, Al-Azhar University, Cairo (Egypt): Islam. Read by Swami Sambuddhananda.

Prof. Suresh Chandra Sen Gupta, M.A., Vice-Principal, M. C. College, Sylhet (Assam): Religion and Life's Harmony.

Raja Kshitindra Deb Rai Mahasai of Bansberia Raj, Hooghly: Sri Ramakrishna's Message to the Modern World.

Madame Sophia Wadia, Bombay: Bhagavad-Gita and Tao-te-ching.

T. H. M. Sadasivayya, Madras: Veerasaivism. Read by Swami Sambuddhananda.

Maulavi Idris Ahmad, M.L.A., Malda: Ideals of Islam (in Bengali).

Prof. Benoy Kumar Sarkar, University, Calcutta: Religious Categories as Universal Expressions of Creative Personality.

Swami Srivasananda, Ramakrishna Ashram, Bangalore: Thanks and Appreciations.

**Concluding Song**

TUESDAY, THE 2ND MARCH, 1937

## AFTERNOON SESSION

6—8-30 P.M.

*Chairman*—SWAMI ABHEDANANDA

**Opening Song**

Mons. Romain Rolland, Villeneuve (Switzerland): Message (in French). English translation read by Swami Dayananda, Ramakrishna Mission Sisumangal Pratishthan (Maternity Home), Calcutta.

Prof. J. J. von Schmid, University, Leyden (Holland): Message. Read by Dr. D. P. Ghosh, Calcutta.

Prof. H. Ui, Imperial University, Tokyo (Japan): Message. Read by Swami Sambuddhananda.

Pandit Sukhdeoji Vidya-vachaspati, Arya Samaj, Calcutta: Universal Religion.

Rev. J. M. Nichols-Roy, Ex-Minister, Assam Government, Shillong: The Spirit of Christ. Reported by Swami Sambuddhananda.

President F. B. Robinson, College of the City of New York, U. S. A.: Vivekananda. Reported by Prof. Benoy Kumar Sarkar.

Address by the Chairman, Swami Abhedananda.

Mrs. Shirin Fozdar, Bombay: The Bahai Religion.

Prof. Harimohan Bhattacharyya: Vairagyam (Life of Detachment).

Madame Sophia Wadia, Bombay: The Inner Significance of the Parliament of Religions.

Swami Madhavananda, Asst. Secretary, Ramakrishna Math and Mission, Belur: The Need of the Modern World.

Swami Sambuddhananda: Thanks and Appreciations.

**Concluding Song**

WEDNESDAY, THE 3RD MARCH, 1937

## MORNING SESSION

8—10 A.M.

*Chairman*—KAKA KALELKAR
Bharatiya Hindi Sahitya Parishad (Indian Hindi Literature Society), Wardha, C. P.

**Opening Song**

Prof. Louis Renou, Director, Ecole des Hautes Etudes, Paris (France): Message (in French). English translation read by Mons. Jean Herbert of Paris.

A. Van Stalk, Amsterdam (Holland): Message. Read by Dr. Gulatherus H. Mees of Leyden, Holland.

Rev. F. B. Fisher, Central Church, Methodist Episcopal, Detroit (Mich.), U. S. A.: Message. Reported by Swami Sambuddhananda.

Prof. C. Narly, PH.D., University, Cernauti (Rumania): Destiny of Man. Read by Swami Pavitrananda, sometime Editor, *Prabuddha Bharata* (Calcutta).

Address by the Chairman, Kaka Kalelkar.

Letter from Mahatma Gandhi.

Prof. Gilbert Slater, University, Oxford (England): Christendom's Need of Christ. Read by Mr. F. Rossetti of the Y. M. C. A., Calcutta.

Prof. Nil Ratan Dhar, D.Sc. (London and Paris), F.I.C., I.E., University, Allahabad: Science and Religion. Read by Mr. Bhupendra Krishna Basu, Calcutta, Secretary, Second Convention of Religions in India (Calcutta, 1911).

Prof. Leopold von Wiese, University, Cologne (Germany): The Idea of Religion. Read by Dr. S. C. Das-Gupta, Calcutta.

Prof. B. V. Das Gupta, Dacca: Some Aspects of Bengal Vaishnavism.

Prof. Tan Yun-Shan, Sino-Indian Cultural Federation, Nanking: What is Chinese Religion?

Prof. Kshetralal Saha, M.A., Nalanda College, Patna (Bihar): Religion in India.

Pandit Vishwanath Atmaram Borwanker, Jhansi, U. P.: Complexity of Hindu Religion (Dharma).

Prof. N. K. Datta, M.A., PH.D., Sanskrit College, Calcutta: Brahmacharya in Ancient India.

Prof. M. Ishikawa, Tokyo: Introduction to Shinto Theology. Reported by Prof. Benoy Kumar Sarkar.

Prof. P. V. Serebriakov-Elboursky: Sociological Determinations (in French). Reported by Swami Sambuddhananda.

Swami Paramananda, Vedanta Centre, Boston (Mass.) and Ananda Ashram, La Crescenta (Calif.), U. S. A.: Observations.

Sir Francis Younghusband (London): Observations on the Letter from Mahatma Gandhi as well as Appreciations and Thanks.

**Concluding Song**

WEDNESDAY, THE 3RD MARCH, 1937

## AFTERNOON SESSION

6—8-30 P.M.

*Chairman*—RABINDRA NATH TAGORE

**Opening Song**

Prof. Giorgio Del Vecchio, University, Rome (Italy): Message (in Italian). English translation read by Swami Sambuddhananda, Ramakrishna Math, Belur.

Prof. Jean Przyluski, University, Paris (France): Message (in French). English translation read by Mons. Jean Herbert (Paris).

Address by the Chairman, Rabindra Nath Tagore.

F. Rossetti, Y. M. C. A. (Calcutta): A New World Impetus.

Swami Paramananda, Vedanta Centre, Boston, Mass, U. S. A.: Observations.

Hirendranath Datta, M.A., B.L., P.R.S., Vedantaratna, Attorney-at-Law, Calcutta: Hinduism.

Swami Nirvedananda, Ramakrishna Mission Students' Home, Gouripur, Dum Dum: Sri Ramakrishna and Universal Religion.

Sir Francis Younghusband (London): Observations.

Mrs. Sarojini Naidu (Hyderabad and Bombay): Ramakrishna and Vivekananda.

Prof. Benoy Kumar Sarkar: Thanks and Appreciations.

**Concluding Song**

THURSDAY, THE 4TH MARCH, 1937

## MORNING SESSION

8—10 A.M.

*Chairman*—SWAMI PARAMANANDA,
Vedanta Centre, Boston (Mass.), and Ananda Ashram,
La Crescenta (Calif.), U. S. A.

### Opening Song

Prof. G. Vladesco-Racoassa, University, Bucharest (Rumania): Message. Read by Mr. Bejoy Krishna Bose, Advocate, Calcutta.

Lady Ezra, Calcutta: Message. Read by Mr. J. A. Joseph, Bombay.

President G. Matsumoto, Nippon Bunka Renmei (Nippon Cultural Federation), Member, House of Peers, Tokyo: Message. Reported by Swami Sambuddhananda.

Prof. J. K. Kochanowski, University, Warsaw (Poland): 'Some Notes on Religions (in French). English translation read by Mme. Prof. Helene de Willman-Grabowska of Krakow (Poland).

Dr. J. Leyder, Institut Solvay, Brussels (Belgium): Trial by Poison in Primitive Law (in French). English translation read by Mons. Jean Herbert (Paris).

President Lim Boon Keng, Amoy University, China: Ramakrishna. Read by Swami Srivasananda, Ramakrishna Ashram, Bangalore.

Count H. Keyserling, Darmstadt (Germany): The Cross and the Eagle (in German). English translation read by Mr. Shiva Kumar Shastri of Lahore.

Prof. R. C. Thurnwald, University, Berlin (Germany): The Drama of Mankind in its Religious Aspect. Read by Sister Amala of the U. S. A.

Prof. A. Niceforo, University, Rome: Three Souls of Man in Dante's Hell. Reported by Prof. Benoy Kumar Sarkar.

Address by the Chairman, Swami Paramananda.

Prof. Gurumukh Nihal Singh, Hindu University, Benares: Greetings from the All-India Sikh Mission, Amritsar, Punjab.

Guru Saday Dutt, I.C.S., Secretary, Local Self-Government and Medical Department, Government of Bengal: Greetings from the Bratachari Movement.

Prof. Prabhu Dutt Shastri, Presidency College, Calcutta: The Vedantic Conception of Peace.

Dr. A. C. Ukil, Director, Tuberculosis Research, Indian Research Fund Association, Calcutta: Social Service in Public Health.

Prof. Batuk Nath Bhattacharjee, Ripon College, Calcutta: The Gospel of Harmony.

Prof. Benoy Kumar Sarkar: Appreciations and Thanks.

**Concluding Song**

THURSDAY, THE 4TH MARCH, 1937

## AFTERNOON SESSION

6—8-30 P.M.

*Chairman*—SIR FRANCIS YOUNGHUSBAND, K.C.S.I., K.C.I.E.,

Chairman, Society for Promoting the Study of Religions, London.

**Opening Song**

Prof. G. L. Duprat, University, Geneva (Switzerland), General Secretary, International Federation of the Societies and Institutes of Sociology (Paris): Message (in French). English translation read by Mr. Bejoy Krishna Bose, Advocate, Calcutta

Senator Achille Loria, Professor, University of Turin: Message. Read by Swami Adyananda, sometime representative of the Ramakrishna Mission in South and East Africa.

Swami Khanse O Kochi, Buddhist Association, Kyoto (Japan): Message (in Japanese). Reported by Swami Sambuddhananda.

Mandaliswara Swami Bhagavatananda of Benares: Greetings (in Sanskrit). Interpreted in English by Prof. Benoy Kumar Sarkar.

Address by the Chairman, Sir Francis Younghusband (Broadcasted).

Swami Sharvananda, Asst. Secretary, Ramakrishna Math and Mission, and President, Ramakrishna Ashram, Delhi and Karachi: The Religion of Realization.

Anagarika B. Govinda, General Secretary, International Buddhist University Association, Sarnath, Benares: Buddhism in the Modern World.

Maulavi Zillur Rahman, Ahmadiya Association, Dacca: Liberalism in Islam (in Bengali). Interpreted in English by Prof. Benoy Kumar Sarkar.

Prof. Sir Jahangirjee Coyajee, Andhra University, Bezwada (Madras): The Spirit of Zoroaster.

Sardar Jamait Singh, Calcutta: Sikhism (in Hindi), Interpreted in English by Prof. Benoy Kumar Sarkar.

Advocate Santosh Kumar Basu, Ex-Mayor, Calcutta Corporation: Vivekananda and Social Service.

Swami Vijayananda, Ramakrishna Ashram, Buenos Aires, Argentina (South America): Greetings.

Swami Vishwananda, Ramakrishna Ashram, Bombay: Thanks and Appreciations.

**Concluding Song**

FRIDAY, THE 5TH MARCH, 1937

## MORNING SESSION

8—10 A.M.

*Chairman*—PROF. MUHAMMAD ALI SHIRAZI of Iran, University, Calcutta.

**Opening Song**

Prof. C. Gini, University, Rome (Italy): Message (in Italian). English translation read by Mons. Jean Herbert (Paris).

Mrs. C. M. Beach, Secretary, World Meditation Groups, Surrey (England): Message. Read by Prof. Gurmukh Singh, Hindu University, Benares.

The late Prof. Dr. M. Winternitz, German University, Prague (Czechoslovakia): Race and Religion. Read by Mons. J. Herbert (Paris).

Sridhar Majumdar, M.A., Barisal (Bengal): Where We are One.

A. Srinivasachariar, Teacher, B.A., L.T., Srivilliputtur, Ramnad, (Madras Presidency): The Doctrine of Self-surrender. Read by Swami Srivasananda, Ramakrishna Ashram, Bangalore.

Dewan Bahadur K. S. Ramaswami Sastri, B.A., B.L., District and Sessions Judge (Retd.), Madras: Ramakrishna. Read by Swami Siddheswarananda, President, Ramakrishna Ashram, Bangalore, now in Paris.

Prof. Baron C. von Brockdorff, University, Kiel (Germany): Inward Veracity in its Religious Sense. Read by Mr. F. Rossetti of the Y. M. C. A., Calcutta.

Address by the Chairman, Prof. M. A. Shirazi.

Devapriya Valisinha, Secretary, Mahabodhi Society, Calcutta: The Buddhist Way of Life.

Swami Dhananjaya Das, Brindaban, U. P.: Dvaitadvaita Siddhanta (in Bengali).

Prof. C. Narayan Menon, M.A., PH.D., Hindu University, Benares: The Spiritual Foundations of Economics.

Sri Sankar Bhumananda Tirthaswami of Kathiawar (Gujarat): Greetings (in Hindi). Interpreted in English by Prof. Benoy Kumar Sarkar.

Swami Siddheswarananda, President, Ramakrishna Ashram, Bangalore, now in Paris: Thanks and Appreciations.

**Concluding Song**

FRIDAY, THE 5TH MARCH, 1937

## AFTERNOON SESSION

6—8-30 P.M.

*Chairman*—PROF. D. R. BHANDARKAR of Poona,
Sometime Carmichael Professor of Ancient Indian History and Culture, University, Calcutta.

### Opening Song

Swami Sambuddhananda: Reading the telegram from Pandit Madan Mohan Malaviya, Vice-Chancellor, Hindu University, Benares, regretting inability to come to Calcutta on account of ill-health and preside at the session.

Prof. P. Sorokin, Harvard University, Cambridge, Mass. (U. S. A.): Message. Read by Swami Pavitrananda, sometime Editor, *Prabuddha Bharata,* Calcutta.

S. Ando, Secretary, Nipon Bunka Renmei (Japan Cultural Federation): Message. Read by Mons. J. Herbert (Paris).

Address by the Chairman, Prof. D. R. Bhandarkar.

Swami Vishwananda, President, Ramakrishna Ashram, Bombay: The Unity of Religions (Broadcasted).

Maulavi Zillur Rahman, Bengal Provincial Ahmadiya Association, Dacca: The Teachings of Islam as a Path to God (in Bengali). Interpreted in English by Prof. Benoy Kumar Sarkar.

Prof. Gurumukh Nihal Singh, Hindu University, Benares: The Sikh Ideal.

Swami Vijayananda, Ramakrishna Ashram, Buenos Aires, Argentina (South America): Religion and Philosophy.

Dr. H. Goetz, Kern Institute, Leyden, Holland: The Social Aspect of Religion in the Crises of Human History.

Prof. Emile Lasbax, University, Clermont-Ferrand (France), Editor, *Revue Internationale de Sociologie* (Paris): The Rhythm of Sacrifice and the Rhythm of Prayer (in French). Reported by Prof. Benoy Kumar Sarkar.

Mrs. Saudamini Mehta of Ahmedabad (Gujarat), Calcutta: The Spirit of Social Service in India.

Prof. Tulsidas Kar, M.A., Secretary, Theosophical Society, Calcutta: Theosophy.

Swami Ghanananda, Ramakrishna Math, Belur: Thanks and Appreciations.

**Concluding Song**

SATURDAY, THE 6TH MARCH, 1937.

## MORNING SESSION

8—10 A.M.

*Chairman*—MAHAMAHOPADHYAYA PROFESSOR PRAMATHA NATH TARKABHUSHAN, Hindu University, Benares.

**Opening Song**

Prof. E. Williams, University, Berkeley, California (U. S. A.): Message. Read by Mons. Jean Herbert (Paris).

Prof. S. Angus, St. Andrews Hall, Sydney (Australia): Message. Read by Dr. G. H. Mees, Leyden (Holland).

Earl of Sandwich, London: Message (Cable). Read by Sir Francis Younghusband, London.

Prof. A. Berriedale Keith, University, Edinburgh (Scotland): Morality and Political Power. Read by Mr. F. Rossetti of the Y. M. C. A. (Calcutta).

Prof. G. L. Duprat, University, Geneva (Switzerland): Social Equillibrium (in French). English translation read by Prof. Batuk Nath Bhattacharya, Ripon College, Calcutta.

Shib Chandra Vidyavinod: Brahmanubhuti (in Bengali). Interpreted in English by Prof. Benoy Kumar Sarkar.

Mme. Prof. Helene de Willman-Grabowska, University, Krakow (Poland): Sankaracharya and Thomas Aquinas.

Prof. Mrs. Gisella Munira Craig, University, Rome (Italy): The Sufi Movement in Europe. Read by Dr. G. H. Mees, Leyden (Holland).

Jean Herbert, Paris: Diversity in Unity.

Prof. Saroj Kumar Das, University, Calcutta: Sri Ramakrishna as the Prophet of the Church Invisible.

Address by the Chairman, Prof. Pramatha Nath Tarkabhushan.

Prof. Nalinaksha Datta, University, Calcutta: Japanese Buddhism.

Principal P. V. Kanal, Rumsukh Dass College, Ferozepur City (Punjab): The Religion of Dev Samaj. Read by Dr. H. V. Sonpar of Lahore.

Prof. Dakshinaranjan Sastri, Sanskrit College, Calcutta: An Introduction to the Study of Chandi.

Prafulla Kumar Sarkar, Calcutta Training School: A Message of the New Era.

Prof. K. Lahiri, Calcutta: The Message of Truth.

Kaka Kalelkar, Wardha, C. P.: The Future of Religion.

Swami Sambuddhananda: Thanks and Appreciations.

**Concluding Song**

SATURDAY, THE 6TH MARCH, 1937.

**AFTERNOON SESSION**

6—8-30 P.M.

*Chairman*—MRS. SAROJINI NAIDU, Hyderabad (Deccan) and Bombay.

**Opening Song**

Prof. J. M. Peritch, University, Belgrade (Jugoslavia): Message (in French): English translation read by Dr. Peter Boike of Cincinnati, Ohio (U. S. A.), Calcutta.

Prof. T. Herseni, University, Bucharest (Rumania): Message (in French). English translation read by Mons. J. Herbert (Paris).

Prof. G. Tucci, University, Rome, Member of the Italian Academy: Message. Read by Swami Vishwananda, President, Ramakrishna Ashram, Bombay.

Prof. Benoy Kumar Sarkar, University, Calcutta: The Scope of the Sri Ramakrishna Centenary Parliament of Religions.

Mrs. Sarala Devi Chaudhuri, Calcutta: The Esoteric Science of the Aryan Rishis.

Jean Herbert, author, Paris (France): Ramakrishna in Europe.

Prof. Pramathanath Tarkabhushan, Hindu University, Benares: Observations (in Bengali).

Swami Paramananda, Vedanta Centre, Boston (Mass.) and Ananda Ashram, La Crescenta (Calif.), U. S. A.: Sri Ramakrishna—the Messiah of Spiritual Democracy.

Prof. Khagendra Nath Mitra, Delegate, University, Calcutta: Greetings from the University.

Ananda Kausalyayana, Mahabodhi Society, Sarnath, Benares: Buddhism (in Hindi and English).

Ramananda Chatterjee, M.A., Editor, *Modern Review*, Calcutta: Profession and Realization, and Path and No Path.

Swami Vijayananda, Ramakrishna Ashram, Buenos Aires, Argentina (South America): Observations.

Address by the Chairman, Mrs. Sarojini Naidu.

Principal Benjamin Richard, Victoria College, Mauritius (Africa): Islam and Human Welfare.

Swami Nirvedananda, Ramakrishna Mission Students' Home, Gouripur, Dum-Dum: Thanks and Appreciations.

**Concluding Song**

SUNDAY, THE 7TH MARCH, 1937

## MORNING SESSION

8—10 A.M.

*Chairman*—MADAME ADELINA DEL CARRIL DE GUIRALDES, Buenos Aires, Argentina (South America).

**Opening Song**

Prof. Benoy Kumar Sarkar: Introducing Madame Guiraldes.

Rector W. Szafer, University, Krakow (Poland): Message. Read by Mons. J. Herbert (Paris).

Prof. E. A. Ross, University, Madison, Wisconsin (U. S. A.): Message. Read by Mr. Shiva Kumar Shastri of Lahore.

Prof. P. Masson-Oursel, University, Paris (France): The Indian Modes of Revelation. Read by Mons. J. Herbert (Paris).

Prof. Girindra Narayan Mallik, Victoria College, Comilla (Bengal): Religion and Morality.

Address by the Chairman, Madame Guiraldes (in Spanish): The English translation was read by Mons. Jean Herbert (Paris).

Prof. Vishva Bandhu Sastri, M.A., M.O.L., Director, Visvesvaranand Vedic Research Institute, Lahore, and Research Department, D. A. V. College, Lahore: Religion and Rationalism in Ancient Hindu Culture.

Prof. Dr. Mahendra Nath Sircar, M.A., PH.D., Presidency College, Calcutta: Sri Ramakrishna, A Study in Spiritual Consciousness.

Prof. Gurumukh Nihal Singh, Hindu University, Benares: Sikhism as a Modern Religion.

Prof. F. Hankins, Editor, *American Sociological Review*, Smith College, Northampton, Mass (U. S. A.): Thomas Paine and the Sri Ramakrishna Centenary. Read by Swami Pavitrananda, sometime Editor, *Prabuddha Bharata*.

Prof. Adhar Chandra Das, University, Calcutta: The Synthesis of Religion in Ramakrishna.

Prof. E. Horrwitz, Hunter College, New York: The Bhagavatas.
Ramani Kanta Datta-Gupta, Dacca: The Problem of World Peace.
Madame Sophia Wadia, Bombay: Ramakrishna's Teachings in Argentina.

Rao Bahadur C. Ramanujachariar, B.A., Secretary, Ramakrishna Mission Students' Home, Madras: Thanks.

Sir Francis Younghusband, London: Thanks and Appreciations.

**Concluding Song**

SUNDAY, THE 7TH MARCH, 1937

## AFTERNOON SESSION

6—8-30 P.M.

*Chairman*—MANDALISWARA SWAMI BHAGAVATANANDA GIRI, Benares.

### Opening Song

Hymn (in Sanskrit) by Ramanuja.

Prof. R. C. Thurnwald, University, Berlin: Message. Read by Swami Sambuddhananda.

Muhammad Hasan Kashani, Yezd (Iran): Message (in Persian). English translation read by Prof. Benoy Kumar Sarkar.

Yusuf Ahmad Bagdadi, Bagdad, Iraq: Ramakrishna through Moslem Eyes.

Prof. G. E. Monod-Herzen, Kabul (Afghanistan): Ramakrishna (in French). English translation read by Mons. J. Herbert (Paris).

Miss Nirmala Devi, Ahmedabad (Gujarat): Dharma (in Sanskrit). Interpreted in English by Prof. Benoy Kumar Sarkar.

Sister Saraswati, Ramakrishna College for Women, Calcutta: Women and Religion.

Mandaliswara Swami Krishnananda Giriji, Benares: Ramakrishna (in Hindi): Interpreted in English by Prof. Benoy Kumar Sarkar.

Swami Adyananda, sometime representative of the Ramakrishna Mission in South and East Africa: Sri Ramakrishna and the Religion of Man.

Prof. J. R. Banerjee, Ex-Principal, Vidyasagar College, Calcutta: The Christian Viewpoint.

J. A. Joseph, Bombay: The Teachings of Hebrew Prophets.

Prof. Pramatha Nath Tarkabhushan, Benares: The Meaning of Ramakrishna's Advent (in Bengali).

Madame Sophia Wadia, Bombay: Theosophy.

Swami Sharvananda, Ramakrishna Ashram, Delhi and Karachi: Distinguishing Features of Hinduism.

Address by the Chairman, Swami Bhagavatananda Giri, Mandaliswara (in Hindi). Interpreted in English by Prof. Benoy Kumar Sarkar.

Mandaliswara Swami Krishnananda Giriji, Benares: Ramakrishna (in Hindi): Interpreted in English by Prof. Benoy Kumar Sarkar.

Srish Chandra Chatterjee, Calcutta: Religion and Architecture (Lantern Lecture).

Professor Benoy Kumar Sarkar: Thanks and Appreciations (in Hindi and English).

**Concluding Song**

MONDAY, THE 8TH MARCH, 1937

## MORNING SESSION

8—10 A.M.

*Chairman*—DR. FRANK VENCESLAUS TOUSEK, of Prague, Consul for Czechoslovakia, Calcutta.

**Opening Song**

Prof. Benoy Kumar Sarkar: Introducing Dr. Tousek.

Prof. Herbert G. Wood, Birmingham (England): Message. Read by Mr. F. Rossetti of the Y. M. C. A., Calcutta.

Dr. F. Thierfelder, Deutsche Akademie, Munich, (Germany): Message (in German). English translation read by Dr. G. H. Mees, Leyden (Holland).

Maung Aye Maung, Rangoon (Burma): Buddhism and Modern Science.

Nagendra Kumar Roy, Dacca: Vaishnava Philosophy (in Bengali). Interpreted in English by Prof. Benoy Kumar Sarkar.

Advocate Jitendra Sankar Das Gupta, Calcutta: The Ideal of Indian Sainthood.

President F. Zahn, Bavarian Statistical Bureau, Munich (Germany): The Human Factor in the Formation of Capital

(in German). English translation read by Swami Paramananda of Boston and La Crescenta, U. S. A.

V. Subrahmanya Iyer, Registrar, Mysore University (Retd.), Mysore: Religion and Philosophy. Read by Swami Siddheswarananda of Ramakrishna Ashram, Bangalore.

Dr. Gulatherus H. Mees, M.A. (Cantab), LL.D. (Leyden), Leyden (Holland): Sri Ramakrishna and Religious Symbology.

Major Prabhat Kumar Bardhan, Calcutta: A Layman's View of Religion.

Chhogmal Choprha, Honorary Secretary, Jaina Swetambar Terapanthi Sabha, Calcutta: The Tenets of the Jaina Faith.

Dr. Bhagavan Das, Benares: The Essential Unity of all Religions. Read by Swami Sambuddhananda.

Prof. Haridas Bhattacharya: Some Obstacles to Toleration. Read by Swami Pavitrananda, sometime Editor, *Prabuddha Bharata,* Calcutta.

Prof. J. M. Peritch, University, Belgrade (Jugoslavia): An Inconsistent Continent (in French). English translation read by Swami Vijayananda, Ramakrishna Ashram, Buenos Aires, Argentina (South America).

Mlle. M. Chovin, Toulouse (France): The Conquest of the Grail. Read by Mons. J. Herbert (Paris).

Address by the Chairman, Dr. Tousek.

Hari Mohan Banerjee, President, United Mission, Calcutta: Religion.

Swami Tirthaswami of Kathiawar (Gujarat): Observations (in Hindi).

Srimat Swami Kalikrishnananda Giri, Calcutta: The Avadhuta School of Saktas.

Prof. Susil Kumar Maitra, University, Calcutta: The Nature of Religion, the View of a Modern Scientist.

Swami Paramananda, Vedanta Centre, Boston (Mass.) and Ananda Ashram, La Crescenta (Calif.), U. S. A.: Observations.

Sir Francis Younghusband, London: Thanks and Appreciations.

**Concluding Song**

MONDAY, THE 8TH MARCH, 1937

## AFTERNOON SESSION

6—9 P.M.

*Chairman*—PROF. A. B. DHRUVA of Ahmedabad (Gujarat), Hindu University, Benares.

### Opening Song

Swami Sambuddhananda: Introducing Prof. A. B. Dhruva.

Prof. O. Spann, University, Vienna (Austria): Message (in German). English translation read by Mr. J. C. Das, Banker, Calcutta.

Prof. Tan Yun-Shan, Sino-Indian Cultural Society, Nanking (China): Message. Read by Mons. Jean Herbert (Paris).

Address by the Chairman, Prof. A. B. Dhruva.

Bejoy Chandra Chatterjee, Bar-at-Law, Calcutta: The Spirit of Vivekananda.

Swami Suddhananda, Vice-President, Ramakrishna Math and Mission: Ramakrishna.

Sarat Chandra Bose, Bar-at-Law, Calcutta: Ramakrishna's Teachings

Maharajadhiraja Ban Bihari Kapur Bahadur, Burdwan: Ramakrishna.

Parsidh Narayan, Gaya: Harmony in Science and Religion.

Rao Bahadur C. Ramanujachariar, B.A., Secretary, Ramakrishna Mission Students' Home, Madras: Social Service.

Principal Benjamin Richard, Victoria College, Mauritius: Islam.

Prof. Pramathanath Tarkabhushan, Hindu University, Benares: Observations.

Swami Sambuddhananda: Hinduism of To-morrow.

Prof. Benoy Kumar Sarkar, University, Calcutta: Religion, Society and the Individual.

*Farewell Addresses by*

Advocate Bejoy Krishna Bose, Secretary, Sri Ramakrishna Centenary Committee, Calcutta.

Dr. C. L. Chen, Consul-General for China, Calcutta.

Dr. H. V. Sonpar, Dev Samaj, Lahore.
C. H. M. Rustomjee, Advocate, Calcutta.
Devapriya Valisinha, Secretary, Mahabodhi Society, Calcutta.
Yusuf Ahmad Bagdadi, Bagdad (Iraq).
Sister Amala, U. S. A.
Swami Sharvananda, Ramakrishna Ashram, Delhi and Karachi.
Mme. Prof. Willman-Grabowska, Krakow (Poland).
Sir Francis Younghusband, London.
Maulavi Zillur Rahman, Bengal Provincial Ahmadiya Association, Dacca.
Jean Herbert, Paris.
Dr. Hermann Goetz, PH.D., Kern Institute, Leyden (Holland).
Swami Paramananda, Vedanta Centre, Boston (Mass.) and Ananda Ashram, La Crescenta (Calif.), U. S. A.
Dr. Dwaraka Nath Mitter, ex-Justice, High Court, Calcutta.
Sardar Jamait Singh, Calcutta.
Dr. Peter Boike of Cincinnati, Ohio (U. S. A.), Calcutta: Universal Prayer.
Mandaliswara Swami Bhagavatananda Giri, Benares (in Hindi).
Concluding Observations and Thanks by Prof. Benoy Kumar Sarkar.

**Concluding Song**

(b) SOCIAL FUNCTIONS

THURSDAY, THE 4TH MARCH, 1937

4 P.M.—Tea at the Grand Hotel, Prince's Restaurant, Calcutta. Host: Ramakrishna Medical Education Society, Calcutta.

A tribute to the good work that is being done by the Ramakrishna Medical Education Society in the matter of spreading medical education among the women of this country was paid by Poet Rabindra Nath Tagore in a message to its Secretary, Sister Saraswati, which was read at a tea party given by the Society at the Grand Hotel in honour of the delegates to the Parliament of Religions.

" Perhaps the noblest tribute to the memory of Sri Ramakrishna," said the Poet in the message, " is the silent selfless

service that has been released under his inspiration. One of the many such organised humanitarian activities is the Ramakrishna Medical Education Society whose Secretary, Sister Saraswati, has asked for my good wishes, which I give most willingly, along with my congratulations, for the splendid work the Society has been doing."

With a view to enabling them to expand their activities, an appeal for funds was issued by the Society who needed their own buildings to accommodate the Hospital and College.

FRIDAY, THE 5TH MARCH, 1937

4 P.M.—Tea at the University of Calcutta. Host: Arts Faculty Club.

SATURDAY, THE 6TH MARCH, 1937

2-30 P.M.—Bratachari Dance Demonstrations at the Town Hall, Calcutta, followed by tea. Host: Guru Saday Dutt, I.C.S., President, Bratachari Society, Calcutta.

Mr. G. S. Dutt, Secretary, Local Self-Government and Medical Department, Government of Bengal, Founder-President of the Bratachari movement, delivered an address on the regeneration of religious harmony and national unity through the Bratachari movement. Sir Francis Younghusband presided.

The lecture was illustrated by Bratachari demonstrations by a party of Bratacharis from Ashutosh College, Calcutta and a party of girl Bratacharis from Ramesh Mitter Girls' High School. At the conclusion of the demonstration Sir Francis Younghusband said that he and other delegates to the Parliament of Religions appreciated the spiritual aspect of the Bratachari movement. He believed that the movement was founded on eternal truth, rhythm and joy and was destined to play an important part in the spiritual regeneration of humanity in all countries. Mr. Dutt was also congratulated by delegates from several foreign countries. They expressed deep interest in the sincerity and vigour of spirit which was exhibited in the demonstrations and which they believed would help in building up a regenerated Indian nation.

Mr. Bejoy Krishna Bose and Swami Sambuddhananda moved a vote of thanks to Mr. Dutt and the Bratacharis on behalf of the Sri Ramakrishna Centenary Celebrations Committee.

SATURDAY, THE 6TH MARCH, 1937

4-30 P.M.—Sri Ramakrishna Centenary Exhibition of Indian Culture, Arts and Industries, Northern Park, Bhowanipur, Calcutta: Visit by the Delegates.

SUNDAY, THE 7TH MARCH, 1937

1 P.M.—Lunch at Firpo's Branch Restaurant, 11, Government Place, Calcutta. Host: Mrs. and Dr. Peter Boike of Cincinnati, Ohio (U. S. A.), Calcutta.

SUNDAY, THE 7TH MARCH, 1937

3 P.M.—Reception at the Sikh Temple, Kalighat, Calcutta. Chief host: Sardar Jamait Singh.

The Sikh residents of Calcutta organised a reception to the world delegates of the Parliament of Religions. More than 4,000 Sikhs including 1,000 ladies gathered on the occasion and the rush was so great that vast crowds had to wait outside the hall on the Rashbehari Avenue. Loud speakers were installed on the road leading to the temple. Exactly at 3 p.m. Mrs. Naidu accompanied by Sir Francis Younghusband and other delegates, foreign and Indian, arrived at the Temple in a fleet of 40 motor cars which the Calcutta taxi drivers had placed at the disposal of the guests free of charge. More than 200 delegates and Swamis of the Ramakrishna Mission attended. The whole Temple was tastefully decorated and on their arrival the guests were given a guard of honour by about 50 Akali Dal volunteers clad in saffron and with swords in hand. The whole Temple was resounding with the cry of *Sat Śrī Akāl* from time to time. Sardar Bhagat Singh, Sardar Jamait Singh and Prof. Gurumukh Nihal Singh (Hindu University, Benares) welcomed the guests on behalf of the community and garlanded all the guests. The ladies on the balconies showered flowers on them.

Mrs. Naidu thanked the Sikhs for organising the reception and paid high tributes to the Sikh community and appealed for unity amongst the different religions of the world. Sir Francis Younghusband, Swami Paramananda, Mrs. Sarala Devi Chaudhuri, Dr. Peter Boike (U. S. A.), Mr. Rustomjee, Professor Benoy Kumar Sarkar, Swami Sambuddhananda, Mr. Maung (Rangoon), Mr. Yusuf Ahmad Bagdadi (Bagdad), Dr. Sonpar of Lahore, Madame Prof. Willman-Grabowska (Poland), Dr. H. Goetz (Holland) and others addressed the gathering.

Srimati Amrit Kaur and Sardar Jamait Singh who were instrumental in organising the function were all attention to the guests. At departure each delegate was presented with a photo of Guru Nanak, and huge crackers were fired.

SUNDAY, THE 7TH MARCH, 1937

4-30 P.M.—Tea at the Pareshnath (Jaina) Temple, North Calcutta. Hosts: The Jaina Community.

MONDAY, THE 8TH MARCH, 1937

4 P.M.—Tea at the Ramakrishna Math and Mission Headquarters, Belur (Howrah).

The delegates and other participants, both Indian and foreign, in the World Parliament of Religions enjoyed a nice steamer trip when they went to attend the tea party that was given in their honour at the Belur Math. They left the Chandpal Ghat at about 2-30 P.M. in two steamers which were placed at the disposal of the Parliament by Raja Janaki Nath Roy of Bhagyakul. The Raja Sahib who accompanied the party with his son, Kumar Narendra Nath Roy, made a special arrangement for Indian music on board the steamers for the entertainment of the distinguished guests. The party first went to Dakshineswar, the place of Sri Ramakrishna's *sādhanā* and then to Belur Math, the nerve-centre of the Mission's world-wide activities.

On landing at Belur the delegates were received by Swami Paramananda, Head of the Boston Vedanta Centre, on behalf of

the Ramakrishna Math and Mission. The Swami thanked them all for the trouble they had taken in coming over to India, some from distant foreign lands, at so much personal sacrifice, to participate in the Centenary Celebrations. Sir Francis Younghusband, on behalf of the foreign delegates and representatives, gave a suitable reply. After tea, they were shown round the shrine and other holy places. They all seemed to take particular interest in the new temple that is under construction. They all returned by the same boats at about 5 P.M. to the Town Hall, Calcutta, quite in time for the concluding session of the Parliament.

TUESDAY, THE 9TH MARCH, 1937

1-15 P.M.—Lunch at Firpo's Branch Restaurant, 11, Government Place, Calcutta. Hosts: Sir Manmatha Nath Mukherjee, Chairman, Parliament of Religions Reception Committee and Mr. Kumar Krishna Mitter, Attorney-at-Law, Calcutta.

WEDNESDAY, THE 10TH MARCH, 1937

3 P.M.—Star Theatre, Cornwallis Street, Calcutta. *Sītā* staged by Prof. Sisir Bhaduri. Host: Dr. D. P. Ghosh.

4 P.M.—Tea at 7, Mohan Bagan Lane, Calcutta. Host: Mr. Birendra Kumar Bose, Advocate.

THURSDAY, THE 11TH MARCH, 1937

4-30 P.M.—Tea at 21, Ballygunge Circular Road, Calcutta. Hosts: Mr. Bejoy Chandra Chatterjee, Bar-at-Law (Secretary, Parliament of Religions) and Mrs. Chatterjee.

SATURDAY, THE 13TH MARCH, 1937

7 P.M.—Tea at 78, Baghbazar Street, Calcutta. Hosts: Haranath Siksha Sangha.

*Guests at the Social Functions*

I

Amongst those present at many of these social functions were the following persons:—

Swami Adyananda (of South and East Africa)
Major and Mrs. D. Ahmad
Dr. and Mrs. Rafi Ahmed
Mrs. P. O. Allen (U. S. A.)
Sister Amala (U. S. A.)
Swami Atmabodhananda
Mr. Yusuf Ahmed Bagdadi (Bagdad, Iraq)
Mr. Suren Ball (Curator, Industrial Section, Indian Museum) and Mrs. Ball
Dr. D. N. Banerjee
Major Prabhat Kumar Bardhan
Mr. Jatindra Nath Basu, M.L.C., Solicitor
Advocate Narendra Kumar Basu
Advocate Santosh Kumar Basu
Prof. and Mrs. D. R. Bhandarkar (Poona)
Frau Ingrid Biermann (Germany)
Dr. and Mrs. A. M. Bose
Advocate Bejoy Krishna Bose
Advocate Birendra Kumar Bose
Mr. A. P. Blair (London)
Dr. and Mrs. Peter Boike (Cincinnati, Ohio, U. S. A.)
Mrs. Kiron Bose (Bengal Provincial Women's Association)
Mr. Sarat Chandra Bose, Bar-at-Law
Miss Helen Mary Boulnois (Johannesburg, South Africa)
Mrs. Ten Broek (U. S. A.)
Mr. Surendra Nath Chakravarti
Mr. Bejoy Chandra Chatterjee (Bar-at-Law) and Mrs. Chatterjee
Prof. Suniti Kumar Chatterjee
Mrs. Sarala Devi Chaudhuri
Dr. Chang-lok Chen (Consul-General for China)

Mr. Chhogmal Chophrah (Jain Svetambar Terapanthi Sabha)
Mr. G. G. Cleather (London)
Mr. Basil Crump (London)
Mr. J. C. Das (Bengal Central Bank)
Prof. Soroj Kumar Das
Principal Mrs. Tatini Das (Bethune College, Calcutta)
Principal S. N. Das Gupta
Swami Dayananda (Ramakrishna Mission Sisumangal Pratishthan, Calcutta)
Raja Kshitindra Deb Rai Mahasaya
Swami Desikananda (Mysore)
Monsieur Paul Dubois (Consul-General for France) and Madame Dubois.
Mr. Guru Saday Dutt, I.C.S. (Secretary, Local Self-Government Department, Government of Bengal)
Prof. and Mrs. Vicente Fatone, Buenos Aires (Argentina, South America)
Captain T. Forsyth
Mrs. T. Forsyth (Women's International Peace League)
Swami Ghanananda
Dr. D. P. Ghosh
Mr. Jyotish Chandra Ghosh
Comm. Baron Giuriati (Consul-General for Italy) and Signora Giuriati
Mr. Gothi (Jain Svetambar Terapanthi)
Dr. and Mrs. Hemann Goetz (Leyden, Holland)
Madame Adelina del Carril de Guiraldes (Buenos Aires, Argentina, South America)
Mons. Jean Herbert (Paris)
Mr. M. K. Jacob
Mr. J. A. Joseph (Bombay)
Kaka Kalelkar (Wardha, C. P.)
Prof. Tulsidas Kar
Mrs. Amrit Kaur
Colonel and Mrs. Lindberg (U. S. A.)
Bhikkhu Kausalyayana (Sarnath, Benares)
Rao Bahadur Dr. Khandelwal (Poona)

Major-General G. N. Lindsay (Commander of Bengal and Assam)
Mr. A. R. Lockhart
Dr. Dwarka Nath Mitter
Miss Josephine MacLeod, the " Tanteen " (Stratford on Avon, England)
Swami Madhavananda
Satyendra Nath Majumdar, *Ananda Bazar Patrika*
U. Maung Aye Maung (Rangoon)
Dr. G. H. Mees (Holland)
Prof. C. Narayana Menon (Benares Hindu University)
Kumar Hiranya Kumar Mitter
Mr. K. K. Mitter, Solicitor
Rai Bahadur Hrishikesh Mukherjee
Mr. Chandabhai Ali Muchhala (Bombay)
Sardar S. C. Mudaliar, Poona
Dr. Miss Mukta-Bai
Mrs. Sarojini Naidu
Dr. Miss S. Pandit
Swami Paramananda, Boston and La Crescenta
Swami Pavitrananda
Count von Podewils (Consul-General for Germany) and Countess von Podewils
Maulavi Zillur Rahman (Dacca)
Rao Bahadur C. Ramanujachariar (Madras)
Mrs. E. H. Rankin
Herr E. von Rath (Attache, German Consulate-General)
Principal Benjamin Richard (Victoria College, Mauritius)
Miss Ina May Riebe (Los Angeles, California, U. S. A.)
Mr. and Mrs. Rossetti (Y. M. C. A., Calcutta)
Kumar Narendra Nath Roy (of Bhagyakul, Dacca)
Dr. Nihar Ranjan Roy, (University Librarian, Calcutta)
Mr. and Mrs. C. H. M. Rustomjee
Swami Sambuddhananda
Swami Sankarananda
Sister Saraswati (Ramakrishna Medical Education Society)
Prof. and Mrs. Benoy Kumar Sarkar

Mr. Nalini Ranjan Sarkar (Hindusthan Co-operative Insurance Society)
Prof. Benoy Chandra Sen
Mr. Makhanlal Sen, (Manager, *Ananda Bazar Patrika*)
Mrs. N. N. Sen Gupta
Swami Sharvananda (Delhi and Karachi)
Prof. and Mrs. Prabhu Dutt Shastri
Swami Siddheswarananda (now in Paris).
Sir Bejoy Prasad Singh-Roy (Minister, Bengal Government)
Prof. Gurumukh Nihal Singh (Benares Hindu University)
Sardar Jamait Singh
Prof. K. P. Sipaimalani, Hindu University, Benares
Mrs. L. P. Siympur (U. S. A.)
Dr. H. V. Sonpar (Dev Samaj, Lahore)
Swami Srivasananda (Bangalore)
Sister Suchitra (Dacca)
Swami Suddhananda (Vice-President, Ramakrishna Math and Mission)
Dr. F. Tousek (Consul for Czechoslovakia) and Mrs. Tousek
Dr. and Mrs. Amulya Ukil
Brahmachari Devapriya Valisinha (Mahabodhi Society)
Swami Vasudevananda
Swami Vijayananda (Ramakrishna Ashram, Buenos Aires, Argentina, South America)
Swami Virajananda (Secretary, Ramakrishna Math and Mission)
Swami Vireswarananda
Swami Vishwananda (Bombay)
Mr. & Mrs. D. N. Wadia
Madame Sophia Wadia (Bombay)
Captain Watson (Fort William)
Madame Professor Helen de Willman-Grabowska (Kracow, Poland)
Miss Hilda Yen (China)
Sir Francis Younghusband (London)

II

Among those who regretted inability to attend some of the functions to which they were invited on account of unavoidable circumstances were:—

Swami Abhedananda
Maharajadhiraj Bahadur of Burdwan
Sir David and Lady Ezra
Sir Abdul Halim Ghuznavi
Dr. Satya Churn Law (Sheriff of Calcutta)
Her Highness the Maharani Sucharu Devi of Mayurbhanj (Orissa).
Sir Brajendra Lal and Lady Mitter
Mr. Amritlal Ojha
Sir Asoke Kumar Roy (Advocate-General)
Herr Edward von Selzam (Consul for Germany) and Frau von Selzam.

## Chapter II

# GREETINGS FROM FAR AND NEAR

### (a) Greetings from Abroad

#### Afghanistan

Dr. G. E. Monod-Herzen, Kabul

#### Australia

Prof. S. Angus, St. Andrew's College, Sydney
Brahmachari Viveka Chaitanya, Sydney

#### Austria

Prof. A. Dopsch, University, Vienna
Prof. Othmar Spann, University, Vienna

#### Belgium

Dr. J. Leyder, Institut Solvay, Brussels, Magistrate of Congo-Ubangi (Retd.)

#### China

President T. C. Chin, Chung Shan University, Canton
Prof. Hu Shih, National University, Peiping
President T. H. Lee, Fuh-tan University, Shanghai
President Lim Boon Keng, Amoy University, Amoy, Fukien
National Central Research Institute, Nanking
Prof. Tan Yun-Shan, Sino-Indian Cultural Society, Nanking
President Y. C. Tsai, Chinese Academy, Nanking

#### Czechoslovakia

Prof. I. A. Blaha, Masaryk University, Editor, *Sociologiska Revue*, Brno
Prof. O. Stein, German University, Prague
Prof. M. Winternitz, German University, Prague (since deceased)

EGYPT

His Eminence the Grand Sheikh Mohammad Mustapha El Maraghy, Al-Azhar University, Cairo
Mustapha Fadel Bey, Author, Cairo

FRANCE

M. Alphonse de Chateaubriand, Paris
Miss M. Chovin, Toulouse
M. Jean Coutrot, Director, Humanisme Economique, Paris
Dr. J. E. Eliet, Paris
Prof. Paul Fauconnet, University, Paris
M. Jean Herbert, Paris
Prof. Emile Lasbax, University, Clermont-Ferrand, Editor, *Revue Internationale de Sociologie*
Prof. Sylvain Levi, College de France, Paris (since deceased)
Prof. P. Masson-Oursel, University, Paris
Prof. Jean Przyluski, College de France, Paris
Prof. Louis Renou, Paris
Mons. Romain Rolland, Paris
Andre Varagnac, Comite de Folklore, Paris

GERMANY

Prof. Baron Cay von Brockdorff, University, Kiel
Prof. Eugen Fischer, University, Berlin
Prof. J. W. Hauer, University, Tuebingen
Count H. Keyserling, Darmstadt
Prof. H. Lueders, Permanent Secretary, Preussische Akademie der Wissenschaften, Berlin
Prof. F. Meinecke, University, Berlin, Editor, *Historische Zeitschrift*
Prof. Adolf Meyer, Hamburg
Prof. J. Plenge, University, Muenster
Prof. E. Spranger, Editor, *Die Erziehung*, University, Berlin
Dr. Franz Thierfelder, Deutsche Akademie, Munich
Prof. R. C. Thurnwald, University, Berlin
Dr. Reinhard Wagner, Berlin
Prof. Leopold von Wiese, University, Cologne
Prof. R. Wilbrandt, Technological University, Dresden

Swami Yatiswarananda, Wiesbaden, now in Switzerland
President F. Zahn, Statistisches Landesamt, Munich
Prof. E. Zenneck, Director, Deutsches Museum, Munich

GREAT BRITAIN

Swami Avyaktananda, Ramakrishna-Vivekananda Society, London
Dr. Cyril Bailey, Oxford
Mrs. C. M. Beach, Secretary, World Meditation Movement, Surrey
A. Farquharson, Secretary, Institute of Sociology, London
Mrs. Ruth Fry, Suffolk
J. C. Maxwell Garnett, C.B.E., SC.D., Secretary, League of Nations Union, London
Prof. A. C. Haddon, University, Cambridge
Colonel D. U. F. Hoysted, Secretary, Royal Asiatic Society, London
Prof. A. B. Keith, University, Edinburgh
Miss Josephine MacLeod, Stratford-on-Avon
Prof. L. A. Reid, University, Durham
Mrs. C. A. F. Rhys Davids, Pali Text Society, London
Sir Michael Sadler, Chancellor, University, Oxford
The Rt. Hon. Sir Herbert Samuel, President, British Institute of Philosophy, London
Earl of Sandwich, London
The School of Oriental Studies, London
Prof. Gilbert Slater, Oxford
Miss M. M. Sharples, Honorary Secretary, Society for Promoting the Study of Religions, London
The Rt. Hon. Lord Snell, Chairman of the British Ethical Union, London
John M. Watkins, London
Herbert G. Wood, Director of Studies of Woodbrooke Settlement, Birmingham
Sir Francis Younghusband, K.C.S.I., K.C.I.E., President, Royal Geographical Society, London; Chairman, Society for promoting the Study of Religions, London
Lord Zetland, Secretary of State for India

HOLLAND

Dr. Hermann Goetz, Kern Institute, Leyden
I. Lieftinck, Secretary, Society of Friends, Amsterdam
Dr. Gulatherus H. Mees, Leyden
Prof. J. J. von Schmid, University, Leyden
A. Van Stalk, Scheveningen, Hague
Prof. S. R. Steinmetz, University, Amsterdam
Dr. J. Ph. Vogel, Kern Institute, Leyden

HUNGARY

Prof. Theo Suranyi-Unger, University, Szeged

IRAN

Shaik Abu Nasr Gilani, Gilan
Muhammad Hasan Kashani, Yezd
Muhammad Ali Shirazi, Shiraz

IRAQ

Yusuf Ahmad Bagdadi, Author, Bagdad

ITALY

Dr. M. Carelli, Rome
Prof. Mrs. Gisella Munira Craig, Rome
Rector Agostino Gemelli, Catholic University, Milan
Senator Giovanni Gentile, Rome
Mrs. Laura Gentile, Rome
Prof. Corrado Gini, University, Editor, *Metron,* Rome
Senator Achille Loria, Turin
Principe A. B. Ludovici, Rome (since deceased)
Prof. A. Niceforo, University, Rome
Prof. F. Orestano, University, Rome
President F. Savorgnan, Statistical Institute of the Kingdom of Italy, Rome
Prof. G. Tucci, Vice-President, Istituto Italiano per il Medio ed Estremo Oriente, Rome
Prof. Giorgio del Vecchio, University, Editor, *Rivista Internationale di Filosofia del Diritto,* Rome

JAPAN

S. Ando, General Secretary, Nippon Bunka Renmei (Nippon Cultural Federation), Tokyo
Swami Khanse O Kochi, Buddhist Association, Kyoto
Kumamoto Buddhist Federation, Bukky Orengokai Kumamotoshibu (Japanese Buddhists)
Gaku Matsumoto, Member, House of Peers, Tokyo
Prof. R. Nagai, Waseda University, Tokyo
Prof. Kitaro Nishida, University, Kyoto
Prof. Yone Noguchi, Keio University, Tokyo
President S. Shinjo, Imperial University, Kyoto
President S. Takata, Waseda University, Tokyo
Prof. J. Takakusu, Imperial University, Tokyo
Prof. H. Ui, Imperial University, Tokyo

JUGOSLAVIA

Prof. J. M. Peritch, University, Belgrade

NORWAY

Prof. Ewald Bosse, University, Oslo

THE PHILIPPINES

Rt. Rev. F. Katada, Theomonistic Church, Dumaguete

POLAND

Prof. J. K. Kochanowski, Warsaw
Prof. Stanislaw Schayer, Warsaw
Rector Wladyslaw Szafer, University, Krakow
Madame Prof. Helene de Willman-Grabowska, University, Krakow

RUMANIA

Prof. Traian Herseni, University, Bucharest
Prof. C. Narly, University, Editor, *Revista de Pedagogie,* Cernauti
Prof. G. Vladesco-Racaossa, University, Bucharest

RUSSIA

Prof. T. Stcherbatski, Leningrad
Dr. A. Vostrikov, Leningrad

SPAIN

Prof. Viscount Santa Clara

SWITZERLAND

Prof. G. L. Duprat, University, Geneva, General Secretary, International Federation of the Societies and Institutes of Sociology (Paris and Geneva)
Andre de Maday, International Labour Office, Geneva
Prof. J. J. Mayer, Chur
Prof. W. E. Rappard, University, Geneva
Prof. Arnold Reymond, University, Lausanne
Romain Rolland, Villeneuve, Vaud
Dr. T. P. Sevensma, League of Nations, Geneva

SOUTH AFRICA

Miss Helen Mary Boulnois, Johannesburg

STRAITS SETTLEMENTS

Advocate Cheng Ean, Penang
Richard Sidney, Managing Editor, *The Roda,* Singapore

U. S. A.

Prof. Harry E. Barnes, New School for Social Science, New York
Prof. Howard Becker, Smith College, Northampton. Massachusetts
Prof. L. L. Bernard, Washington University, St. Louis, Missouri
Swami Bodhananda, Vedanta Society, New York City
Prof. Charles S. Braden, North Western University, Evanston, Illinois
Prof. F. Stuart Chapin, University, Minneapolis, Minnesota

Prof. Gerhard Colm, New School for Social Research, New York
Prof. Maurice R. David, Yale University, New Haven, Conn.
Prof. Raphael Davison, Massachusetts
Dr. R. Demos, Harvard University, Cambridge, Mass.
Prof. John Dewey, Columbia University, New York
Prof. Franklin Edgerton, Yale University, New Haven, Conn.
Prof. Charles A. Ellwood, Duke University, North Carolina
Rev. Frederick Bohn Fisher, Central Church, Methodist Episcopal, Detroit (Michigan)
Prof. Joseph K. Folsom, Vassar College, Poughkeepsie, New York
Prof. J. L. Gillin, University, Madison, Wisconsin
Prof. F. H. Hankins, Editor, *American Sociological Review*, Smith College, Northampton, Mass.
Prof. William Ernest Hocking, Harvard University, Cambridge, Mass.
Rev. Dr. John Haynes Holmes, Community Church, New York
Prof. Ernest P. Horrwitz, Hunter College, New York
Prof. A. V. W. Jackson, Columbia University, New York
Prof. Alvia Johnson, Social Research, New York
Dr. George B. Lake, Editor, *Clinical Medicine and Surgery*, Waukegan, Illinois
Prof. C. E. Lively, University, Columbus, Ohio
Prof. R. M. MacIver, Columbia University, New York
Mr. Otto T. Mallery, Sugar Hill, N. H.
Prof. M. T. McClure, University, Urbana, Illinois
Prof. James B. Pratt, Williams College, Williamstown, Massachusetts
Prof. Stuart A. Rice, Central Statistical Board, Washington, D. C.
Prof. E. A. Ross, University, Madison, Wisconsin
Prof. A. W. Ryder, University, Berkeley, California
Prof. P. Sorokin, Harvard University, Cambridge, Mass.
Rev. Dr. J. T. Sunderland, New York (since deceased)
President H. F. Swartz, Pacific School of Religion, Berkeley, California

Senator Elbert D. Thomas, Washington, D. C.
Prof. E. T. Williams, University, Berkeley, California
Prof. Louis Wirth, University, Chicago

### (b) Greetings from Provinces

#### Assam

J. N. Chakravorty, I.A.S., Shillong
The Hon'ble Rai Bahadur P. C. Dutta, C.I.E., Shillong
Rev. J. M. Nichols-Roy, ex-Minister,
Assam Government, Shillong
Prof. S. C. Sen-Gupta, M.A., Vice-Principal,
M. C. College, Sylhet

#### Bengal

Sir John Anderson, Governor of Bengal
Principal R. Ahmed, Calcutta Dental College, Calcutta
Principal C. F. Ball, College, Bankura
Hon'ble Bejoy Kumar Basu, Calcutta
Sir Jagadis Chunder Bose, Calcutta (since deceased)
Sarat Chandra Bose, Bar-at-Law, Calcutta
Charu Chandra Biswas, Advocate, now Judge,
High Court, Calcutta
Lady Rachel Ezra, Calcutta
B. C. Ghose, Bar-at-Law, Calcutta
Atul Chandra Gupta, Advocate
A. K. Fuzlul Huq, M.L.A., ex-Mayor, Corporation,
now Chief Minister, Bengal, Calcutta
Jain Swetambar Terapanthi Sabha, Calcutta
Dr. Narendra Nath Law, Editor, *Indian Historical Quarterly*,
and President, " International Bengal " Institute,
Calcutta
Dr. Satya Churn Law, Sheriff, Calcutta
Dr. Ramesh Chandra Mazumdar, Vice-Chancellor,
University, Dacca
Syamaprasad Mukherjee, Vice-Chancellor, University,
Calcutta
A. F. Rahman, ex-Vice-Chancellor, University, Dacca

Sir Prafulla Chandra Ray, Calcutta
Sir Asoke Roy, Advocate-General, Calcutta
Brajendra Kishore Roy-Chowdhury, Zamindar, Gouripur, Mymensingh
Sir Deva Prasad Sarvadhikary, Calcutta, (since deceased)
Raja Bhupendra Narayan Sinha Bahadur, Nashipur, Murshidabad
Sir Nilratan Sircar, Calcutta

BIHAR

Rajendra Prasad, ex-President, Indian National Congress, Patna
Sachchidananda Sinha, Vice-Chancellor, University, Patna

BOMBAY

R. M. Alpaiwalla, Bombay.
Prof. N. K. Bhagwat, St. Xavier's College, Bombay
V. N. Chandavarkar, Vice-Chancellor, University, Bombay
Faredun K. Dadachandji, Solicitor, Bombay
S. V. Dandekar, Sir Parashurambhau College, Poona, Bombay
F. J. Ginwala, Solicitor, Bombay
Swami Muralidharanandaji Giri, Mandaliswara, Panchavati, Nasik
M. R. Jayakar, M.A., Bar-at-Law, Bombay, now Federal Judge
N. C. Kelkar, Poona
J. K. Mehta, Secretary, Indian Merchants' Association, Bombay
K. Natarajan, Editor, *Indian Social Reformer,* Bombay
Mrs. Beheram H. Pesikaka
Jivatlal Purtapshi, Share-broker, Bombay
V. P. Vaidya, J. P., Bar-at-Law, Bombay
M. V. Venkateswara, Office-in-Charge, League of Nations (Indian Bureau), Bombay
P. A. Wadia, Bombay

BURMA

The Hon. U. Chit Hlaing, President, Legislative Council, Rangoon

U. Set, Vice-Chancellor, University, Rangoon

CENTRAL PROVINCES

M. S. Aney, M.L.A., Yeotmal
Mahatma Gandhi, Wardha
Dr. N. B. Khare, Nagpur, now Chief Minister
Dr. Sir Hari Singh Gour, KT., Vice-Chancellor, University, Nagpur

DELHI

Ghanasyamdas Birla, New Delhi
S. Chandra, Secretary, International Aryan League
Prof. Zakir Husain, Jamia Millia Islamia, National Muslim University

MADRAS

Dewan Bahadur Sir A. Krishnaswami Iyer, Advocate-General, Madras High Court
A. Chakravarty, Principal, Government College, Kumbhakonam
N. Chandrasekhara Iyer, District and Sessions Judge, Madras
Sir P. S. Sivaswami Iyer, Madras
C. Rajagopalachari, now Premier, Madras
S. Satyamurti, M.L.A., Madras
C. R. Srinivasan, Editor, *The Swadesamitran*, Madras
C. Vijayaraghavachariar, ex-President, Indian National Congress, Salem

MYSORE

Sir Mirza Ismail, The Dewan of Mysore
Prof. M. Hiriyanna, University, Mysore
V. Subrahmanya Iyer, Registrar of the Mysore University (Retd.), Mysore
Prof. A. R. Wadia, University, Mysore

NIZAM'S DOMINIONS

His Exalted Highness the Nizam of Hyderabad
Sir Akbar Hydari, Hyderabad

ORISSA

Dr. D. M. Ghosh, Civil Surgeon, Sambalpore
Pandit Akul Misra, Cuttack

THE PUNJAB

Abbasally Butt, Secretary, National Spiritual Assembly of the Bahais of India and Burma
Sir Gokuldas Narang, Minister, Lahore

SIND

Principal N. B. Butani, D. J. Sind College, Karachi
Dr. Dhalla, Parsee Temple, Karachi
Rai Bahadur Jagatsingh A. Kundanani, Retd. District Magistrate, Karachi

UNITED PROVINCES

B. L. Atreya, Hindu University, Benares
G. N. Gokhale, Theosophical Society, Benares
A. Madan Mohan Goswami, Bhaktisadan, Brindaban
Shivaprasad Gupta, Benares
Sri Swami Jayendra Puri, Mandaliswara, Benares
Dr. K. N. Katju, Advocate, Allahabad
Swami Krishnanandaji Giri, Mandaliswara, Kankhal, Hardwar
Pandit Madan Mohan Malaviya, Vice-Chancellor, Hindu University, Benares
Dr. C. Narayana Menon, Hindu University, Benares
Rt. Hon'ble Sir Tej Bahadur Sapru, Allahabad
M. A. Sharij, Aligarh
Swami Swarupanandaji Giri, Mandaliswara, Benares

# PART II

# SRI RAMAKRISHNA CENTENARY PARLIAMENT OF RELIGIONS: WELCOME AND RESPONSE

## Chapter III

# ADDRESS BY CHAIRMAN, RECEPTION COMMITTEE

## SIR MANMATHA NATH MUKHERJEE

Ladies and Gentlemen,

More than two years ago when the scheme for celebrating the Birth Centenary of Paramahamsa Sri Sri Ramakrishna Deva was first drawn up, it was considered the most essential part of the programme to convene a Parliament of the Religions of the World. This, as you all know, is quite in consonance with the spirit of the message of the great saint who was the " consummation of two thousand years of spiritual life of three hundred million people "—a great symphony " composed of the thousand voices and thousand faiths of mankind."

When in 1893 a Parliament of Religions was convened at the World's Fair in Chicago, its objects among other things were:

(1) to promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity,

(2) to inquire what light each religion has afforded, or may afford, to the other religions of the world, and

(3) to bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

The purpose of the Parliament of Religions which was intended to be called in connection with the Centenary Celebrations, though much humbler, nevertheless embraced within its scope most of the aforesaid objects. Beneath the seeming diversities of different faiths there is a common plan and purpose—an underlying unity in search of which the whole of humanity, consciously or unconsciously, has been moving from time immemorial. The necessity

for providing a forum where exponents of all religious faiths of the world would be able to expound their own ideas and ideals without any spirit of intolerance, where they would be able to exchange their views on man's life and its goal and on problems furthering national amity, international fellowship and universal peace, can hardly be over-estimated. Though each religion is great in its own way, a comparison among religions with a view to establishing the superiority of one over the others, is unprofitable. There are many important truths that various religions teach in common, many that one has given to another, many again which in different religions have assumed different forms, sometimes apparently incongruous but not really so. Mutual exchange of views broadens the entire religious outlook and fosters a spirit of tolerance, the need for which is so often keenly felt. What is wanted in a true votary of any particular religion is intensity of belief together with a catholicity of outlook and non-aggressiveness. Sri Ramakrishna has said:

> Religion, however, is one. It has been so from all times, it shall be so for ever.
>
> The Lord is one, though He hath many names.
>
> And yea, every belief, every religion, every system of faith and worship is but a path that leadeth unto Him.

It was thought that a Parliament of Religions was a necessary concomitant of the Celebrations, a *sine qua non*, without which no celebration of the Centenary would be perfect or complete. And there could be no more suitable place for the celebration of the Centenary than this where have assembled the representatives of the different religions of the world. Rightly did Swami Vivekananda say:[1] " Aye, long before ideas of universal religion and brotherly feeling between different sects had been mooted and discussed in any country in the world, here, in sight of this city, was living a man whose whole life was a Parliament of Religions, as it should be."

[1] In the course of his reply to Welcome Address at Calcutta, on February 28, 1897. See *Complete Works*, " Lectures from Colombo to Almora." (Advaita Ashram, Mayavati, Himalayas)—ED.

The great Saint of Dakshineswar made himself conspicuous in the world's history of religious endeavour by actually practising different religions such as Hinduism, Islam and Christianity and realizing the grand truths embedded in them all. He was the first spiritual seer in the world who, standing on the bedrock of his own realizations, declared emphatically and unequivocally the great truth that the different religions are like so many paths leading to the same goal of God-realization. This was what Sri Ramakrishna lived to realize and proclaim to the sect-ridden world. It is, therefore, only meet that, on the occasion of the Birth Centenary of this glorious apostle of ' Harmony of Religions,' worthy representatives of various religions should have assembled here with the noble object of establishing a closer relationship of amity and goodwill among the different faiths and churches of the world.

The idea of this Parliament was formed, but we did not know how it would materialize. Our resources were limited and some of the difficulties that we saw seemed at the moment insurmountable. But there is a much higher and mightier power than that of man. We issued invitations to the most eminent persons all over the world—scholars, philosophers, indologists and religious heads. The world responded. From the response that we received, we found that we were to proceed. We did proceed, always anticipating with eager expectation the day when the Parliament of Religions would meet in this great city. And as time rolled on and the day came nearer and nearer, our eagerness was ever on the increase. That much longed-for day, that ' golden hour ' has arrived: you have come, and on behalf of the Sri Ramakrishna Centenary Committee I bid you a most cordial welcome.

While rejoicing in the fact that our labours have ended in success, I must not forget to refer to those who were with us in our endeavours and whom we miss here tonight. The great Leveller has weakened our rank by taking a ruthless toll. Only a few days ago, just on the eve of the concluding part of the celebrations in Calcutta, Swami Akhandananda, a direct disciple of the Master, who was President of the Ramakrishna Math and

Mission and of the Sri Ramakrishna Centenary Celebrations Committee, passed away. The presence of our veteran leader was a source of inspiration to us. The world heard last year about this time his inspiring message of peace and goodwill that was broadcast through the radio to the farthest corners of the globe. Prof. Dr. Winternitz, the celebrated scholar and indologist of Czechoslovakia, who was our co-worker and whose learned paper on *Race and Religion* will shortly be read at this Parliament, is also no more in this land of the living. We also express our deep sense of sorrow at the deaths of Prof. Sylvain Levi (France), Sir Deva Prasad Sarvadhikari, KT. (Calcutta), Mr. S. W. Dassenaike, C.I.E. (Ceylon), Mr. A. C. Chatterjee (Geneva), Prince Andrea Boncompagni Ludovisi (Italy), Mr. Dhan Gopal Mukerjee (U. S. A.), Dr. J. T. Sunderland (U. S. A.), Sir Lalubhai Samaldas (Bombay) and Swami Dhirananda (Belur Math), all of whom were actively associated with this Centenary.

On behalf of the Centenary Committee, I welcome you all who have made immense personal sacrifice to come over here and give us the benefit of your wisdom. I also thank those who have warmly responded to our invitation but could not accept it on account of their preoccupations.

May I take this opportunity to tell you that the Centenary was observed not only in the different provinces of India, in Burma, Ceylon, Federated Malay States, Straits Settlements, Japan and China, but also in many parts of England and the Continent, North and South America, Africa and Australia. Since the inauguration of the Centenary at the Belur Math on the 24th February, 1936, celebrations have been held in hundreds of cities and villages all over India, Burma and Ceylon. The high and the low, the rich and the poor, one and all, without any distinction of caste, creed or colour, participated in these celebrations, the most prominent features of which were public meetings, students' gatherings, ladies' conferences, distribution of Ramakrishna-Vivekananda literature,[1] organization of literary and athletic competitions and feeding of the poor. Religious

[1] In India and Burma this was printed in all the principal vernaculars as well as in English.—ED.

Conventions also formed another important feature of the celebrations in many cities and towns.

Leaders of thought from all parts of the world such as Japan, China, Philippines, Straits Settlements, Afghanistan, Iraq, Turkey, Yugoslavia, Rumania, Austria, Hungary, Germany, Russia, Poland, Switzerland, Belgium, Holland, France, Italy, Great Britain, Norway, Egypt, South Africa and U. S. A. have sent us greetings and congratulations.

In India we have received messages of good wishes from prominent persons representing all walks of life belonging to Assam, Bengal, Bihar, U. P., Delhi, the Punjab, Sind, Bombay, C. P., Nizam's Dominions, Madras, Mysore, Ceylon, Orissa and Burma. We take this opportunity of conveying our grateful thanks to one and all for their cordial felicitations.

We are painfully conscious of our shortcomings in not being able to look adequately to your needs and comforts as we should. But we have every reason to hope that through your kind co-operation this Parliament of Religions will be a complete success. May God bless our endeavour and grant us the necessary strength and vision to realize through this meeting of the world's representatives of religions the lofty ideal of the federation of faiths for which this Parliament has been convened.

Ladies and Gentlemen, before I conclude I once more bid you a most hearty welcome on behalf of the Sri Ramakrishna Centenary Committee.

## CHAPTER IV

## GREETINGS FROM DELEGATES

The delegates who conveyed to the meeting greetings from their respective countries and communities included: Mr. Ngak-Chhen Rinpoche, Prime Minister to the Tashi Lama (Tibet); Professor Tan Yun-Shan (China); Dr. Peter Boike (U. S. A.); Madame Professor Helene de Willman-Grabowska (Poland); Dr. H. Goetz (Holland); Mr. Yusuf Ahmad Bagdadi (Iraq); Miss Helen Mary Boulnois (South Africa); Mr. Maung Aye Maung (Burma); Mr. J. A. Joseph (Bombay); Dr. R. Ahmed (Moslems of Bengal); Professor Tulsidas Kar (Theosophical Society, Calcutta); Sir Francis Younghusband (London); Mr. D. N. Wadia (the Parsee Community); Sardar Jamait Singh (Sikhs); Dr. Sonpar (Dev Samaj, Lahore); Swami Virajananda (Ramakrishna Math and Mission, Belur, Calcutta); Mr. Devapriya Valisinha (Mahabodhi Society, Calcutta); Swami Paramananda (Vedanta Centre, Boston, U. S. A.); Mr. S. Aiman (General Secretary, Calcutta, National Council of Young Men's Christian Associations in India, Burma and Ceylon); and Prof. Benoy Kumar Sarkar (International Federation of the Societies and Institutes of Sociology, Paris and Geneva).

The greetings are given below in the order in which they were conveyed to the Parliament.

### THE SIKHS OF INDIA

SARDAR JAMAIT SINGH as representative of the Sikh Community said:

MR. PRESIDENT, LADIES AND GENTLEMEN,

Today on this historic and most sacred occasion, it is the proudest privilege of my life to convey to you all, the greetings of forty lakhs of the bravest and noblest Sikhs and the sons of the immortal Guru Nanak. Today we have come not to speak on the different phases of our religion, but to convey to you

greetings from our fellow-people. Had Sri Ramakrishna, whom we claim as the prophet of the last century, not been born, I can say that there would have been no such gathering today of people representing all the important religions of the world. We all bow to this great man who has brought all the different religions on one platform. India as well as the world is torn asunder by the conflicts which we have in our different religions. But it is my conviction that if we just practise in our lives the chief teachings of Sri Ramakrishna, many of the conflicts prevailing on earth will disappear. Let me conclude with a word about the teachings of our great Gurus, which inculcate in one and all of us the service of our motherland. The greatest teaching of our great Guru was self-sacrifice for our country, self-sacrifice for our religion, self-sacrifice for our women, self-sacrifice for the noblest things in the world. It is self-sacrifice that takes us to *moksha* (salvation), to *mukti* (liberation). That is also the message which Guru Govind Singh gave us, and I have the privilege of communicating it to this historic assembly tonight.

### THE MAHABODHI SOCIETY OF INDIA

As delegate from the Mahabodhi Society of India, MR. DEVAPRIYA VALISINHA, Secretary of the Society, said:

MR. CHAIRMAN, SISTERS AND BROTHERS,

On this historic occasion, I stand here to convey the greetings and good wishes of the Mahabodhi Society of India for the success of this Parliament of Religions organized on the occasion of the Centenary of the birth of Sri Ramakrishna. Though the number of Buddhists in India is not very large, we are still proud to claim that no less than one-fourth of the entire human race finds spiritual satisfaction in our great faith. Such countries as Burma, Ceylon, Siam, China, Japan, Korea and Mongolia are almost entirely devoted to the Buddha, whose teachings of compassion, freedom and self-development have brought about quite a wonderful transformation in the lives of the people in those countries. The organizers of this International Parliament ought to be congratulated on giving us an opportunity of coming

into contact with so many different faiths on one platform. May this historic meeting help us to understand one another better and work together in unison for the peace and happiness of all human beings.

### DEV SAMAJ, LAHORE

DR. H. V. SONPAR, as representative of the Dev Samaj, Lahore, said:

MR. PRESIDENT, LADIES AND GENTLEMEN,

I have great pleasure in offering you the heartiest greetings from the Dev Samaj, Lahore. Dev Samaj is a religious society which stands for the harmonising of all the human and sub-human cosmic relations on the basis of evolution in Nature. The plan is to evolve higher consciousness in human souls, by which they can recognize the due rights of others and also feel that all the powers and possessions that they have are a mere trust with them for their own evolution and the evolution of others. This higher consciousness can help to put a stop to the reign of the destructive lower loves and lower hates which have created a living hell on this earth.

In conclusion I pray that my Lord Bhagavan Deva Atma may bestow His unique *deva prabhāvas* (highest psychic influences) to guide the deliberations of this Parliament of Religions.

### ARYA SAMAJ OF INDIA

PUNDIT VIDYANANDAJI VEDALANKAR, who represented the Arya Samaj of India, said:

LADIES AND GENTLEMEN,

The word 'religion' is defined, understood, preached and practised in different ways these days. To all appearances it is different with different people and in different climes. It was never so in ancient times. Religion was common and universal for all mankind to whatever country or time they might belong. Throughout our Vedic literature down to the Upanishadic period we never find *dharma* associated with personal names. The

*Vedas* preached and taught universal religion. God created the whole universe and along with it mankind and every living being. In the very nature of things it must be recognised that that governing authority must have laid down rules of conduct of life for the benefit and guidance of humanity at large and it must be universal too. Our ancient Ṛishis, therefore, regard the *Vedas,* which may be described as the first book of the world, as the fountain-head of religion—" *Vedo'khilo dharma-mūlam.*" And these *Vedas* teach—

" *Īśāvāsyamidam sarvam,*" etc., i.e.

" Whatever is subject to change in this universe, should all be covered by the Lord. By that renunciation (of the world) support thy inner self; covet not the wealth of others,"

and "*Mitrasya chakshushāh sarvāṇi bhūtāni samīkshāmahe,*" i.e.

" We look upon all created beings with the eye of a friend."

Such simple, sound and universal teachings were given to all mankind in ancient days and they still form the fundamental and basic principles of all the modern religions. Sri Ramakrishna Paramahamsa Deva realized this fundamental truth in his practical life and found out that the essentials are the same everywhere. This great saint taught both by practice and by precept these simple but grand universal truths in his own impressive and charming way. He tried to bring all the modern faiths thereby as near to one another as possible. It is in the fitness of things that in this august body the learned representatives of all great religions are gathered together to do honour to the name and glory of such a saint who transcends the limit of caste, creed and colour in his teachings and whose very life serves as a beacon light to the present-day distracted and disrupted humanity.

This Parliament will serve its purpose if only it could lay sufficient emphasis on this aspect of essential unity of all the faiths and narrow down all the points of differences. Much of the present-day conflict, war and antagonism will disappear, if we realise that we all are the sons of the same immortal Father

(*sarve amṛitasya putrāh*) and follow the Commandments of universal brotherhood of men, fatherhood of God and rules of Conduct as laid down by Him as described above. In this hope, sisters and brothers of all Faiths, I convey to you the hearty greetings of the Arya Samaj, which I represent to-day, and welcome you to this city to commemorate in a practical manner the memory of the great Paramahamsa Deva Ramakrishna whose mission in life was to find out unity in diversity and preach all-embracing love toward man and all living beings. *Om Śāntiḥ*!

### THE JAINS OF INDIA

As delegate from the Jain Svetambar Terapanthi Sabha of the Jain Community MR. CHHOGMAL CHOPRHA said:

MR. CHAIRMAN, LADIES AND GENTLEMEN,

On behalf of the Jains as well as on behalf of Jainism, a religion which has existed from time immemorial, I greet you all, who have come from far and near at the call of the Sri Ramakrishna Centenary Committee. The teachings of Sri Ramakrishna have something in common with the teachings of the Jain religion. The main topic which centres round the Jain religion, is expressed in the words, *ahiṁsā paramo dharma*. And the giving up of possession and lust was the main teaching imparted by Sri Ramakrishna also. There is thus a common bond uniting the Jains and the devotees of Ramakrishna.

### THE PARSEES OF INDIA

As representative of the Indian Parsees MR. D. N. WADIA, Superintendent, Geological Survey of India, said:

MR. PRESIDENT, LADIES AND GENTLEMEN,

I consider it a great privilege to welcome on behalf of the Parsee Community the delegates to the Parliament of Religions. Only a small colony of Parsees in this city represents the ancient faith of Zoroaster. Though small in number, the Parsees of Calcutta give their cordial greetings to you here and wish success to the deliberations of this important and august body.

BENGAL THEOSOPHICAL SOCIETY

As delegate from the Theosophical Society PROF. TULSIDAS KAR of the Calcutta Medical College, said:

MR. PRESIDENT AND FRIENDS,

On behalf of the members of the Bengal Theosophical Society, as also on behalf of the Theosophical Societies in all India, I convey most cordially the fraternal greetings to the representatives of the different religions assembled in this Parliament. This Parliament, as you all know, is convened on the occasion of the Birth Centenary of Sri Ramakrishna. And we, the members of the Theosophical Society stand for the fraternity of faiths. Co-operation between all religions is the main tenet of Theosophy. Our response to this invitation and our cordial greetings to the delegates and representatives of the different religions are, therefore, spontaneous and most cordial. The Theosophical Society represents a world movement just as the Ramakrishna Mission, and we have branches all over the world. We believe in at least one of the most important teachings of Ramakrishna, which has been mentioned by the Chairman of the Reception Committee in his speech, viz.: "Religion, however, is one. It has been so from all times, and it shall be so forever." We claim within our fold members and representatives of all faiths in the world. And we have amongst us Christians, Moslems, Jains, Buddhists, Hindus, and so on, and therefore it is in the fitness of things that I extend to you our most cordial and hearty welcome. This is not really the occasion for explaining the peculiarity of Theosophy and the purpose for which the Theosophical Society stands. But I may just inform this distinguished audience that the main object of Theosophy is to bring about an amity amongst the followers of different religions and to bring about the fraternity of faiths.

THE MUSLIMS OF BENGAL

Conveying greetings to the Parliament on behalf of the Muslims of Bengal, DR. R. AHMED said:

I bring to this Assembly greetings from the followers of

Islam in Bengal. Islam has always prided itself on its spirit of toleration and brotherhood. It is fitting that on the occasion of the Centenary Celebrations of the prophet of religious harmony, the followers of all different religions should meet together. The teachings of Ramakrishna have distinctly affected the lives of the Muslims of Bengal in various ways. The holding of this Parliament of Religions will cement the friendship between the followers of different religions. Devout Muslims realize that the fundamentals of all religions are one, though they may be clothed in various garbs. It is in keeping with the spirit of the times that this Parliament is being held when the world is groping for a synthesis of all religions and cultures. May this Parliament of Religions bring such a day nearer is the wish of all devout followers of Islam!

### RAMAKRISHNA MATH AND MISSION

On behalf of the Ramakrishna Math and Mission, SWAMI VIRAJANANDA, Secretary, sent the following message:

The presence of the representatives of the different religions of the world in this august assembly reminds us of the historic sittings of the Parliament of Religions held more than forty years back in the World's Fair at Chicago, when Swami Vivekananda, the great apostle of Hinduism, took the world by storm by proclaiming unto humanity the universal message of the harmony of faiths received as a spiritual legacy from his great Master, Sri Ramakrishna Paramahamsa. The enthusiasm with which the message was hailed was an unmistakable indication of the growing aspiration of mankind for genuine peace as also of the loving homage paid to the mystic wisdom of the saints and sages of India, so splendidly realized in the life of the Saint of Dakshineswar. The message travelled from land to land, from race to race, and our heart throbs with delight to find that within a short period of time the leading savants of the modern world, realizing the need of the hour as also the greatness of the message, have congregated once again to sing the immortal song of spiritual freedom and usher in a new era of peace and goodwill through mutual understanding and religious concord.

It is indeed a happy sign of the times that at this critical juncture when the blind forces of materialism are threatening to undermine the solidarity of human life and culture, this Parliament of Religions is being held to give an opportunity to the exponents of various systems of thought to understand one another and establish a fellowship of faiths on a basis of mutual love and toleration. We wish the Parliament all success and sincerely believe that the spirit of comradeship which has brought under one canopy the leaders of different faiths from the distant parts of the earth will bind us all into a spiritual fraternity. We fervently pray that this spirit of love may grow evermore in strength and volume and silence once for all the jarring notes of clash and conflict in the modern world.

May Sri Ramakrishna, in whose name this Parliament is being held, give us adequate power to realize the significance of his message and carry the wealth of his spiritual wisdom from door to door and thereby help in the establishment of peace in the collective life of humanity. May his blessings be upon you all for ever and ever!

### NATIONAL COUNCIL OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS, INDIA, BURMA AND CEYLON

As General Secretary of the National Council of Y. M. C. A's in India, Burma and Ceylon, S. AIMAN said:

May this great gathering of yours be the means of bringing to one and all an increase of that real religious passion which will give ability to go forward in strength to seek and to serve the various needs of humanity. We are with you in all your deliberations. May God bless your gathering!

### THE JEWISH COMMUNITY

MR. J. A. JOSEPH, Bombay, on behalf of the Jews of India, said:

LADIES AND GENTLEMEN,

I wish and pray for the success of the Sri Ramakrishna Centenary Celebrations and the Parliament of Religions.

### THE BUDDHISTS OF BURMA

As representative of the Buddhists of Burma MR. MAUNG AYE MAUNG of Rangoon, said:

MR. CHAIRMAN, SISTERS AND BROTHERS,

Historically speaking, Burma is still young. With all the vigour of youth she sends her greetings through me, who perhaps happen to be the youngest delegate to this Parliament of Religions. She optimistically hopes to contribute to the freedom, peace and progress of mankind through Buddhism which she has inherited from this great country.

### TIBET

MR. NGAK-CHHEN RINPOCHE, Prime Minister to the Tashi Lama (who is at present in Eastern Tibet) said in Tibetan (interpreted by his Secretary Mr. T. C. Bernard):

It has afforded me a great pleasure to be present at this World Congress of Faiths. I bring good wishes to this Congress from all the Buddhists under Tashi Lama of Tibet. I heartily wish it all success in its universal call to bring peace and goodwill and happiness to mankind. I offer my blessings to the World Congress of Faiths on this auspicious occasion of the celebrations of the Centenary of Sri Ramakrishna, one of the greatest spiritual geniuses of India.

### CHINA

PROF. TAN YUN-SHAN of the Sino-Indian Cultural Society (Nanking) and National Research Institute (Nanking) said:

PRESIDENT, SISTERS AND BROTHERS,

Today I am here as a representative of China. I feel extremely happy and have much pleasure in accepting your kind invitation which was extended to us. I sincerely offer you on behalf of myself as well as on behalf of my country and its five

hundred million people our sincere wishes for the success of this Parliament.

IRAN

SHAIK ABU NASR GILANI of Gilan on behalf of the people of Iran said:

The foundations of all religions are one and the same. The founders of all the religious systems of the world had and still have this point in view and preach to the people this laudable and praiseworthy fundamental principle underlying every religion.

Therefore, the foundations of all religions are one, but structures only are differently made.

Sri Ramakrishna had taught this very principle to the world and all his endeavour had been to bring about a unity in all the religious systems of the world. It is, therefore, incumbent on every human being, of whatever creed he may be, to pray for his soul and to endeavour to establish permanently all the good works done by him for humanity.

IRAQ

MR. YUSUF AHMED BAGDADI on behalf of the Mussulmans of Iraq conveyed his best wishes to the Ramakrishna Mission and the Centenary Celebrations. Ramakrishna, he said, was the last prophet in the world to preach a cosmopolitan religion.

ENGLAND

SIR FRANCIS YOUNGHUSBAND said:

MR. PRESIDENT AND FRIENDS,

I come from London on behalf of the World Congress of Faiths and the Society for the Study of Religions, and I convey to you their very sincere congratulations and I hope for the great success of this meeting. I need hardly say with what delight I personally come here once more to the land of my birth and with what great interest I am looking forward to the proceedings of

your great Congress. For many years past I have had the profoundest admiration for that great Saint whose Centenary is being celebrated now, and on behalf of the World Congress of Faiths. I have the honour to present to you the Proceedings of our World Congress of Faiths which was held in London last summer and which will be held again this July at Oxford. This book arrived only two hours before I left London. I do wish your Congress every possible success and it is with great delight that I listen to your proceedings.

KERN INSTITUTE, LEYDEN (HOLLAND)

As delegate from Kern Institute of Leyden DR. HERMANN GOETZ said:

LADIES AND GENTLEMEN,

As a representative of the Kern Institute of Leyden, Holland, I feel it a great honour to address you who have come from all ends of the civilized world to meet in discussion of religious problems. Holland is a small country, but since olden days it has had relations with other countries throughout the world, and it is one of the first countries to study the East and India. It has been the centre of religious liberty, and even at the present day a deeper religious sentiment finds expression in this small country than elsewhere. The Kern Institute has made it a special task to collect and spread the knowledge of the wisdom of the East and also the knowledge of the cultural and religious movements of India. Therefore I feel it a special privilege to collaborate in the work of this International Parliament of Religions. Mutual understanding of peoples has become one of the most important tasks for humanity at the present moment and the understanding of the moral basis of mankind is perhaps the centre of all this. I am proud to be with you all in this Assembly which has come together under the name of one of the greatest saints of humanity, Sri Ramakrishna, whose teachings have brought all mankind into a homogeneous order, into one people, and this is what is expected of all religions.

OHIO, U. S. A.

DR. PETER BOIKE of Cincinnati, Ohio, on behalf of the Americans said:

I thank you on this greatest occasion in my life for this blessed privilege of being here to bring to you the message and love from the people of America, your brothers and sisters there. It is one of the greatest pleasures of my life to come in contact with the brother followers of Sri Ramakrishna whose blessed memory we all revere this evening.

KRAKOW UNIVERSITY (POLAND)

MADAME PROF. HELENE DE WILLMAN-GRABOWSKA on behalf of the Krakow University (Poland) said:

I thank you for your very kind invitation to this Parliament of Religions. Our University is the oldest University in Poland and one of the oldest in Europe. We take pride in sharing your joys and sorrows, and we believe in helping one another to bring about a closer relation and friendship between nations, and the University sends best wishes and greetings to the Parliament of Religions.

VEDANTA CENTRE, BOSTON, MASS. (U. S. A.)

SWAMI PARAMANANDA said as follows:

I am bringing a message, first of all, from the United States of America. As I was to come here to take part in this great and august assembly, the American people requested me to convey their message just in the same way as the great Swami Vivekananda carried the message of India to U. S. A.

I have brought a message of love and unity, and I believe that this message will serve to build a bridge over the hiatus that stands between man and man. Sri Ramakrishna's life was a living Parliament of Religions. It was and it is a symphony of all idealism and spirituality.

Sri Ramakrishna, through his life and example, has demonstrated that universal religion is not a dream and a possibility,

but is a practicable reality. Today we must realize that because of the great Spirit that stands behind us, because of his benediction and blessing upon us, we are gathered here today. May that Infinite One who resides in all hearts bring success to this great assembly!

SOUTH AFRICA

MISS HELEN MARY BOULNOIS said:

It is my most proud privilege today to speak to you and to bring you the greetings from your fellow-countrymen—Indians in South Africa. It is hard for you to realize here in your own great land the hunger of their hearts, the hope and love they all cherish for the country which so many of them have never seen. They think of you and they think of this country.

The burning question today is this: Can we inherit the great tradition of our forefathers, can we fulfil their daily blessings, can we have the daily realization of the presence of the Lord within us in the hurry and bustle of actual life? The answer is, yes. If every day and night, or just a few minutes, we pray, with the intensity of the whole dynamic life within, to the one single and Infinite Source, we shall be able to realize the ideal of our forefathers. Gentlemen, this is their message to you. I know that I can take from every one here before me a similar message to them. I thank you.

RAMAKRISHNA VEDANTA SOCIETY, CALCUTTA

SWAMI ABHEDANANDA, a direct disciple of Sri Ramakrishna and the President of the Ramakrishna Vedanta Society, welcomed all the delegates from far and near in the name of Sri Ramakrishna and in the name of his world-renowned disciple Swami Vivekananda and offered his greetings to them. "Ramakrishna," said he, "is the consummation of all the prophets, seers and incarnations of divinity that came before him. This is a great opportunity for promoting fellowship among the various faiths and I hope that this Parliament of Religions will deal a death-blow to all communal strife and struggle."

INTERNATIONAL FEDERATION OF THE SOCIETIES AND INSTITUTES OF SOCIOLOGY

(Paris and Geneva)

As delegate of the above Federation PROF. BENOY KUMAR SARKAR of the Calcutta University said:

MR. PRESIDENT, LADIES AND GENTLEMEN,

The International Federation of the Societies and Institutes of Sociology which has its headquarters in Paris and Geneva is not a religious association. The business of the members of this Federation is to study, among other things, religion,—religion as art, religion as profession, and religion as science. The oldest member of this Federation, the International Institute of Sociology, is about forty-four years old, and everybody who has done anything in the domain of modern sociology has been a member of one or other national institution of this Federation. About a dozen members of this International Federation have been actively co-operating with the Ramakrishna Centenary Committee as well as this International Parliament of Religions not only with messages and greetings but also with valuable contributions.

On account of contacts with socio-religious and philosophical thought in Eur-America it is possible for me to observe that Ramakrishna today is not a subject-matter of studies that are exclusively of Indian importance. Ramakrishna has steadily been growing into a topic of researches and investigations by the intellectuals of East and West. And the Ramakrishna Mission, which is the product of Ramakrishna multiplied by Vivekananda, is also becoming one of the most interesting as well as instructive themes of philosophical research by the academicians of the two hemispheres.

I have been authorized by Prof. Duprat of Geneva, the General Secretary of the Federation, to communicate to this gathering the best wishes and sympathies of the academicians of Europe and America, indeed, in a sense, of the intellectuals of the entire world. As they are immensely interested in 'social equilibrium' they are looking forward to this International Parliament of Religions at Calcutta as one of the most important

land-marks in the construction of a common bridge with which a great structure of world peace is being established in the world. The proceedings of this Parliament will be watched with great care by some five hundred anthropologists, psychologists, religious thinkers, moral philosophers and sociologists who are members of this Federation.

The Ramakrishna Mission today is a world force. With its branches and sub-branches this Mission constitutes a new empire of the Indian people. The present Parliament will be appraised by the world's philosophers and other intellectuals as one of the greatest achievements of this new Indian Empire of the twentieth century.

## CHAPTER V

## MESSAGES

Leaders of thought from all parts of the world such as Japan, China, the Philippines, the Straits Settlements, Afghanistan, Iraq, Turkey, Yugoslavia, Rumania, Austria, Hungary, Germany, Russia, Poland, Switzerland, Belgium, Holland, France, Italy, Great Britain, Norway, Egypt, South Africa, and the United States of America sent their greetings. In India messages of good wishes were received from persons representing all walks of life and belonging to Assam, Bengal, Bihar, the United Provinces, Delhi, the Punjab, Sind, Bombay, the Central Provinces, Nizam's Dominions, Madras, Mysore, Ceylon, Orissa and Burma. The texts of forty-eight of these messages are given below in the order in which they were read out or reported at the various sessions of the Parliament.

### 1. LORD ZETLAND

*Secretary of State for India*

I desire to convey to you my cordial good wishes for a very successful gathering of the representatives of the various religious faiths which is to be held under your Chairmanship. I still carry with me vivid and happy memories of my contacts with office-bearers and members of the Ramakrishna Mission during the period of my sojourn in Bengal, and I feel sure that the fact that the gathering is being held under the auspices of the Mission is in itself a guarantee of its success. It would give me great pleasure to be present if that were possible so that I might meet once again my many friends who will be there. But since this is not possible, I shall at least be with you in spirit.

### 2. SIR JOHN ANDERSON

*Governor of Bengal*

It is with much interest that I have learnt of the calling of the Parliament of Religions in Calcutta in honour of the Centenary

of Sri Ramakrishna, and I trust that the discussions of the delegates may further the causes which Sri Ramakrishna had at heart—religious harmony, social toleration and inter-racial concord.

3. MAHATMA GANDHI

Wish Parliament success. Wish it could do some constructive work (Telegram).

4. HIS EXALTED HIGHNESS THE NIZAM OF HYDERABAD

On the occasion of the Centenary of the birth of Sri Ramakrishna I send you a message of encouragement and of sympathy with the liberal and enlightened views of which he was so able an exponent. A wide toleration of all religions and sects is the spirit which your Parliament of Religions is endeavouring to spread and there could be no greater contribution to peace and goodwill among men (Telegram).

5. KUMAMOTO BUDDHIST FEDERATION, BUKKY ORENGOKAI KUMAMOTOSHIBU

Japanese Buddhists offer greetings; wish Parliament of Religions success (Cable).

6. BARON PROF. CAY VON BROCKDORF

*University, Kiel (Germany), President of the Societas Hobbesiana in Germany*

You are doing great things for mankind and you help all men of any religious feeling in the best form and with the most important ideas a thinker may point out. So, we must admire your work and praise your very valuable intentions. Though India is the dream of my own youth, and the Indians the love of my fancy, I cannot follow your suggestions and make use of so delicious an invitation as yours.

7. PROF. VISCOUNT SANTA CLARA OF SPAIN

The subject to which I have devoted my best thoughts during the best part of my worldly life is friendly advice to a small

number of persons actually following a spiritual path, such as earnest Yogis, Sufis, Parsees, Christians, etc. That work is entirely independent of my task as university teacher, and has always been private. Therefore papers, articles and other publications do not normally come within its scope. However, I can offer to public investigation two recurring facts chosen out of my experience, and related to the conciliatory sentence, confirmed by the existence of the Parliament of Religions, " Every faith is a path to God."

The first fact is that the devout human worshipper resides habitually in the standpoint of plurality and mankind, and necessarily collates the Deity or the Absolute with the relative, as if one were many, and as if the Absolute, becoming relative, constituted the content of one faith out of many faiths ; but, in this collation, the Deity only remains vitally such for the worshipper inasmuch as It is the content of his one faith, core of his own faithfulness.

The second fact is that the devout human worshippers, when they are conversing privately with a spiritual guide or engaged in a fairly deep meditation, or when they find themselves in critical circumstances such as the approach of death, recede from the standpoint of relativity, in which one public faith exists together with other faiths, and try to rise to the proximity of the absolute or transcendent object of their minds, where all comparison with the relative is eluded. In such moments of inwardness, the worshipper's eventual tolerance remains more or less foreign to his conscience, as do the attitudes which he occasionally adopts for social purposes.

The two aforesaid facts recur with regard to human worshippers, but in the mind of sages there is undoubtedly a living principle of harmony between the two principles of identity and contradiction which are responsible for both the standpoints above described that manifest the exclusiveness which ascends towards the unity, the Absolute or the Deity, and the tolerance which descends towards relativity, and I believe that it is this harmony which originally inspired the present meeting of ' Men of goodwill.'

Drawing a practical conclusion from what I have said, I can assert that a man should first of all try to become a sage, if he is well prepared for that by vocation and study, and afterwards he may realize the lovable sense in which " Every faith is a path to God."

### 8. Prof. William Ernest Hocking

*Harvard University, Cambridge (Massachusetts), U. S. A.*

I very much deplore the circumstances which have prevented me from taking a more active part in the Centenary of Sri Ramakrishna, to whose shrine at Belur I had the honour of making a pilgrimage in the autumn of 1931. Having heard as a youth Swami Vivekananda speak at the Parliament of Religions at Chicago in 1893, I have retained through many years lively interest in the Ramakrishna movement both in India and abroad. It is the ' lengthened shadow ' of a great man. It aids powerfully in that slow and vital work of self-consciousness whereby the human spirit learns the eternal meaning of its own concrete traditions, its daily life, its aspirations ; and finding its centre of absolute stability is nevertheless not alienated from effective participation in the historic labour of race and nation.

I allow myself to express at this time my deep appreciation of the honour you have done me in inviting me to take part, to congratulate you on the success and the world-wide interest which the celebration has so far attained, and to wish for your further efforts the highest achievement.

### 9. Mons. Romain Rolland

*Villeneuve (Switzerland)*

The following is an extract from Monsieur Romain Rolland's letter, dated Villeneuve (Vaud), Switzerland, Villa Olga, the 25th December, 1936:

*(Original in French)*

Ma trés mauvaise santé me rend impossible le voyage aux Indes, et je ne pourrai, à mon grand regret, assister au Parlement des Religions à Calcutta.

Vous ne doutez pas que ma pensée ne soit présente parmi vous. Je vous prie de vouloir bien transmettre au Parlement mon fraternel salut de sympathie et de respect. Nul plus que moi n'aspiré, toute sa vie, à réconcilier et à allier entre elles toutes les gandes forces de l'âme humaine, les energies de foi en la Vie universelle et d'amour agissant pour tous les hommes. Je suis heureux qu'une telle Assemblée d'union mondiale ait été placée sous l'invocation du Maître de l'Amour pour tous les êtres vivants, notre cher Sri Ramakrishna.

Permettez-moi seulement d'engager tous les participants au Parlement à orienter toujours davantage leurs efforts vers le service social, vers l'aide aux masses de la terre. Nous sommes à une heure de l'histoire du monde, où les peuples, depuis tant de siècles, opprimés et sacrifiés, s'organisent pour leur défense contre une exploitation qui se fait toujours plus asservissante et plus cruelle. Aidons à l'avénement de la justice sociale! Notre place doit être toujours auprès des pauvres et des humbles, de ceux qui travaillent et qui peinent.

(*English Rendering*)

The very bad condition of my health prevents me from undertaking the voyage to India, and very regrettably enough it is not possible for me to be present at the Parliament of Religions.

You do not doubt that my thought is present in your midst: I request you to be kind enough to communicate to the Parliament my fraternal greetings of sympathy and respect. Nobody has aspired more than myself during the entire lifetime to reconcile and unite among themselves all the great forces of the human spirit, the energies of faith in the universal life and of love working for all mankind. I am happy that such an assembly of world-unity has been placed under the invocation of the Master of love for all living beings, our dear Sri Ramakrishna.

Allow me simply to request all the participants at the Parliament to always direct their efforts towards social service, towards the aid of the masses of the world. We find ourselves at a point in the history of the world when the peoples, oppressed and sacrificed as they have been, for a number of centuries, are

organising themselves for their defence against an exploitation which is becoming more and more humiliating and cruel. May we help forward the coming of social justice! Our place ought always to be beside the poor and the humble, those who labour and perish.

10. PROF. J. J. VON SCHMID

*University, Leyden (Holland)*

The reading of the principles of the Congress and the religious and philosophical trend expressed in the invitation gave me once more a very high idea of Indian thought. This thought is, I think, in its universal ideas of fraternity, morality and ethics and general wisdom, the best and the deepest in the whole world, and therefore an example for all countries and parts of the world. I am sure if this spirit governed the world, it would be much better through it. Therefore, all my good wishes are for the Congress and its members. May a high spirit and noble thoughts guide it and may it be a fountain for better social ideas and relations everywhere!

11. PROF. M. UI

*Imperial University, Tokyo*

We wish you success in the Parliament of Religions called by you as a part of the celebrations of the first Birth Centenary of Sri Ramakrishna. As Sri Ramakrishna is one of the most distinguished religious men ever born in India and was, in his time, a prophet of world-wide fame and influence, we hope that he still remains even in the present time a prophet, and his teachings should be propagated by the efforts of his fellow countrymen.

12. PROF. LOUIS RENOU

*Paris*

(Translated from the original in French)

No initiative is more praiseworthy than yours at a moment specially when materialism and barbarity are menacing to submerge all that human culture has produced.

13. MR. A. VAN STALK

*Scheveningen, Hague (Holland)*

Sri Ramakrishna is for me one of the Prophets of the new age, whose books I have read and whom I greatly admire and respect. The harmony of faiths, religious toleration and inter-racial amity are also amongst the objects of the Sufi Movement in the West, so that the work you are doing to promote these interests has my fullest sympathy.

May I express the wish that the Parliament of Religions will be most successful in every way and that it may help to bring about the universal brotherhood of men in the fatherhood of God!

14. REV. FREDERICK BOHN FISHER

*Central Church, Methodist Episcopal, Detroit (Michigan), U. S. A.*

My heart has had the yearning to return to India and to participate in this celebration, but the duties in America hold me fast.

India has brought a very rich enhancement into all the experiences of my spiritual life. Sometimes I think I am more Indian than American. Please be assured of my prayers for the richest possible success upon all your endeavours.

15. PROF. GIORGIO DEL VECCHIO

*Faculty of Jurisprudence, University of Rome (Italy)*

(Translated from the original in Italian)

It is a very reassuring fact that through the grave dissensions which divide the peoples today is manifest a moral solidarity based on the universal validity of the supreme principles of duty and law.

For this reason I have learnt with pleasure the announcement of the forthcoming conference to which you have kindly invited me and I am sending you herewith my best wishes.

I am sure that on account of the nobility of the sentiments which inspire this conference will be avoided all that might accen-

tuate the dissensions, such, for example, as have bearings on the diverse forms of Government and political regime. I am equally certain that absolute autonomy of the conscience in matters of religion will be respected in the most complete manner. Fortunately, there exists above the variety of dogmas a common fount of moral verities in which all the peoples and all human beings might and ought to agree. This agreement signifies exactly the bond which is expressed by the term ' religion ' in its oldest and most general meaning. Should the forthcoming conference serve, as I hope, to reinforce this bond, it will win a great merit for the history of mankind.

16. PROF. JEAN PRZYLUSKI

*College de France, Paris*

(Translated from the original in French)

For a time I thought I should be able to attend in person the Parliament. I see now that it will not be possible and I must apologize for it. I shall only participate with my faith and good hopes in that solemn and pious convention.

17. PROF. G. VLADESCO-RACOASSA

*University, Bucharest (Rumania)*

(Translated from the original in French)

Permit me to avail myself of this opportunity to offer you my sincere congratulations for the admirable work of fraternity which you are pursuing specially in this epoch of the recrudescence of human primitivity and bestiality, and to wish you warmly the best success for your enterprise.

At a moment when the world has need more than ever of peace for the development of international co-operation, your activity would appear to be a happy augury for a better future and I beg of you to accept my expressions of whole-hearted admiration and consider me as among you in this struggle for the socialization not only of the means of production but also of culture and human civilization. It is particularly in this sense

that I see all real amelioration and all real social progress of the world, social justice, prosperity and peace.

### 18. Lady Rachel Ezra

*Calcutta*

It gives me great pleasure to send a message of greeting to the members of the Parliament of Religions. Ever since the days when Swami Vivekananda made his epoch-making impression upon the Parliament of Religions in Chicago, we have looked forward to this Parliament being held here in India and now this is an accomplished fact. I am glad of this. There never was a better time when followers of various faiths should respect and honour one another in their varying beliefs, and this Parliament ought to create this attitude of mind in a unique way. I offer my sincerest good wishes for the success of this gathering here in Calcutta.

### 19. Gaku Matsumoto

*President, Nippon Cultural Federation and Member of the House of Peers, Tokyo*

I consider myself on the floor of the great Parliament in spirit when this letter reaches you, although physically I am thousands of miles apart. All my wishes go towards the success of the grand scheme, which, I am convinced, is full of great significance for all the religious and cultural movements in this country.

I fervently hope that the spirit that underlies it does not fail to spread abroad. I shall do all in my power and the power of the Federation of which I am the President to spread it at this end.

### 20. Prof. G. L. Duprat

*University of Geneva, General Secretary, Federation International des Societes et Instituts de Sociologie Paris and Geneva*

(Translated from the original in French)

On behalf of the International Federation of the Sociological

Societies and Institutes of the entire world I have pleasure in addressing you this message designed specially to maintain peace among men by reciprocal respect for all the moral, religious, political and juristic convictions.

Our Thirteenth International Congress of Sociology which is to be held at Paris on the occasion of the World Exhibition in September, 1937, will have as its principal object the study of 'Social equilibria.' In our eyes social equilibrium implies the co-operation of all the functions of collective life, of all the organs, namely, the peoples and the groups, each constituted according to its own 'spirit,' in harmony with all the other 'spirits' dominated by goodwill.

In getting ourselves represented at the Parliament of Religions by our excellent colleague, Prof. Benoy Kumar Sarkar, we desire above all that our collaboration should be the manifestation of our profound humanitarian sentiments and of our desire for world equilibrium in the intellectual and moral co-operation of all the human values.

### 21. Senator Achille Loria

*Turin (Italy)*

If nobody is certain of an after-life, everybody is certain of an after-mind, of a frontier, beyond which the human intellect is impotent and the most august thought is able only to create some words (infinite, eternal, etc.) absolutely void of any content untranslatable in a concrete concept. In this ultra-intelligible sphere religious sentiment can display its wings, and science, although furnished with the most powerful instrument of research, is unable to arrest its flight. The progress of science can certainly induce man to make continuous efforts to break the barriers of the intelligible, but the fatal defeat of these efforts pushes man again to the Elysium of faith. Therefore, it is not a paradox that with the increase of the scientific efforts for the enlargement of the sphere of the intelligible, the sentiment of the after-world will become ever more intense.

## 22. SWAMI KHANSE O KOCHI

*Buddhist Association, Kyoto (Japan)*

*(Original in Japanese)*

貴教會始祖ラーマクリスチナ・パラマハンサー大僧正百年祭に當り世界萬教大會開催の報を聽き吾が大日本帝國佛教聯合會京都府支部は友誼團体の一京都佛教護國團と共に祝辭を贈るの光榮を有す

抑〻印度は吾等が信奉する佛教の祖大聖釋迦牟尼如來御誕生の國にして因緣淺からず今この國に世界萬教代表者の會同をみるは慶賀に堪えず吾等又代表を派せんとするも會期の切迫はこれを許さず折角參加の好機を逸したる事を憾む

今や二十世紀の思想界は東西その洋を問はず
左右両翼の相剋全く混乱に陥り之を匡救すべき
もの一に宗教に俟つありと信ず
冀くば本大會をして世界萬教融合一大思想方
針を樹立し確固不抜以て拯濟の氣運を促
進し大會をして有意義に終らしめんことを
昭和十二年（皇紀二千五百九十七年 西歴千九百三十七年）二月

大日本帝國佛教聯合會
京都府支部代表
權僧正 大河内貫靜

(*English Rendering*)

We, the members of the Branch of Kyoto Prefecture Buddhist Federation as well as the members of Kyoto Bukkyo Gokoku Dan (this is a group for protection of Buddhism in Kyoto Prefecture), have the honour to send you herewith a congratulatory address on the occasion of the Centenary Festival of Sri Ramakrishna Paramahamsa, the founder of your Mission,[1] during which time, we understand, the Great Religious Convention of the World will be held.

THE ADDRESS

Indeed, India is the country where our Lord Buddha whom we all worship with great devotion, was born. The connection between India and Japan, is thus very deep. We had had a great desire to send our representative to attend the ceremony in your country where religious representatives from all corners of the world will meet. But we are very sorry to miss this opportunity for shortness of time.

The world of thought, nowadays, is losing its ideal. The growing tendency of Communism in the world is spoiling the high ideal of mankind. Who will save this tense situation? Only religious propaganda, we believe, can save the world from this downfall.

We wish a great success of your assembly and pray it may set up the highest and noblest ideal in the world and the world may be blessed with its religious instinct. We attach a great significance to this assembly and wish its success out and out.

23. S. ANDO

*General Secretary, Nippon Bunka Renmei ( Japan Cultural Federation ), Tokyo*

The idea of convening such a Parliament is itself a beautiful one and the spirit that is to pervade throughout its atmosphere, as I can gather from your communication under reply, does

[1] The Ramakrishna Mission as well as the Ramakrishna Math was founded by Swami Vivekananda and named after his Master, Sri Ramakrishna.—ED.

nothing but add to its beauty. Our Federation, therefore, feels honoured to have been invited to attend the Parliament.

### 24. Prof. Corrado Gini

*Demographist and Statistician, University of Rome (Italy)*

*( Original in Italian )*

Se per *religione* s'intende ogni movente ultra-razionale che regola le azioni umane, può ben dirsi che senza religione non vi sia per l'umanità sperenza di elevarsi al di sopra delle soddisfazioni dei sensi. La ragione costituisce, invero, un meccanismo perfezionato per dirigere la condotta umana, ma esso ha bisogno d'una forza che lo metta in moto, e questa non può essere che l'edonismo, che dirige l'uomo verso l'appagamento delle soddisfazioni individuali, oppure una religione, che subordini tali soddisfazioni al raggiungimento di una finalità più elevata. Perciò nella morale come nella politica, nella scienza come nell'arte e nella filosofia, sono i moventi ultra-razionali, che è quanto dire religiosi, quelli che producono le manifestazioni che si impongono alla storia. Il riconoscimento di tale verità, a cui il Parlamento delle Religioni è certamente destinato a contribuire, rappresenta il primo passo verso l'armonia delle fedi e la tolleranza religiosa, che hanno ispirato l'azione di Sri Ramakrishna.

*( English Rendering )*

If by religion is to be understood all moving causes outside the rational which regulate human actions, I can well assert that without religion there is no hope for mankind to elevate itself above the satisfaction of the senses. Reason constitutes, indeed, a perfect mechanism for directing the conduct of man. But it has the need for a force which sets it in motion. And this force cannot but be either hedonism which directs man towards the attainment of individual satisfactions or a religion which subordinates such satisfactions to the realization of more elevated objectives. Consequently in morals as in politics, in science as in arts and philosophy it is the moving causes lying beyond the region of the rational,—*i.e.*, the religious forces—that produce the manifestations which influence history most markedly. The

recognition of this truth to which the Parliament of Religions is certainly destined to contribute represents the first step towards the harmony of faiths and religious toleration such as inspired the activities of Sri Ramakrishna.

### 25. Mrs. C. M. Beach

*Organizing Secretary and Founder of the World Meditation Group, Surrey (England)*

As the organizer of the World Meditation Groups I send our greetings and cordial good wishes to the members and delegates of the Parliament of Religions and for the Ramakrishna Centenary Celebrations.

We realize that we have much to learn from India in spiritual matters and in meditation especially and we would be grateful if you will add your forces to ours to help in the spiritual awakening of mankind and in preserving world peace, and perhaps lessening the days of tribulation on earth.

### 26. Prof. P. Sorokin

*Harvard University, Cambridge (Mass.) U. S. A.*

I thank you for the honour of inviting me to the Sri Ramakrishna Centenary. If my academic duties would permit me, I would be glad to come to Calcutta and participate in this Congress. Since I am deeply interested in Hindu culture and, with my limited knowledge, have a profound respect for Ramakrishna, such a desire on my part is comprehensible. Unfortunately my duties at Harvard do not permit me to go away during the time of academic duties.

So far as even a short paper is concerned, I would not be able to put down on it the ideas which I have on this topic. I hope, however, to publish them in my work, *Integral Culture and Its Changes*. In this work I have attempted to give some of my ideas in the field of religion, ethics, law, art and general culture, and have tried to give an interpretation of Hindu culture and have mentioned Ramakrishna and several other modern spiritual leaders of India as well as the ancient leaders. I would be glad

to send a copy of this work to the Committee or to you when it is published.

27. DR. E. T. WILLIAMS

*Professor (Emeritus) of Oriental Languages and Literature, University of California, Berkeley, U. S. A.*

Sharing fully the faith of Sri Ramakrishna that "every religion is a path to God," I rejoice in the spirit that has prompted you and others to bring into one assemblage, as far as possible, men of every race and creed, thereby making a practical demonstration of religious tolerance and promoting inter-racial and international goodwill.

28. PROF. S. ANGUS

*St. Andrew's Hall, Sydney (Australia)*

India and the world owe much to such a religious leader and spiritual spokesman as Sri Ramakrishna, and I sincerely wish that the Centenary Celebrations in his honour may prove a great success and help to bring home to your people and to all who visit India for the occasion that all true life is built upon spiritual foundations.

29. PROF. J. M. PERITCH

*University of Belgrade, Jugoslavia, Member of the Academy of International Law, Hague (Holland)*

(Translated from the original in French)

I feel greatly honoured on account of your inviting me to the Parliament of Religions organized to celebrate the Centenary of Sri Ramakrishna. I consider him to be an apostle of the liberty of conscience, of the harmony of religions, of religious toleration and of concord between the races. It is my very pleasant duty to express to you my most profound gratitude and at the same time I congratulate you on your convening this Parliament of Religions in honour of the great and noble prophet of the two worlds, old and new, such as Sri Ramakrishna was. Let me conclude with my best wishes for the most complete success of the Parliament in the interest of entire mankind.

30. PROF. TRAIAN HERSENI

*Institut Social Roman, Bucharest (Rumania)*

(Translated from the original in French)

A Congress like yours is specially significant in our times and I should have felt greatly honoured by being able to function in its midst. But my scientific and teaching work as well as other difficulties prevent me from participating personally in the Congress. I have to be content with simply being present in spirit among the participants of the Parliament. Please accept my sincere wishes for the success of your transactions.

31. PROF. G. TUCCI

*Member of the Italian Academy, Rome*

I have felt much honoured by the kind invitation you have extended to me for participating in the Parliament of Religions to be held at Calcutta in March next, under the auspices of your distinguished society. It would indeed be a great privilege for me to be able to take part in the great congregation of faiths you have been organizing, and it is quite likely that on my way back from Japan, where I shall pass the winter months on a lecture tour, I shall make a pilgrimage to Belur, and say a few words about the debt of humanity to the great Indian Master, Sri Ramakrishna, in my humble way. Even if for some unforeseen reason I should fail to be present personally at the Congress, I shall send my address in time.

I can assure you that the message of Sri Ramakrishna is widely known and appreciated by the cultural circle in Italy, and our Institute (*Instituto Italiano per il Medio ed Estremo Oriente*) shall spare no pains to contribute to the success of your Congress.

32. PROF. W. SZAFER

*Rector, University of Krakow, Poland*

I have the honour to communicate that I am extending the leave granted to Mme. Prof. H. Willman-Grabowska so as to enable her to take part in the Ramakrishna Centenary Celebrations as the representative of Poland's oldest University.

I feel confident that this active participation of a representative of Cracow University in celebrations of such high moral significance will be helpful in promoting the establishment of closer spiritual bonds between our nations.

### 33. Prof. E. A. Ross

*Chairman of the Department of Sociology and Anthropology, Wisconsin University, U. S. A.*

Personally I have no religion, being content with such light as science sheds, but I recognize that religions will live on into the distant future and may yet play a major rôle in socializing Man. In these days of easy communication and multiplying contacts among peoples, consciousness of race differences becomes more dangerous. Spirit may weave the bonds which prevent the most exterminating of all wars, viz., inter-racial wars.

The only way to prevent religion from being a devastating divider and sunderer of men is to present toleration of religious differences as a sacred obligation, transcending any obligation to make the worship of one's God prevail.

### 34. Prof. Richard C. Thurnwald

*University, Berlin (Germany)*

I think your idea of honouring Sri Ramakrishna by an international gathering of the kind you have arranged is excellent. Such a manifestation may be particularly appropriate at the present juncture of European and world affairs. It would be desirable indeed that its resonance could travel to all places from which representatives appear.

### 35. J. C. Maxwell Garnett, C.B.E., SC.D.

*Secretary of the League of Nations Union, London*

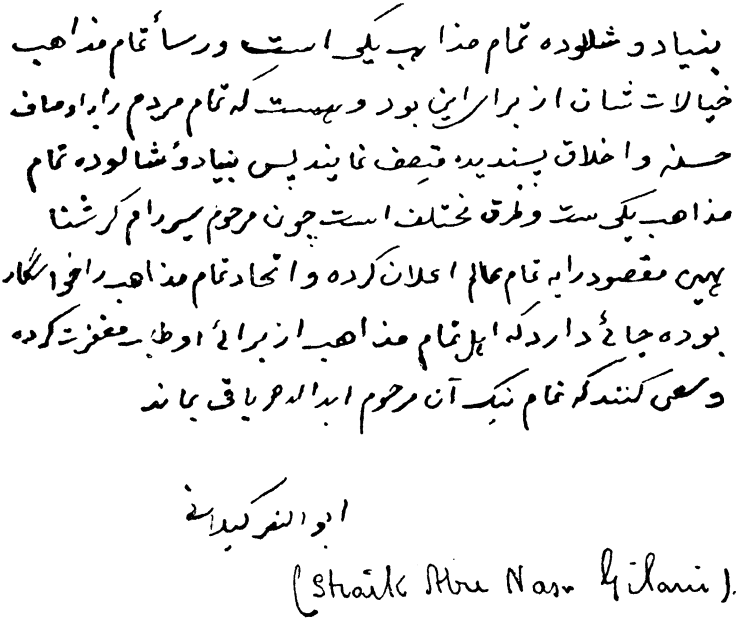
I regret I shall be prevented from coming to India at all this year. I note, however, that Sir Francis Younghusband will take the Chair.

Every good wish for the success of your Congress.

## 36. SHAIKH ABU NASR GILANI

*Gilan (Iran)*

*( Original in Persian with English Rendering )*



The foundations of all religions are one and the same. The Founders of all the religious systems of the world had and still have this point in view and preach to the people this laudable and praiseworthy fundamental principle underlying every religion.

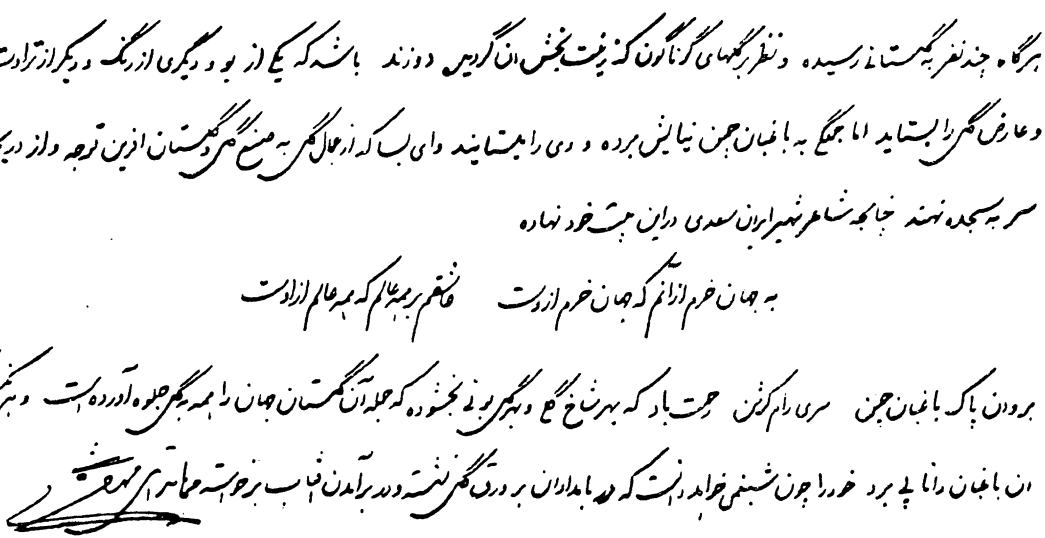
Therefore, the foundations of all religions are one but structures only are differently made.

Sri Ramakrishna had taught this very principle to the world and all his endeavour had been to bring about a unity in all the religious systems of the world. It is, therefore, incumbent on every human being, of whatever creed he may be, to pray for his soul and to endeavour to establish permanently all the good works done by him for humanity.

## 37. Muhammad Hasan Kashani

*Yezd (Iran)*

*(Original in Persian)*



(*English Rendering*)

When a few friends arrive at a flower garden, they look at the flowers that adorn the garden and see the flowers in their different colours and shapes.

There is every likelihood that one of them will be attracted by the appearance of the flower, the other by the sweet smell and the third by the freshness and the special attributes.

But all of them combine equally in the praise of the gardener and surely their attention is drawn to the beauty of the creator of the flowers and the flower garden.

Unhesitatingly from their heart of hearts rises up a praise for Him who is the creator of all.

Sadi, the famous poet of Shiraz (Iran), has in like manner sung his praise of Him—" I am enamoured of the world, for the world is the result of His love.

"I am in love with the whole world for the whole world is from Him."

May the blessing be on the soul of the gardener, Sri Ramakrishna! He brought into shape the flowers, imparted scent to them and combined them all into one unity, namely, the Flower, in the garden of the world.

And those who go deep into the secrets of this wise gardener will feel themselves like dew-drops which every morn may settle on the petals of any one of the flowers and at sunrise evaporate.

## 38. Prof. Herbert G. Wood

*Birmingham (England)*

I am the more sorry that I cannot be present in the Parliament which is to be connected with the celebration of the first Centenary of Sri Ramakrishna. I have never forgotten my first introduction to him and his teaching through an article by Max Müller, which I read when I was still a schoolboy. It was almost

my first introduction to the religious thought of India and to the comparative study of religions. I have never lost the feelings of interest in and respect for the person and teaching of Sri Ramakrishna which were then implanted in me.

I am a convinced Christian, and my prayer is that all men may come to the knowledge of God through Christ, but as a Christian I hold in honour a religious leader who can be acclaimed as a prophet of freedom of conscience and inter-racial amity.

### 39. Dr. F. Thierfelder

*Secretary, Deutsche Akademie ( German Academy )*
*Munich*

*(Original in German)*

Für Ihr Schreiben vom 23-7-1936 danke ich Ihnen aufrichtig und kann Ihnen zu meiner Freude mitteilen, dass der Herr Präsident der Deutschen Akademie anlässlich eines Empfanges des Maharajahs von Baroda, der noch in diesem Monat stattfinden soll, auf die Bedeutung Sri Ramakrishnas zu sprechen kommen und bei dieser Gelegenheit auch der Hundertjahresfeier gadenken wird.

Für die freundliche Übersendung des Festberichtes danke ich Ihnen vielmals. Wir haben mit grossem Interesse gesehen, wie weit die Wirkung dieses Philosophen zu spüren ist und wie in allen Erdteilen seiner gedacht wurde.

*(English Rendering)*

I have pleasure in informing you that in connection with the reception to be given to the Maharaja of Baroda, the President of our Academy (Prof. Karl Haushofer) will also speak about Ramakrishna and about the Centenary Celebrations.

We are happy to see how widely the influence of this philosopher is to be traced and that in all the quarters of the world he has been thought of.

### 40. Prof. Othmar Spann

*Institute of Economics and Sociology, University of Vienna (Austria)*

(Translated from the original in German)

It is an error to believe that there can be a purely empirical investigation. Every so-called induction must be based on a concept of the subject even if it be a hypothetical one. That is why the last methodological root of genuine investigation in the sciences of experience as in other sciences points always to the metaphysical. No science is possible without a metaphysical foundation, at any rate, no science of spiritual phenomena.

### 41. Prof. Tan Yun-Shan

*Sino-Indian Cultural Society, Nanking*

The crisis through which the world is passing today and the yet darker days that are ahead make it all the more necessary at the present moment to reiterate the message of harmony and oneness in the truth of which Sri Ramakrishna lived, moved and had his being, and which was so eloquently proclaimed to the world by his worthy disciple, the great Swami Vivekananda.

Today as I remember Sri Ramakrishna, my mind flits across a distance of more than two thousand years when Confucius in China and Buddha in India preached a similar message for the well-being of humanity. The destiny of man has passed through so many changes since then; but its renewal into the creation for him of a happier social order based on universal peace and equality is yet to come, and it will come only when the teachings of those truest servants of humanity are understood and followed by every country in the world.

### 42. Miss M. M. Sharples

*Honorary Secretary of the Society for Promoting the Study of Religions, London*

We wish you every success for good attendance at your interesting gathering.

43. PROF. WINTERNITZ, GERMAN UNIVERSITY, PRAGUE (Czechoslovakia) (Since deceased)

I wish I could come myself to read the paper before the Parliament. I could not wish for a better forum for the subject which is created in my paper. But unfortunately the state of my health does not permit me any travelling to distant parts at all.

I wish and hope your Parliament which is to conclude the Sri Ramakrishna Centenary Celebrations will be a full success.

44. PANDIT MADAN MOHAN MALAVIYA

*Vice-Chancellor, Benares Hindu University, Benares.*

Much regret my ill-health prevents my going Calcutta to take part in Centenary Celebrations Trust you and other fellow-workers will excuse my absence Heartily join with you all in spirit in doing honour to sacred memory of Paramahamsa (Telegram).

45. C. VIJAYARAGHAVACHARIAR

*Ex-President, Indian National Congress*

Illness prevents attending Parliament of Religions plus Ramakrishna Centenary functions epoch-making nationally internationally prayerfully wishing success (Telegram).

46. SRI SWAMI JAYENDRA PURI

*Mandaliswara, Benares*

Circumstances prevent my personal attendance in this great convention. All the same I welcome this admirable attempt to bring together all the great religions of the world on the common platform of unity and amity. Let us then forget even for a single day the ridiculous petty quarrels over things which are mere non-essentials of the religions. Let us remember even for a single day that we, the different peoples of the world, are all children of one God and a God without a second—*Ekamevādvitīyam*. Nay, more, let us remember even for a single day that in the One and Undivided God we, the indivisible parts of Him, are also one and undivided. The Hindu religion teaches that he is an inferior

*bhakta* or devotee who worships his God only in a temple or only in an image, and has no regard for his fellow-beings. But he is a better *bhakta* who not only worships his God but cherishes regard for His other *bhaktas* of any denomination, love for his equals, compassion for his inferiors, and no feeling of antagonism to his enemies, if there be any. The Hindu religion does not stop here, but goes even further and declares that he is incomparably the best *bhakta* who realises his own self in all beings and all beings in his own Self without distinction of land, creed and caste, colour or sex. This is the great Truth—the great message of our *Vedānta*. I wish and pray to God that the life of each and all of us may approximate to this great truth. I wish that this convention may be crowned with glory because of its noble endeavour towards the realization of this truth. That it is not a mere dream may be perceived from the outstanding fact that the life of the great soul whose Centenary we are celebrating was a proof positive of this truth.

*Om Śāntiḥ! Śāntiḥ!! Śāntiḥ!!!*

### 47. Sir P. S. Sivaswamy Iyer

*Sometime Member of the Executive Council*
*Government of Madras*

Many thanks for your kind invitation to the Parliament of Religions to be held in Calcutta in March, 1937, in connection with the Sri Ramakrishna Centenary Celebrations. I very much regret that my health does not permit me to attend the Parliament.

I wish every success to the Conference.

### 48. Hon'ble Mr. C. Rajagopalachariar

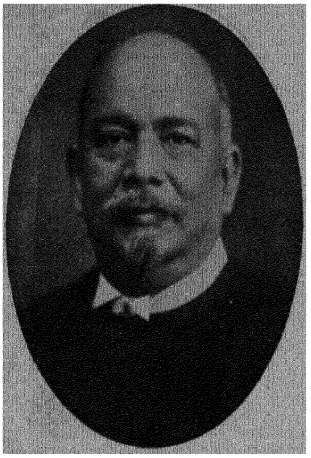
*Premier, Government of Madras*

I beg to acknowledge receipt of your kind invitation for the Ramakrishna Centenary Parliament of Religions.

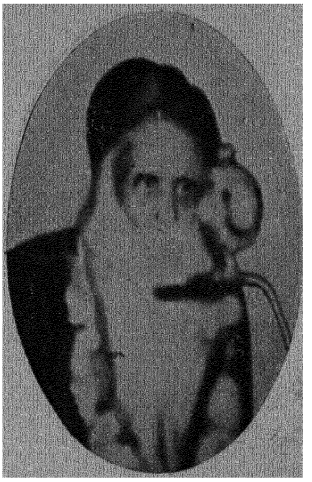
I am sorry it will not be possible for me to be present. I wish the Parliament the success which the occasion and the efforts taken by devout souls richly deserve.

# Part III

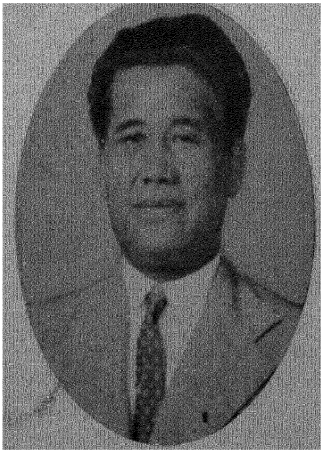
# PRESIDENTIAL ADDRESSE AT THE PARLIAMENT SESSIONS



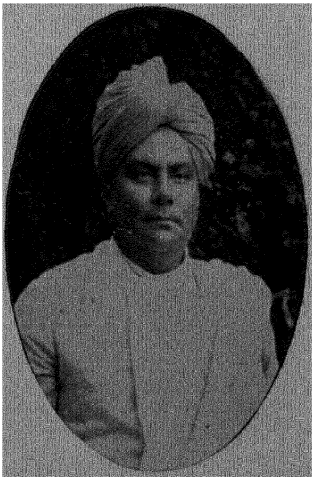
Sir Manmatha Nath Mukherjee



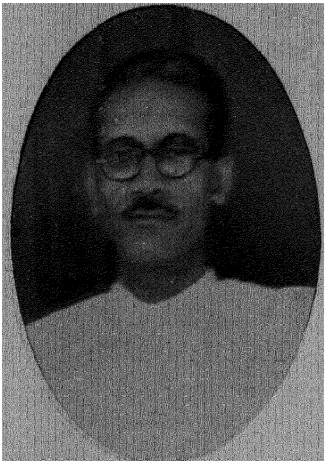
Dr. Sir Brajendra Nath Seal



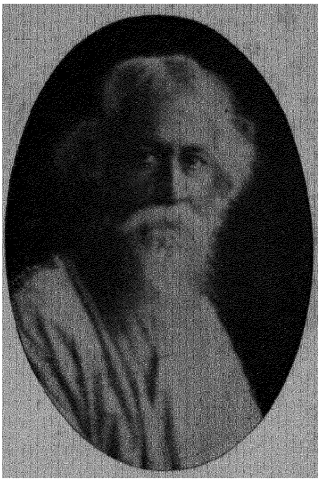
Dr. C. L. Chen



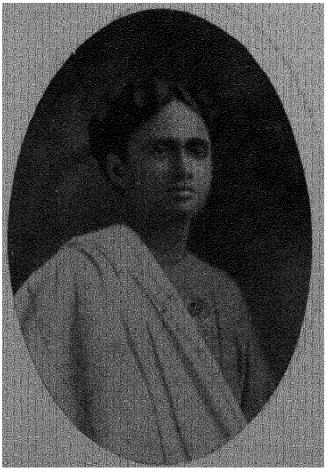
Swami Abhedananda



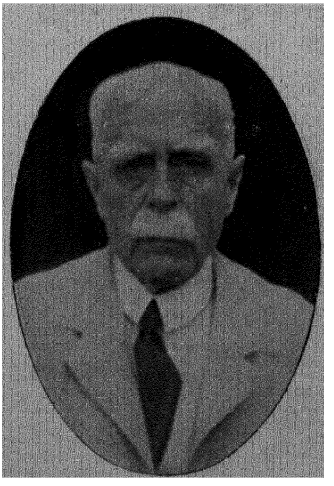
Kaka Kalelkar



Dr. Rabindra Nath Tagore



Swami Paramananda



Sir Francis Younghusband

## CHAPTER VI

# PRESIDENTIAL ADDRESSES

### 1. DR. SIR BRAJENDRA NATH SEAL, KT., M.A., PH.D., D.SC.

*Ex-Vice-Chancellor, Mysore University*

DEAR FRIENDS,

We are met today to celebrate the Centenary of the birth, or, as others would have it, the advent into this world, of Saint Paramahamsa Ramakrishna, and we must approach all questions in a calm and dispassionate spirit.

More than twenty-five years ago, I wrote at Sister Nivedita's request a paper entitled, ' An Early Stage in Vivekananda's Mental Development,' which I concluded with an account of a visit I had paid to Vivekananda's master one stormy evening, with an accompaniment of thunder and lightning, and this well suited the mental commotion which that visit brought me to. And now in the calm and dispassion of approaching death, I deem it a privilege to be able to share in the Celebrations of the Centenary of one who in his sojourn on earth was above time and above space.

#### RAMAKRISHNA'S SUCCESSIVE RELIGIOUS EXPERIENCES: GROWTH AND DEVELOPMENT OF HIS RELIGIOUS LIFE

The successive stages in the growth and development of Ramakrishna's religious life are well-known and have been thus summarised:

(1) In his early boyhood, he took part in popular shows and exhibitions such as Kṛishṇalīlā and Gājan songs. He would play the part of Kṛishṇa or Śiva in these popular shows.

(2) On the death of his elder brother, he became priest at Dakshineshwar Kālī-*Bāḍi* (Temple of Kālī). He wanted to see

Kālī, the Divine Mother, and he threatened to stab himself to death if Kālī would not deign to appear. He was half-mad and at last he had, as he thought, a vision of Kālī.

(3) He now began to practise austerities. He took on himself a vow to abjure woman and gold (*kāminī* and *kāñchana*). Taking gold in one hand and mud in the other, he would mutter, 'gold is mud and mud is gold.' In the same way he conquered all cravings of the flesh and in the end he revered every woman as mother.

(4) Now came to him a youthful and beautiful woman who initiated him into Tāntric Practices (*sādhanā*). Lying on her lap he meditated on Kālī. She was a *vāmāchārīṇī*, using wine and flesh in the rituals of worship. He worshipped her as a naked goddess, and all sensual cravings were thus seared and burnt up in him.

### HIS SĀDHANĀS AND RELIGIOUS PRACTICES

He sought to experience each religion in its entirety in *sādhanā* or spiritual discipline. Now he would be a Moslem *fakir*, with appropriate rituals, attitudes and garb, and now a Christian neophyte, stricken with a sense of sin and crying for salvation. There was nothing of mere pose or mere imagination in all this. Here was an individual soul who would enrich himself with all human experience in religious life and history. And precious elements were thus added to his Hindu heritage—the sense of human brotherhood and equality from the Moslem faith, and the need of salvation from sin from Christianity. In the same way, Vaishṇava *saṅkīrtana* and music were added to his religious exercises. These became elements (*aṅgas*) of his *sādhanā*.

### EARLY PERSONAL INFLUENCES ON RAMAKRISHNA

(1) One of the early personal influences on Ramakrishna was that of saint Dayananda Sarasvati who took his stand on the Vedas as teaching the one Universal Religion and fought all idolatry in a militant mood. But his influence could not be lasting or deep. Ramakrishna's genuineness led him to revolt against

Hindu practices. He would repudiate caste and even serve the *methar* (sweeper), which could hardly have been pleasing to the Orthodox Vedic brotherhood. He felt himself drawn to Tota Puri and other Indian saints and his experiences prepared him for his mission in life. It was Tota Puri who initiated him into *sannyāsa*.

(2) He came under the influence of the Brāhmo Samāj, and probably this deepened his sense of divine motherhood which his worship of Kālī had instilled into him.

The New Dispensation as preached by Brahmananda Keshab Chandra broadened his religious outlook by giving him a keen sense of certain social evils and immoralities which had corrupted later Hindu religious practices.

### PARAMAHAMSA RAMAKRISHNA'S CENTRAL CONTRIBUTIONS TO RELIGIOUS LIFE AND IDEALS: HIS MYSTICISM

(1) Ramakrishna, like Rammohun himself, was a composite personality. In contemplating truth from the absolute (*nirupādhi*) point of view he negatived all conditions and modes (*upādhis*), but from the relative or conditional (*sopādhi*) point of view he worshipped Kālī the Divine Mother as well as other modes and adumbrations of the Deity. He worshipped the one in all, and the all in one and he saw no contradiction but only a fuller reality in this. So also he reconciled *sākāra* and *nirākāra upāsanā* (iconic and aniconic worship). For him there was nothing in the form of the Deity but God manifesting Himself. The antagonism between matter and spirit no longer existed for him.

(2) What he refused to delude himself with was that he was above all conditions and all infirmities of the flesh. But in his trances (*samādhi*) he developed ecstasia in its purest form, such as has been rarely witnessed in the West in the religious world since the days of Eckhart and Tauler.

(3) Like most Hindu saints he had an inexhaustible store of homely sayings, adages, metaphors, allegories, parables, which could bring spiritual truths home to the meanest understanding and even to the child.

### RAMMOHUN, KESHABCHANDRA AND RAMAKRISHNA

Rammohun Roy, the precursor and in a very real sense the father of modern India, sought the Universal Religion, the common basis of the Hindu, Moslem, Christian and other faiths. He found that each of the national religions was based on this common faith with a certain distinctive historical and cultural embodiment.

It is fundamental to note that Rammohun Roy played two rôles in his own person:

(1) As a Universalist he formulated the creed of what was called Neo-theo-philanthropy ('a new love of God and Man') on positive and constructive lines. He construed the *Gāyatrī* on this basis. And, strange to say, this Hindu became one of the four fathers of the Unitarian creed and worship in the West, the other three being Price, Priestley and Channing.

(2) As a Nationalist Reformer, Rammohun had a threefold mission:

(a) As a Hindu Reformer he gave a Unitarian redaction of the Hindu *Śāstras* from the *Vedānta* and *Mahā-nirvāṇa Tantra.*

(b) As a Moslem defender of the faith he wrote the *Tuhfat-ul-Muwahhidin* and *Monazaratul Adiyan,* which were polemical works.

(c) As a Christian he gave a Unitarian version of the entire body of the scriptures, old and new, in his controversies with the Christian missionaries.

Rammohun was thus in himself a universalist and three nationalists all in one.

Maharshi Devendranath organised the creed, rituals and *anushṭhānas* (observances) in the Ādi Brāhmo Samāj on a Hindu Upanishadic basis.

The work of formulating Universal Religion, free from Hindu or Christian theology, fell to Brahmananda Keshabchandra, who attempted this on an eclectic basis, and thus organized rituals and modes of worship.

In his earlier days Keshab made Christianity the central religion, but in later life he was drawn more and more to Vaishṇavism for emotional religious exercises. This was selective eclecticism.

He thus variegated and fulfilled religion and religious experiences, as well as concepts, rituals and worship in a way never attempted before. Buddhism, Christianity, Islam and Vaishṇavism, not to mention other religions, each contributed its essence and substance to Keshab's religion of the New Dispensation, and what was new was the eclectic cult and culture.

The next step (and it was indeed a fundamental innovation) was taken by Paramahamsa Ramakrishna. The Paramahamsa would experience each cult and religion in its totality or as one whole experience.

### HOW HE DIFFERED FROM BRAHMANANDA KESHABCHANDRA

Keshabchandra would emphasise the central essence of each religion and acknowledge its truth. In this sense Brahmananda Keshab would say, 'It is not that every religion contains truths, but every religion is true.' But as there are different religions it follows that they convey different aspects of truth. They transcribe not a part but the whole of life, each from one fundamental standpoint.

But the religions contend with one another. Each claims that its positive standpoint is the only true standpoint and all other standpoints are erroneous. But Keshab differed. He viewed life from all these different standpoints eclectically. He selected from each religion what he considered its essence, both theoretical and practical. He formulated a collation of all these partial aspects in the Brāhmo faith and more especially in the New Dispensation creed.

Put more briefly, Keshab's view is that every religion as represented by its central essence is true. But it does not contain the whole truth, which can be viewed only from an eclectic standpoint. The New Dispensation would select the distinctive central essence from each religion.

But Keshabchandra must not be misunderstood. He believed with Rammohun in the unity of all religions, but, as he said, he meant not the collection of Truths but the unification of truths in one ideal. Unity and universalism must, therefore, qualify eclecticism and secure an international expression of religion. This was Rammohun's Universalism.

There were later developments of the New Dispensation creed, and the final phase was reached in the conception of a harmony of religions in the form of a synthetic faith and their 'amalgamation in a beautiful synthesis.' This synthesis is, of course, entirely different from a synthesis of cultures.

Finally, it should be noted that the foundations of the New Dispensation were laid in 1879-1882 after the Sādhāraṇist schism, and that subsequent developments of doctrine came to light (1) under Pratap Chandra Majumdar's lead in favour of an oriental version of Christian faith (Oriental Christ), and (2) under Gour Govinda Upadhyaya's lead in favour of a Veda-Vedānta-Purāṇic version of the New Dispensation. The New Dispensation creed, as it stands now, is an amalgam of all these three phases.

Subject to these qualifications, Keshab's creed was eclectic. Here it was that Ramakrishna differed from Keshabchandra. Indeed he differed from his predecessors in two essential respects:

(1) He maintained that the practices of each religion with its rituals and disciplines give its essence more really and vitally than its theoretical dogmas or creeds; and

(2) It is not by selective eclecticism but by syncretism and the whole-hearted acceptance of a religion that its full value and worth could be realised and experienced.

Ramakrishna held that selective extracts would kill the vital element in each religion. He would be a Hindu with the Hindu, a Moslem with the Moslem and a Christian with the Christian in order to experience the whole truth and efficacy of each of these religions. But he would not practise different religious disciplines or hold different creeds at one and the same time. The

observances, practices and rituals of each religion are organic to it. He would tentatively accept the whole creed and ritual of the Moslem (or of the Christian Catholic), in order to experience its religious efficacy and truth. In all this there might be temptations or pitfalls, but one must be as an innocent child or babe, and pass unscathed through fire. It was thus that the Paramahamsa passed successively through Christian and Moslem experiences. Such was the Paramahamsa's Syncretism.

### THE QUESTION OF ASCETICISM AND OF CELIBACY

The great founders of Religion have been *sannyasins* or ascetics. Such were the Buddha and the Christ. Such were also St. Francis of Assisi, Chaitanya and Ramakrishna. Most of them forsook their wives or mothers for bringing redemption to mankind. The wives and mothers of the saviours of mankind have thus suffered vicariously. Celibacy was the ideal of these religious teachers.

### OTHER IDEALS

Chinese and Greek teachers of mankind as well as the Indian Ṛishis of old did not forsake the life of the world. This is also the case with Gandhi. This is also the modern ideal.

### MODERNISM IN RELIGION

Ramakrishna was thus a cosmic Humanist in religion and not a mere nationalist. He gave the impulse and initiative and this must be completed in our age.

One such characteristic note of our day, derived from Christianity, is faith in a suffering God, the faith of the dispossessed millions as well as of the outcasts of Humanity. And not in religion only, as religion is ordinarily understood. Humanism has now various new phases and developments. Leaving out Compte's positivistic humanism with its worship of the *'Grand Etre'* (Great Being) and Babism, with its offshoot, Bahaism, the religion of human brotherhood,—we may turn to later phases such as the new concepts of religion without a God (as in Julian Huxley and many others of our day). This is not all. Impersonal ideals of Truth, Beauty and Goodness have

sometimes replaced the old faith in a personal God. And it is not merely the religious sentiment which claims its own pabulum in our day. A passion for Science, for Philosophy or for Scientific Philosophy, a passion for Art or for *rasa* (aesthetic sentiment) in general is the badge of modernism in our culture and seeks to displace much of the old religious sentiment. Herbert Spencer's agnosticism, Darwin's characteristic impassiveness which is only the Baconian drylight of old, and John Stuart Mill's atheism which would conserve the value of religion without its beliefs, with agnosticism and Zoroastrian dualism as occasional variants—all these are only examples in our day of the man in quest of a God.

### PARLIAMENT OF RELIGIONS

Our present quest is for a Parliament of Religions, a quest which we seek to voice in this assembly. But this is only a stepping stone to a Parliament of Man or a Federation of World Cultures.

Articles of faiths, creeds and dogmas divide man from man. But we seek in religion a meeting ground of Humanity. What we want is not merely Universal Religion in its quintessence, as Rammohun sought it in his earlier days,—not merely an eclectic religion by compounding the distinctive essences, theoretical as well as practical, of the different religions, as Keshabchandra sought it, but experience as a whole as it has unfolded itself in the history of man, and this can be realised by us, as Ramakrishna taught, by syncretic practice of Religion by being a Hindu with the Hindu, a Moslem with the Moslem, a Christian with the Christian and a Universalist with the Universalist, and all this as a stepping stone to the Ultimate Realisation of God-in-Man and Man-in-God.

I have hitherto spoken of the Parliament of Religions, taking religion in the concrete, but I will now take religion and religious experience as a force organising man's life and history.

Religion in this broader sense, as distinguished from religions in the concrete, is a force that organises life and life activities. All culture and all concepts, in fact, are dominated by the idea of

Religion at this stage. Food, sex-relations, the family, tribal life and warfare are all regulated by the religious ideal. Empirical Science and the folk-life are grouped round the central idea of the religion of a race or people. And, in the course of progress, the higher religions are evolved, and the Parliament of Religions is the apex of this ascending course of religious evolution.

But the religious expression is not only expression of the Ultimate Experience. We have also Science, Philosophy or (better) Scientific Philosophy, Art or the Aesthetic sensibility, *rasa* (sentiment) or *rasānubhūti*, or again mystical experience, all these being phases of Humanism. And the consummation is to be found in cosmic Humanism which frees Humanism from its limitation of outlook by finding man in the Universe and the Universe in Man. And we must seek to be free not of this or that state but of the solar system, and the stellar systems and beyond, in one word, of the Universe.

The Parliament of Religions is but the vanguard, and heralds the approach of a new order. The personal life which has hitherto been the centre of development, must make room for larger personalities, such as the masses, the community and the age and all this must consciously regulate humanity. In other words—

(a) The mass consciousness or the mass mind must be the ruling idea of the coming order of Humanism.

(b) The community life will seek its satisfaction as an intermediary between the individual and the State.

(c) The next stage in this evolution will be the ruling idea of the age or the age consciousness.

(d) And this is to be completed by the consciousness of the race (or humanity as a whole) as the dominant factor in our evolving life.

Our immediate objective today is a Parliament of Religions. But in my veiw this is only a prelude to a larger Parliament, the Parliament of Man, voicing the Federation of World Cultures, as I have said, and what this will seek to establish is a synthetic view of life conceived not statically but dynamically as a progressive evolution of Humanity.

### 2. C. L. CHEN

*Consul-General for China, Calcutta*

FRIENDS,

Before I introduce the speakers of this morning's session of the Parliament of Religions, permit me to say a few words by way of introduction. We are met today in this intellectual centre of India to discuss seriously the religious problems of life. Swami Vivekananda once said, "Perish India, perish all religion in the world." At this period when the nations of the world are seemingly embarking upon a mad policy of increased armament for war of offence and defence, how fitting it is that India should again come forth to sound and herald the message of religion, the message of brotherhood, love and peace. The intellectual religious masters of the world are sharing with you Indians today the work of enlightenment. You Indians have searched your mind long and patiently, and you possess a synthetic knowledge of God which other peoples do not seem to have. In the intensity of your researches, perhaps, there are points you have overlooked. Maybe some of these points will be suggested and made known to you by the addresses and speeches of the foreign representatives to this Parliament of Religions. A bewildered world today is groping in the dark. Where is the pathway of Life? What is the solution to all our doubts and misgivings? May the deliberations of this Parliament of Religions blaze the path to truth, to peace and goodwill among men, yea, to God Himself!

### 3. SWAMI ABHEDANANDA

*Calcutta*

SISTERS AND BROTHERS,

In this age when material prosperity and commercial supremacy are the ideals and ruling powers of a civilized nation; when each nation distrusting its neighbours is armed to the teeth with infernal weapons of death to protect its self-interest and to massacre its innocent neighbours with unimaginable violence as it

is manifested today in a civilized country like Spain in Europe; when the insatiable greed of a civilized nation led by the most powerful Dictator has subdued and conquered by means fair or foul a weaker nation as it has been in the case of Abyssinia; when human beings are regarded as soulless machines fitted to become the fodder of cannon and machine guns; when in the East similar strife and conflict are rife, and when the abominable communalism is sucking the heart's blood like the mythical vampire in India;—it is high time that the message of peace and goodwill and love for one's enemy as was taught two thousand years ago by the meek and gentle Son of Man in Galilee should once again be heralded and emphasized with full spiritual force to suit the conditions of the present time.

To fulfil this great purpose,—to establish righteousness and to destroy evil—the Almighty Lord has manifested Himself in the form of Bhagavan Sri Ramakrishna, at whose Centenary this Parliament of Religions is convened.

The present upheaval of the spiritual tide, the waves of which traversing nearly one half of the world have touched the shores of America, was produced by the Christ-like character and divine personality of Bhagavan Sri Ramakrishna who is recognized throughout India as the greatest saint of modern India, and revered and honoured today by all classes of Hindus as the Ideal Manifestation (*Avatāra*) of the Divine glory. His life was so wonderful and unparalleled that within ten years after his departure from this earth, it attracted the admiration, respect and reverence, not only of all classes of people of India, but also of many of the distinguished English and German scholars of the nineteenth century, who happened to know something about him.

A short account of the life of Bhagavan Sri Ramakrishna appeared for the first time in the January number of the *Imperial and Quarterly Review* of 1896 under the title of "A Modern Hindu Saint." It was an able article penned by Prof. C. H. Tawney who was for many years the Professor of Sanskrit in the Calcutta University and the distinguished Librarian of India House in London. This article aroused the interest of a great many European scholars, among whom the late Prof. Max Müller show-

ed his appreciation by publishing in the August number of the *Nineteenth Century* of 1896 a short sketch of this Hindu saint's life, entitled "A Real Mahātman." In this celebrated article, which was for some time the subject of most severe criticism both in England and in India among many of the Christian missionaries and the Theosophists, the noted Professor showed the difference between the imaginary *Mahātmas* of the Theosophists and the real *Mahātman* or the great soul of India, who had reached God-consciousness and had manifested Divinity in all the actions of his daily life. He gave a brief account of the extraordinary life of Sri Ramakrishna paying him the highest tribute of honour and respect that a Christian scholar could give to a Divine manifestation in the so-called heathen land. Later, in 1896, he compiled and published *Ramakrishna, His Life and Sayings,* collecting more facts about the life and sayings of this exemplary character perfumed with Divine personality.

In 1903 the Vedanta Society of New York, U. S. A., published in a separate volume the sayings of Bhagavan Sri Ramakrishna, and the *Gospel of Ramakrishna* with an introduction by Swami Abhedananda in 1907. The unsectarian and universal teachings of Sri Ramakrishna attracted the attention of the sincere and earnest seekers after Truth among the Christians of America and Europe ; and the same *Gospel of Ramakrishna* (New York edition) was translated into Spanish and was published in Buenos Aires in South America in 1915. It was also translated into Portuguese and published from Brazil, South America. In Europe it was translated and published in Danish, Scandinavian and Czecho-slovakian languages.

The well-renowned artist, the late Frank Dvórák of Prague, Austria, after reading this *Gospel,* was so deeply impressed that he painted the life-size portrait of Sri Ramakrishna.

In 1925 *The Life of Sri Ramakrishna* with an introduction by M. K. Gandhi was published by the Advaita Ashram of Mayavati in India. Later on the celebrated French savant Romain Rolland wrote *The Life of Ramakrishna* in French in 1928, which was translated into English by E. F. Malcolm Smith and was published by the Advaita Ashram in 1930. In this

volume Romain Rolland said:—"Allowing for differences of country and time Ramakrishna is the younger brother of our Christ" (p. 13).

The late Prof. Max Müller was deeply impressed by the originality of this great saint and real *Mahātman* who was not brought up within the precincts of any university and who drew the waters of his wisdom neither from any book or scripture, nor from any ancient prophet, but directly from the eternal fountain-head of all knowledge and wisdom. He reached the goal of all religions, not by following the path that was laid down by any religious prophet or spiritual teacher of any country, but by following a path which was original and untrodden by any of the Saviours of the world. The late Prof. Max Müller was also struck by the broad, liberal and absolutely unsectarian spirit which pervades the utterances of Bhagavan Sri Ramakrishna. Indeed, the life and sayings of the Bhagavan have given a death-blow to the sectarian bigotry and fanaticism of the so-called religious world. Whosoever has read his sayings is impressed with the universality of his spiritual ideals which embrace the ideals of all mankind.

From his childhood Sri Ramakrishna fought against all sectarian doctrines and dogmas, yet at the same time, he showed that all sects and creeds were but the paths which lead sincere and earnest souls to the one Universal Goal of all religions. Having realized the highest ideal of every religion, by following the methods and practices of the various sects and creeds of the world, Bhagavan Sri Ramakrishna gave to humanity whatever spiritual experiences and realizations he had acquired through *sādhanā*. Every idea which he gave was fresh from above and unadulterated by the product of human intellect, culture or scholastic education. Each step of his life from babyhood to the last moment was extraordinary. Every stage was like the unfoldment of a chapter of a new scripture, especially written out by the unseen Hand to befit the minds of the East and the West and to fulfil the spiritual needs of the twentieth century.

This great sage showed in his life how to cultivate the search after God and proved, by his example, that wherever there is

extreme longing to see God, there is the nearness of the realization of the Absolute Truth. The life of this great " Real Mahātman " has been the grand testimony to the fact that even in this age Divinity can be reached and that Divine perfection can be acquired by those who are pure in heart, chaste, simple and who can devote their whole heart and soul to God for spiritual realization alone, and not for any material gain.

We have neither seen nor heard of a character purer, simpler, more chaste and more godly than that of this ideal *Mahātman,* Bhagavan Sri Ramakrishna. He was the personification of purity and chastity, and embodiment of truthfulness. His life was a life of absolute renunciation and he never cared for the pleasures and comforts of earthly existence. The only comfort, pleasure, or happiness which he felt in his life was at the time when he was in the blissful state of *samādhi* or God-consciousness—when his soul being liberated from the bondage of physical body soared high in the infinite space of the Absolute and entered into the abode of Everlasting Peace and Blessedness.

He could separate his soul from the cage of the physical organism at his will, and he had perfect control over this great *yoga* power (*vibhūti*). He never recognized earthly relations, but God was his father, mother, brother, sister and everything.

Ramakrishna taught that every woman, old or young, was the representative of the Divine Mother on earth. He worshipped God as the Mother of the Universe, and the Divine Mother, as he often used to say, showed him that all women represented the Divine Motherhood on earth. For the first time in the religious history of the world, this idea was preached by a Divine Incarnation and upon it depends the salvation of men and especially of women of all countries from immorality, corruption and all other vices which prevail in a civilized community. It was Ramakrishna who by his own example established the truth of spiritual marriage on the soul plane alone, and not on the physical, even in this age of sensuality. He had a wife whom he always treated with reverence and whom he always looked upon as the representative of his Divine Mother. He never had any sex relation with her, or with any woman, on the physical plane. His wife, the Blessed

Virgin, Sarada Devi, lived like an embodiment of Divine Motherhood with innumerable spiritual children around her. She, in turn, always regarded the Bhagavan as her Blessed Mother Divine in a human form.

Up to the last moment of his earthly career the Bhagavan was absolutely pure, chaste and a perfect child of his Divine Mother of the Universe. Furthermore, he uplifted the ideal of womanhood on the spiritual plane by accepting his *guru* in the form of a woman. No other saviour or spiritual leader has ever given such an honour to womanhood in the annals of religious history.

The mission of Bhagavan Sri Ramakrishna was to show by his living example how a truly spiritual man, being dead to the world of senses, can live on the plane of God-consciousness ; it was to prove that each individual soul is immortal and potentially Divine. His mission was to establish harmony between religious sects and creeds. For the first time it was absolutely demonstrated by Ramakrishna that all religions are like so many paths leading to the same Goal, that the realization of the same Almighty Being is the highest Ideal of Christianity, Mohammedanism, Judaism, Zoroastrianism, Hinduism, as well as of all other religions of the world. Sri Ramakrishna's mission was to proclaim the eternal Truth that God is one but has many aspects, and that the same one God is worshipped by different nations under various names and forms ; that He is personal, impersonal and beyond both ; that He is with name and form and yet nameless and formless. His mission was to establish the worship of the Divine Mother and thus to elevate the ideal of womanhood into Divine Motherhood. His mission was to show by his own example that true spirituality can be transmitted and that salvation can be obtained through the grace of a Divine Incarnation. His mission was to declare before the world that psychic powers and the power of healing are obstacles in the path of the attainment of God-consciousness.

Bhagavan Sri Ramakrishna possessed all the *yoga* powers, but he seldom exercised those powers, especially the power of healing diseases. Moreover, he always prevented his disciples from either seeking or exercising those powers. But one power

which we have seen him frequently exercise was the Divine power to transform the character of a sinner and to lift a worldly soul to the plane of superconsciousness by a single touch. He would take the sins of others upon himself and would purify them by transmitting his own spirituality and opening the spiritual eyes of his true followers.

The days of prophecy have passed before our eyes. The manifestations of the Divine powers of one who is worshipped today by thousands as the latest Incarnation of Divinity, we have witnessed with our eyes. Blessed are they who have seen him and touched his holy feet. May the glory of Sri Ramakrishna be felt by all nations of the earth, may his Divine power be manifested in the earnest and sincere souls of his devotees of all countries in all ages to come, is the prayer of his spiritual child and servant.

### 4. KAKA KALELKAR

*Bharatiya Hindi Sahitya Parishad (Indian Hindi Literature Society), Wardha, C. P.*

*( Opening Speech )*

FRIENDS,

We are all meeting at a time when all the religions of the world are on their trial. Religion is the binding force and yet men have been quarrelling with one another in the name of religion. We have today to vindicate the place of religion as the greatest binding force in human life. I am glad that we are meeting here in the name of the spiritual giant of India—Sri Ramakrishna Paramahamsa. It was he who proved to us, not by intellectual process but by going through the spiritual experiences, that all the religions are true, that all are equally acceptable and all are equally elevating. That is why the Parliament of Religions ought to meet in the name of Sri Ramakrishna. The first Parliament was held in 1893 at Chicago, and the illustrious disciple of Sri Ramakrishna went there to represent India. Today the Parliament has come to India and it is held in the name of Sri Rama-

krishna. Before I proceed, I should like to read here a letter which I received from Mahatma Gandhi by way of blessing. It is of course in Hindi. Rendered into English, the letter would read:

"You are going to the *Dharma Sabhā*—the Parliament of Religions. It is associated with the holy name of Sri Ramakrishna. I do hope that the *Sabhā* will do something that will give a lead and will guide the followers of all faiths. What will the Parliament say in respect of all the religions? Are all the religions equal as we hold or is there any one particular religion which is in the sole possession of truth, the rest being either untrue or a mixture of truth and errors as many believe? The opinion of the Parliament in such matters must prove helpful guidance for us."

I also trust that we shall meet here, as hearts meeting hearts, not on the intellectual plane, but on the spiritual plane. We must be able to turn out something useful to mankind. Now whatever I have got to say, I shall say at the end.

( *Concluding Remarks* )

FRIENDS,

When religions come together, they always come with evils. Sir Francis Younghusband has cited a beautiful and happy simile, viz., every child thinks that its own mother is the best. But children do not force upon other children to accept their mothers. That is the wisdom children have. If all religions were to show that same wisdom without inviting people to renounce their religion and follow a particular religion as the only true religion, I think we shall have cleared all conflicts. The very idea of the Parliament of Religions is, I suppose, based on this assumption and it is a fact that all religions are true.

Friends, by way of illustration I shall say a few words to the religions of the world. My faith lies in religion. If we are to judge by the present practices, they will all prove to be false, for the organization of religion has been at fault. All these things, I suppose, are the technique of the pursuit of power ; pursuit of

power and pursuit of goodness are two different things, and the pursuit of goodness has its own power. Therefore let us come together on the plane of morals and spirituality and not merely on the intellectual plane. There are many problems crying for solution from the religions of the world; for instance, women are not free, children are not happy, and more than that the domestic animals are not happy. They also belong to the greater humanity and therefore we must assure them of some comfort and peace. I suppose, especially in India, as Mahatma Gandhi has pointed out, the cow is not safe. The domestic animals that serve us ought to be served and protected. That is, I think, a part of the work of such a Parliament of Religions, which it ought to be able to do. What has religion to say on these matters? That is the question which the world is asking of this Parliament today. I suppose by coming together like this, and thinking together, we ought to find some solutions for these problems. I have done.

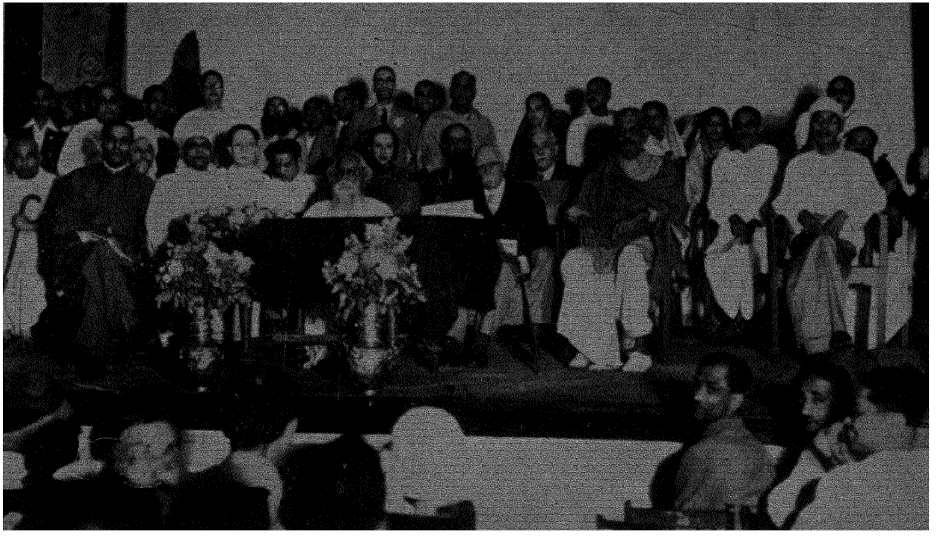
## 5. Rabindra Nath Tagore

*Calcutta*

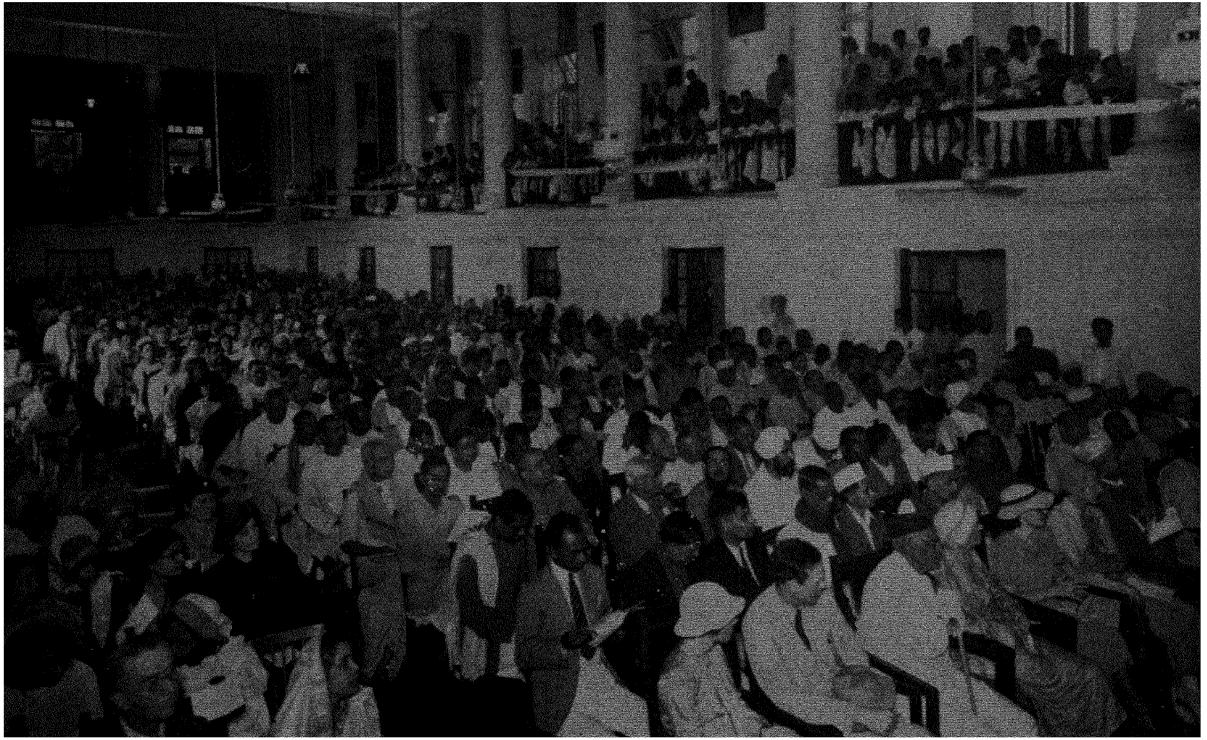
Friends,

When I was asked to address this distinguished gathering, I was naturally reluctant, for I do not know if I can be called religious in the current sense of the term, not claiming as my possession any particular idea of God, authorized by some time-honoured institution. If, in spite of all this, I have accepted this honour, it is only out of respect to the memory of the great saint with whose Centenary the present Parliament is associated. I venerate Paramahamsa Deva because he, in an arid age of religious nihilism, proved the truth of our spiritual heritage by realizing it, because the largeness of his spirit could comprehend seemingly antagonistic modes of *sādhanā*, and because the simplicity of his soul shames for all time the pomp and pedantry of pontiffs and pundits.

I have nothing new to tell you, no esoteric truth to propound to you. I am a mere poet, a lover of men and of creation. But



View of the Dais during the afternoon session of the Parliament held at the Calcutta University Institute on Wednesday, March 3



The Gathering at the Calcutta University Institute, March 3

since love gives a certain insight, I may perhaps claim to have sometimes caught the hushed voice of humanity and felt its suppressed longing for the Infinite. I hope I do not belong to those, who, born in a prison-house, never have the good luck to know that it is a prison, who are blissfully unaware that the costliness of their furniture and profuseness of the provisions for their comfort act as invisible walls in a castle of vanity that rob them not only of their freedom but even of the desire for it.

The degree of this freedom is measured according to our realization of the Infinite whether in the outer world, or in the inner life. In a narrow room we may have as much space as is necessary for living and for the exercise of our muscles; the food may be more than sufficient, it may even be sumptuous; yet our inborn craving for what we may call the more, the unattained, if not altogether killed, remains unsatisfied. We are deprived of the Infinite, which is freedom of range, both in the outer world as well as in the ceaseless variety of the world of our experience.

But a more profoundly intimate perception of the Infinite lies in that intensity of our consciousness, which we can only attain when we realize ultimate value in some ideal of perfection, when in the realization of some fact of our life we become aware of an indefinable truth that immensely transcends it. We, in our human nature, have a hunger for *bhūmā*, for immensity, for something a great deal more than what we need immediately for the purposes of life. Men all through their history have been struggling to realize this truth according to the unfolding of their idea of the boundless, and have been gradually changing their methods and plans of existence, constantly meeting failures, but never owning final defeat.

We find that animals have their evolution along the line of the race. They have their individual life which ends with their death. But even in them there is a touch of the Infinite which urges them to outlive their own life in the life of the race, accepting sufferings and making sacrifices for its sake. The spirit of sacrifice in the parents is this touch of the Infinite—the motive power which makes the race life possible, which helps to develop

those faculties in them that will enable their descendants to find better opportunity for food and shelter.

But in human beings has been further evolved a sense of the Infinite that goes far beyond the struggle for physical life which merely occupies extended time and extended space. Man has realized that a life of perfection is not merely a life of extension, but one which has its selfless enjoyment of the great and the beautiful.

After we have evolved this sense of the beautiful, of the good, of something that we call truth,—which is deeper and larger than any number of facts,—we have come into an altogether different atmosphere from that wherein the animals and trees have their existence. But we have come into this higher realm only very lately.

Ages and ages have passed, dominated by the life of what we call the self, which is intent upon seeking food and shelter, and upon the perpetuation of the race. But there is a mysterious region waiting for its full recognition, which does not entirely acknowledge loyalty to physical claims. Its mystery constantly troubles us and we are not yet fully at ease in this region. We call it *spiritual*. That word is vague, only because we have not yet been able to realize its meaning completely.

We are groping in the dark, not yet clear in our idea of the ultimate meaning at the centre of this world. Nevertheless through the dim light which reaches us across the barriers of our physical existence, we seem to have a stronger faith in this spiritual life than in the physical. For even those who do not believe in the truth which we cannot define, but call by the name of spirit,—even they are obliged to behave as though they did believe it to be true, or at any rate, truer than the world which is evident to our senses. And so even they are often willing to accept death,—the termination of this physical life,—for the sake of the true, the good and the beautiful. This fact expresses man's deeper urge for freedom, for liberation of itself in the realm of the limitless where he realizes his relationship with the truth which relates him to the universe in a disinterested spirit of love.

When Buddha preached *maitrī*—the relationship of harmony —not only with human beings but with all creation, did he not have this truth in his mind that our treatment of the world is wrong when we solely treat it as a fact which can be known and used for our own personal needs? Did he not feel that the true meaning of creation can be understood only through love because it is an eternal expression of love which waits for its answer from our soul emancipated from the bondage of self? This emancipation cannot be negative in character, for love can never lead to negation. The perfect freedom is in a perfect harmony of relationship and not in a mere severance of bondage. Freedom has no content, and therefore no meaning, where it has nothing but itself. The soul's emancipation is in the fulfilment of its relation to the central truth of everything that there is which is impossible to define because it comes at the end of all definitions.

The distinctive feature of materialism is the measurability of its outward expression, which is the same thing as the finiteness of its boundaries. And the disputes, civil and criminal, which have raged in the history of man, have mostly been over these same boundaries. To increase one's own bounds one has necessarily to encroach upon those of others. So, because the pride of Power is the pride of Quantity, pride of the mere number of its recruits and victims, the most powerful telescope, when pointed in the direction of Power, fails to reveal the shore of peace across the sea of blood.

Such is the tragedy that so often besets our history when this love of power, which is really the love of self, domineers over the religious life of man, for then the only means by which man could hope to set his spirit free, itself becomes the worst enemy of that freedom. Of all fetters those that falsely assume spiritual designations are the most difficult to break, and of all dungeons the most terrible are those invisible ones where men's souls are imprisoned in self-delusion bred by vanity. For, the undisguised pursuit of self has safety in its openness, like filth exposed to the sun and air. But the self-magnification, with its consequent thwarting of the best in man, that goes on unashamed when religion deadens into sectarianism is a perverse

form of worldliness under the mask of religion ; it constricts the heart into narrowness much more effectively than the cult of the world based upon material interests can ever do.

Let me try to answer the question as to what this *Spirit* is, for the winning of which all the great religions were brought into being.

The evening sky is revealed to us in its serene aspect of beauty though we know that from the fiery whirlpools which are the stars, chaotic outbursts clash against one another in a conflict of implacable fury. But *Īśāvāsyamidam sarvam*,—over and through it all there is spread a mysterious spirit of harmony, constantly modulating rebellious elements into creative unity evolving ineffable peace and beauty out of the incoherently battling combatants perpetually struggling to elbow out their neighbours into a turmoil of dissolution.

And this great harmony, this everlasting Yea,—this is Truth that bridges the dark abysms of time and space, reconciles contradictions, imparts perfect balance to the unstable. This all-pervading mystery is what we call spiritual in its essence. It is the human aspect of this truth which all great personalities have made their own in their lives and have offered to their fellow-beings in the name of various religions as means of peace and goodwill—as vehicles of beauty in behaviour, heroism in character, noble aspiration and achievement in all great civilizations.

But when these very religions travel far from their sacred sources, they lose their original dynamic vigour, and degenerate into the arrogance of piety, into an utter emptiness crammed with irrational habits and mechanical practices ; then is their spiritual inspiration befogged in the turbidity of sectarianism, then do they become the most obstinate obstruction that darkens our vision of human unity, piling up out of their accretions and refuse dead-weights of unreason across our path of progress,—till at length civilized life is compelled to free its education from the stifling coils of religious creeds. Such fratricidal aberrations, in the guise of spiritual excellence, have brought upon the name of God whom they profess to glorify, uglier discredit than honest and defiant atheism could ever have done.

The reason is, because sectarianism, like some voracious parasite, feeds upon the religion whose colour it assumes, exhausting it so that it knows not when its spirit is sucked dry. It utilizes the dead skin for its habitation, as a stronghold for its unholy instinct of fight, its pious vaingloriousness, fiercely contemptuous of its neighbours' articles of faith.

Sectarian votaries of a particular religion, when taken to task for the iniquitous dealings with their brethren which so deeply injure and insult humanity, immediately try to divert attention by glibly quoting noble texts from their own scriptures which preach love, justice, righteousness, and the divinity immanent in Man—ludicrously unconscious of the fact that those constitute the most damaging incrimination of their usual attitude of mind. In taking up the guardianship of their religion they allow, on the one hand, physical materialism to invade it by falsely giving eternal value to external practices, often of primitive origin ; and moral materialism on the other, by invoking sacred sanction for their forms of worship within the rigid enclosure of special privileges founded upon accident of birth, or conformity, irrespective of moral justification. Such debasement does not belong to any particular religion, but more or less to all religions, the records of whose impious activities are written in brothers' blood, and sealed with the indignities heaped upon them.

All through the course of human history it has become tragically evident that religions, whose mission is liberation of soul, have in some form or other ever been instrumental in shackling freedom of mind and even moral rights. The desecration of truth in unworthy hands—the truth which was meant to raise humanity morally and materially out of the dusky region of animality—is moreover followed by condign punishment, and thus we find that religious perversity is causing more blindness of reason and deadness of moral sensibility than any other deficiency in our education ; just as, the truth represented by science, when used for ignoble traffic, threatens us with annihilation. It has been the saddest experience of man to witness such violation of the highest products of civilization, to find the guardians of religion blessing the mailed fist of temporal power in its campaign

of wholesale massacre and consolidation of slavery, and science joining hands with the same relentless power in its murderous career of exploitation.

When we come to believe that we are in possession of our God because we belong to some particular sect, it gives us a complete sense of comfort to feel that God is no longer needed, except for breaking with the greater unction the skulls of people whose idea of God, fortunately or unfortunately, differs from our own in theoretical details. Having thus made provision for our God in some shadow-land of creed, we feel free to reserve all the space in the world of reality for ourselves,—ridding it of the wonder of the Infinite, making it as trivial as our own household furniture. Such unmitigated vulgarity only becomes possible when we have no doubt in our minds that we believe in God while our life ignores Him.

The pious man of sect is proud because he is confident of his right of possession of God. The man of devotion is meek because he is conscious of God's right of love over his life and soul. The object of our possession needs must become smaller than ourselves and, without acknowledging it in so many words, the bigoted sectarian nurses the implicit belief that God can be kept secured for himself and his fellows in a cage which is of their own make. In a similar manner the primitive races of men believe that their ceremonials have a magic influence upon their deities.

Thus every religion that begins as a liberating agency ends as a vast prison-house. Built on the renunciation of its founder, it becomes a possessive institution in the hands of its priests, and claiming to be universal, becomes an active centre of schism and strife. Like a sluggish stream the spirit of man is choked by rotting weeds and is divided into shallow slimy pools that are active only in releasing deadly mists of stupefaction. This mechanical spirit of tradition is essentially materialistic, it is blindly pious but not spiritual, obsessed by phantoms of unreason that haunt feeble minds with their ghastly mimicry of religion. This happens not only to mediocre individuals who hug the fetters that keep them irresponsible or craving for lurid unrealities, but

to generations of insipid races that have lost all emphasis of significance in themselves, having missed their present in their ghostly past!

Great souls, like Ramakrishna Paramahamsa, have a comprehensive vision of Truth, they have the power to grasp the significance of each different form of the Reality that is one in all,—but the masses of believers are unable to reconcile the conflict of codes and commands. Their timid and shrunken imagination, instead of being liberated by the vision of the Infinite in religion, is held captive in bigotry and is tortured and exploited by priests and fanatics for uses hardly anticipated by those who originally received it.

Unfortunately, great teachers most often are surrounded by persons whose minds, lacking transparency of atmosphere, obscure and distort the ideas originating from the higher source. They feel a smug satisfaction when the picture of their master which they offer, shows features made somewhat in the pattern of their own personality. Consciously and unconsciously they reshape profound messages of wisdom in the mould of their own tortuous understanding, carefully modifying them into conventional platitudes in which they themselves find comfort and which satisfy the habit-ridden mentality of their own community. Lacking the sensitiveness of mind which is necessary for the enjoyment of truth in its unadulterated purity they exaggerate it in an attempt at megalomaniac enlargement according to their own insensate standard, which is as absurdly needless for its real appraisement as it is derogatory to the dignity of its original messengers. The history of great men, because of their very greatness, ever runs the risk of being projected on to a wrong background of memory where it gets mixed up with elements that are crudely customary and therefore inertly accepted by the multitude.

I say to you: that if you are really lovers of Truth, then dare to seek it in its fulness, in all the infinite beauty of its majesty, but never be content to treasure up its vain symbols in miserly seclusion within the stony walls of conventions. Let us revere the great souls in the sublime simplicity of their spiritual altitude which is common to them all, where they meet in uni-

versal aspiration to set the spirit of man free from the bondage of his own individual ego, and of the ego of his race and of his creed ; but in that lowland of traditions, where religions challenge and refute each other's claims and dogmas, there a wise man must pass them by in doubt and dismay.

I do not mean to advocate a common church for mankind, a universal pattern to which every act of worship and aspiration must conform. The arrogant spirit of sectarianism which so often uses either active or passive, violent or subtle, methods of persecution, on the least provocation or without any, has to be reminded of the fact that religion, like poetry, is not a mere idea,—it is expression. The self-expression of God is in the variedness of creation ; and our attitude towards the Infinite must in its expression also have a variedness of individuality, ceaseless and unending. When a religion develops the ambition of imposing its doctrine on all mankind, it degrades itself into a tyranny and becomes a form of imperialism. This is why we find a ruthless method of fascism in religious matters prevailing in most parts of the world, trampling flat the expansion of the spirit of man under its insensitive heels.

The attempt to make the one religion which is their own, dominate all time and space, comes naturally to men addicted to sectarianism. This makes it offensive to them to be told that God is generous in His distribution of love, and His means of communication with men have not been restricted to a blind lane abruptly stopping at one narrow point of history. If humanity ever happens to be overwhelmed with the universal flood of a bigoted exclusiveness, then God will have to make provision for another Noah's Ark to save His creatures from the catastrophe of spiritual desolation.

What I plead for is a living recognition of the neglected truth that the reality of religion has its basis in the truth of Man's nature in its most intense and universal need and so must constantly be tested by it. Where it frustrates that need, and ou[redacted] its reason, it repudiates its own justification.

[redacted]e conclude with a few lines from the great mystic poet

of medieval India, Kabir, whom I regard as one of the greatest spiritual geniuses of our land:

> The jewel is lost in the mud, and all are seeking for it ;
> Some look for it in the east, and some in the west ;
> Some in the water and some amongst stones.
> But the servant Kabir has appraised it at its true value,
> And has wrapped it with care
> In a corner of the mantle of his own heart.

## 6. Swami Paramananda

*Vedanta Centre, Boston (Mass.) and*
*Ananda Ashram, La Crescenta (Calif.)*

Friends and My Spiritual Kinsmen,

I have listened with a great deal of interest to the illuminating papers offered by the distinguished people not only of this country but of the world at large and naturally they are all thought-provoking. I will touch on only one thing which may be of practical value and utility. In travelling and in sitting together, I have heard it said that the world is a very bad place. Well, if it is a bad place, we also have our share in it. We live in it, we breathe in it and if we find undesirable elements, we must have the feeling to set it right. Sri Ramakrishna did this in practical reality and he is one amongst many such. He was modest and humble. He was not a scholar, but he was a practical idealist. He made a model, a model of perfection. That is the reason why we are all here today. There is not a single soul here that does not want to find perfection, and Sri Ramakrishna, with his sincerity of purpose, with his purity of life, with his concentrated devotion to the ideal, brought that into practical realization. We may look at it every morning, every noon and every night and as frequently as possible and see that our lives are moulded in accordance with that. I can say very frankly and honestly, by way of practical example, I have found in my own life that a life is transformed by a mere touch. It was my good fortune to see that. Instead of theorizing, let us do something

constructive as did Sri Ramakrishna. We are tired of theories. Who wants to be reminded that the world is a bad place? If you are lovers of humanity, instead of repeating this, come and give your helping hand. Let us hope that the fundamental principles which we touch during these sittings, we shall try to live. Those of us who know anything of the great life of Sri Ramakrishna, know that it is not through politics, not through science, not through any of these ingenious methods that he attained the spiritual vision. Through love, the golden thread that ties humanity, he attained truth. So let us forget the evil condition. I think the less we dwell upon it, the better for us. It will give us more strength. If we can do good to each other, I think we will achieve that for which Sri Ramakrishna and his disciple, Swami Vivekananda, gave themselves up without thinking of themselves. Thereby we shall get their blessings and benediction, and we shall find the joy and peace that we hanker after.

### 7. Sir Francis Younghusband, K.C.S.I., K.C.I.E.

*Chairman, Society for Promoting the Study of Religions, London*

Ladies and Gentlemen and my Kinsmen of the Spirit,

It is now my great privilege to address you just a very few words at the beginning, thanking you for this opportunity of saying something on the great occasion of this Parliament of Religions. I have travelled all the way from England to attend the Celebrations of the Centenary of Sri Ramakrishna because of the very great and deep regard which I have had for many years for the great work of Sri Ramakrishna. I was first drawn to him, because he, more than any other man, expounded the great yet simple principle of not merely tolerating other religions, but deeply appreciating them and penetratingly entering into them. I speak as a Christian, and what profoundly moved me was the way in which that great Saint entered into our Christian religion, entered into the very simple life and teachings of Christ. In a way we Christians were able to understand our own religion better by the way in which he had entered into it. I think you must

all remember the story of how when Sri Ramakrishna was shown the picture of the Madonna and the Child, he was so deeply impressed—he was very sensitive by nature—that he forthwith went into a trance. He saw that picture and by contemplating it, he realized not only the Fatherhood of God but also the Motherhood of God. And then you know, so the story says, he lived all by himself for six months, devoting all his time and all his concentrated attention, with all the intensity of his feeling, to entering into the spirit of Christ. That deeply moves us, Christians, because we feel that here was a Hindu, and although he was a Hindu of Hindus, yet at that time he did become a Christian of Christians. (Applause.) Not only has he affected the Christians, he has also affected the Mussulmans and the Buddhists. It is a very great and simple principle—here my view and your view also, I think, must be the same—that we of different religions should be brought together. We know from the long history of mankind that at the present time when there is so terrible an amount of disunion amongst us, it will be exceedingly good for men of spirit and men of religion to come together and meet together and see in what way they can bring into the life of the world that spirit of which Sri Ramakrishna was the apostle.

Now what I gather as the most important thing is that when we do meet together on occasions like this we get mutual help. We met together in the same fashion in London last year at the Congress of Faiths. Each one of us retained his own religion and each one of us was convinced—at any rate I was —that his own religion was the best ; yet by meeting one another, by spiritual contact with one another, we got inspiration to be better Hindus, better Mussulmans, better Buddhists, better Christians. We, each of us, were forced down to the very fundamentals of our faiths and each of us was made to aspire to the very highest ideals of his faith. That is a very, very important point. All mankind is very greatly indebted to Sri Ramakrishna for having spread and intensified this doctrine and lived up to it in his own life. In this doctrine we come across one great principle which is a very simple principle too, by which the whole universe is governed, and that is of the ' Unity in diversity.' The diversity

will always exist, and each one of us is different from the other as each particle in the universe is different from the other. We have to maintain our own individuality, but we should also realize that deep down there is this fundamental unity which unites us all.

Well, now, I would like to say just a few words and that is this. Great men like the Saint Sri Ramakrishna come into this world from time to time, and we humbler individuals have to make the most of this great privilege of knowing their worth, knowing their life, and we have to look to them and try to enter into their spirit, but we must not stop there. We must not be always looking into the past. As one of the speakers in the first greetings said, we are made up by our past, the present and the future. While we look to the past, we should look to the present and to the future also. We must realize that the future will entirely be of our own making and we must determine that the world of the future should be the better for our living in it. While we like Sri Ramakrishna, we look also far into the future and hope that there shall be men greater than even Sri Ramakrishna produced in the future. That is the message that I have to give you.

I would like to thank you most sincerely for giving me an opportunity to speak to you and I should like to express myself that when the second Centenary of Sri Ramakrishna is celebrated, we may look forward to greater men to arise. I thank you very sincerely for your attention this evening.

### 8. Prof. Muhammad Ali Shirazi of Iran

*University, Calcutta*

Friends,

I have been honoured by being asked to act as a Chairman of this Parliament convened under the auspices of the great Mission whose aim is to promulgate the teachings of a great Saint of Bengal, Sri Ramakrishna, a personality held in high esteem and honour all the world over.

I take this opportunity to tender my sincere greetings to the

Mission on behalf of my fatherland (Iran) whose great sons have much thought in common with those of India and even have exchanged ideas as far back as during the reign of Nushirawan.

Before I close today's morning session, I desire to give vent to my sincere feeling of joy at the success which this Mission will still further achieve in spreading the broad principles that it has taken upon itself to teach the world.

To me all the religions of the world are the effects of one Great Cause. All the religions of the world along with their branches endeavour to understand the mystery of the Omniscient One, the Truth, the Almighty Father, the Absolute Beauty and pursue the different paths to reach Him. So let every religious system of the world remain independent and let its growth remain spontaneous.

Since the very start of our existence, in this world, the objects of nature and the laws that govern them have been continuously forcing before our minds the great truth that there is one lofty and glorious Power that must be responsible for the perfect working of the whole universe. We are born with the consciousness of the Great Power, we develop the sense of His Existence and when we die, we die in the full knowledge of His Supreme Benevolence.

The poems of Hafiz, Maula Rum, Ommar Khyyam, Jami and many others are full of the idea that the whole universe, nay, the cosmos, clearly indicates that the Spirit of God is omnipresent, that He alone is Perfect Benevolence, Perfect Truth, Perfect Beauty, that love for Him is the true love.

Jami, the famous poet of Iran, says:

" Now we call Thee the Wine, and now the Wine-cup,
Now we call Thee the Bait and now the Snare,
On the tablet of the universe is no letter save Thy Name,
By which name, then, shall we invoke Thee?"

Thus before we adopt any religion, we are already armed with the knowledge of His Existence and His Power. But according to circumstances we take up different paths to reach our goal.

I am a seeker after Truth and my path is the path of Islam

which means "Submission to the will of God,—the True and One God," and as such it has clearly indicated tolerance and absence of compulsion in religion.

If we examine the *Koran* (II.255), we find it clearly said:

"Let there be no violence or compulsion in religion. Truly the right way is manifestly distinguished from error. Whoever, therefore, shall deny whatever is worshipped besides God and believe in God, he shall surely take hold on a strong handle, which shall not break, and God is he who heareth and seeth."

## 9. Dr. D. R. Bhandarkar of Poona

*Sometime Carmichael Professor of Ancient Indian History and Culture, Calcutta University*

Spiritual Kinsmen,

It is in the fitness of things that a Parliament of Religions of the World should be convened in India and in connection with the Celebrations of the Birth Centenary of Sri Ramakrishna Paramahamsa. The most attractive feature of this teacher is the genuine spirit of research which he evinced throughout his life. He was a Śākta among the Śāktas, a Vaishṇava among the Vaishṇavas, a Moslem among the Moslems, and a Christian among the Christians. He allowed himself to come under the influence of even such modern teachers as Brahmananda Keshab Chandra and Swami Dayananda Sarasvati. He having realized the goal of all faiths and creeds of the time, the truth dawned upon him: "The Lord is one, though He has many names;" "Religion is one. It has been so from all times, it shall be so for ever;" "Yea, every belief, every religion, every system of faith and worship is but a path that leadeth unto Him." This reminds us of Śākya Gautama, the founder of Buddhism, who went from one teacher to another, studying all sects and schools of thought, thoroughly and impartially, before the truth dawned upon him, before, in other words, he became Buddha, 'the Enlightened One.' His quest after truth extended over a period of six years,

during which he toiled and moiled, unflaggingly and unceasingly —physically, mentally and spiritually. Carlyle has said in one place, that genius is ' the transcendent capacity of taking trouble.' There has been no genius in the field of science who has not taken infinite pains in getting at the truth. Such is the case with religion also. This is the reason why the excellence of the truths discovered by Buddha and Sri Ramakrishna still bewitches us and dominates our mind.

But Buddha and Sri Ramakrishna were not the only two Indians who introduced the comparative method of study in the field of religion. This study of religion in a judicial frame of mind has, in fact, been the chief characteristic of the Indian's mind, to whatever religion he belonged. Who does not know Akbar, the Mogul Emperor, who flourished in the sixteenth century A. D.? Did he not set a noble example with his sympathetic endeavour to ascertain the truth in every religion? We know what delight he took in listening to and presiding over the debates of the Sufi, the Sunnite, the Shiite, the Brahmin, the Jaina, the Buddhist, the Christian, the Jew, the Sabian, the Zoroastrian and so forth. And we know with what mentality he approached the study of different religions. " He is truly a man," he often said, " who makes Justice his leader in the path of inquiry, and who culls from every sect whatever Reason approves of. Perchance in this way that lock whose key has been lost may be opened." Is this not, I ask you, one of the ideals which the Parliament of Religions has before it? And when Akbar invited the representatives of the various religions to his court and held religious discussions, was he not, in fact, holding a Parliament of Religions, the first of its kind?

But Akbar was not the only Emperor of India who studied religions in a scientific spirit. Long before him lived Aśoka, a Buddhist Emperor, who belonged to the Mauryan dynasty. He issued a number of edicts, which, being inscribed on rocks, have still been preserved for us. He perceived the fundamental unity of religions, and summed it up in the two words ' self-restraint ' (*saṁyama*) and ' purity of heart ' (*bhāva-śuddhi*). But people, says he, are of various likings and various attachments. They

may display lavish liberality and firm devotion to their own sect, but not self-restraint and purity of heart, with the consequence that there is a communal clash. He therefore exhorts his people to cease praising one's own sect and decrying another's unnecessarily, but, on the contrary, to show reverence to other sects in all those respects where they deserve it. His advice therefore to mankind is: "Listen and desire to listen to one another's *Dharma*." The consequence of this course of action, says Aśoka will be that all sects shall be *bahuśruta*, that is, they will be possessed of much knowledge and information about *Dharma* and that they will also be *kalyāṇāgama*, that is, will conduce to the welfare of the world. There will thus arise, he further says, *Ātma-pāsaṁda-vadhi*, that is, 'the exaltation of one's own sect,' and *dhammasa dīpana*, that is, 'the illumination of Religion.' This is just what the Parliament of Religions is aiming at, namely, first that the followers of all religions should become *bahuśruta* or 'well-informed' by studying other religions dispassionately and scientifically, and secondly, that religions should promote the good of mankind. The first object is certainly being realized more and more, with every meeting of the Parliament of Religions, or of the World Fellowship of Faiths. How far the second object is being realized is somewhat doubtful. Supposing Aśoka and Akbar are come to life again and taken in an aeroplane all over Europe, what will be the condition of their mind? Their mind will doubtless be filled with wonder at the marvellous power over nature which man has obtained through science and has with its help killed both space and time. But what will their feeling be if they see with their own eyes the dreadnoughts, the submarines, the torpedoes, the mines and the long-range guns, the machine-guns, the tanks, the asphyxiating gases, the zeppelins and the like? Parliaments of Religions have no doubt broadcast the outlooks of the different religions so that we now know much more about them than we did fifty years ago. It is therefore my humble request to all the delegates and the representatives that are attending this Parliament that they should keep in mind the third object enunciated by the first Parliament in 1893, namely, "to bring the nations of the earth into a more friendly fellowship,

in the hope of securing permanent international peace." On the very first day of our meeting, a message from Mahatma Gandhi was read out which ran as follows: "Wish Parliament success. Wish it could do some constructive work." Let us see whether we can suggest any line of constructive work. Let us hope that the Ṛishis and Maharshis that have assembled here and are making this Parliament a success will do something to realize the third object of the Parliament of Religions.

## 10. MAHAMAHOPADHYAYA PROFESSOR PRAMATHANATH TARKABHUSHAN

*Hindu University, Benares*

LADIES AND GENTLEMEN,

The Sri Ramakrishna Centenary Parliament of Religions is an unprecedented and wonderful event in the annals of India. We read of conventions of the sages held in the forests—the seat and centre of Indian culture in the Vedic, Smārtic or Pauraṇic times,—but no detailed historical accounts of them are available. History bears witness to at least three such big congregations held in Buddhistic India for discussing and determining the essential features of Religion.

The three Buddhistic synods differ from the present one. The Buddhist *śramanas* assembled together to discuss among themselves the tenets of their own religion, to collect ancient proverbs, sayings, poems and other writings, to compile in systematic book-form the materials so obtained and chalk out the future course for Buddhists. At that time communication between different parts of India was by no means free from dangers, and exchange of spiritual knowledge and experience was beset with difficulties that we hardly realize at present. The conditions have changed completely now. The distant parts of India, nay, of the world itself have been brought so close together that a message can be transmitted from one extremity of the earth to another in the twinkling of an eye. Distance and natural

barriers are no longer insurmountable obstacles. Fast, efficient and comfortable means of transport plying regularly by land, water and air have completely overcome the old obstacles. Add to these the facilities for exchange of thought among the civilized nations that English, French or German affords.

This Parliament, therefore, of the delegates of the different religions of the world under the auspices of the Centenary of the greatest sage of modern times, Sri Ramakrishna Paramahamsa, is remarkably fitted to illuminate the basic principles of all religions and to bind humanity in a common bond of spirituality, and of universal brotherhood.

A careful scrutiny of the course that the human mind at present follows under the influence of the wonderful discoveries and inventions of material science leaves us in doubt as to whether it is leading the human race to the desired goal—peace, happiness and loving fellowship. We see plainly that the alluring fruits of science in their immediate effect are intensifying distrust and division, strife and destructive zeal among the peoples of the world.

At this juncture, this great meeting of the thoughtful friends of humanity is most opportune, and is pregnant with potentialities for good, not only to India, but to the world at large, and it is certainly not too much to hope that this historic gathering of the wise and learned of all lands will be able to forge bonds of cordial fraternity, peace and love and make all the peoples feel that they form one Human Family.

In this unique atmosphere of hope the message of India is brief as it is ancient, and I trust that the good it will do will be as great as in the ages gone by.

This message was clearly uttered in the *mantras* of the *Ṛig-Veda*, the oldest Scripture in the library of mankind:

"The One alone exists though the sages call It variously." (1. 164. 46).

"What we see in and out of ourselves, all that has gone before and all that will be hereafter—all these are the Purusha, the Supreme Being. There is nothing except the Purusha" (*Purusha-Sūkta*).

The contemplation of this Purusha or Ātman or the Reality existing behind endless diversity of experiences, is the vital thought of India. This meditation of the Purusha is the foundation, not only of the civilization, religion and spirituality of India, but it is also the very fundamental constituent of her temporal arts and sciences. From time immemorial hearing about the Ātman (*śravaṇa*), thought (*manana*) and constant meditation (*nididhyāsana*) on Him have been regarded as the most effective means of attainment of the final goal and highest good of life.

Nachiketas, the representative of India's youthful soul, in the ardent search for this ultimate Reality permeating through all apparent diversity, declined all boons offered to him by the God of Death, and humbly prayed:

" Let me be instructed in that knowledge which can remove the doubts that arise when a person is seen to die; for some say that with death the whole existence of the person comes to nothing, while others say that he still exists. This is the third of the boons I crave " (*Kaṭha Up.*, I. 20).

This knowledge of the Self or Ātman was the main subject of long-continued discussion among the Brahmins invited to the court of the Emperor Janaka of Videha in connection with a *rājasūya yajña* (sacrifice at assumption of regality). Here also we find Chākrāyaṇa Ushasta asking the great sage Yājñavalkya:

" Explain to me clearly what you mean by saying that whatever is directly perceived is Brahman—the Soul of all, that which exists in everything " (*Bṛihad. Up.*, III.iv.1).

Yājñavalkya said in reply:

" He who by the upper vital force carries on respiration in your system, is your Ātman and is the Ātman of all beings. He it is, who, by the Apāna (the lower vital force) drives out the excreta. It is He, who, by the Vyāna (the pervasive vital force) works the functions of circulation and nerve-vibration, that is your Ātman and the Ātman of all. And at the time of death, He it is, who, by Udāna (the disjunctive vital force) sends the life out, that is your Ātman and the Ātman of all " (*Ibid.*).

This answer of Yājñavalkya did not satisfy Chākrāyāṇa Ushasta, who asked again:

"Knowledge is really imparted when the concrete object is shown to the pupil, for example, when a cow or a horse in front is shown and it is said—'Look here, this is a cow, this is a house.' Please instruct me similarly about what you call the directly-perceived Brahman and also the all-pervading Ātman. This is my humble prayer" (*Ibid.*, III.iv.2).

The sage replied:

"You cannot see the seer of the ocular perception, you cannot perceive by the ear the hearer of the auricular perception, you cannot understand the director of the mental faculties with the help of these faculties, you cannot know the knower of all knowledge by means of your knowledge" (*Ibid.*).

This seer of the seeing, this hearer of the hearing, this director of the mental activities and this knower of the knowing, this self-evident, eternal and ultimate Reality is your Ātman and the Ātman which pervades all; all other things besides this which you perceive with your senses are the sources of misery—they are transient and unsubstantial.

To understand the real nature of this Ātman, this Brahman or the all-pervading Soul, and thereby overcome all the miseries of the world the divine sage Nārada humbly approached Sanatkumāra who was well-versed in Ātmic knowledge and prayed:

"Sire, instruct me."

Sanatkumāra said:

"Let me know what you have already learnt, so that I may instruct you accordingly."

Nārada replied:

"Sire, I have studied *Ṛig-Veda, Yayur-Veda, Sama-Veda* and also the fourth, namely, *Atharvan* and the fifth Itihāsa (History) and Purāṇa (Antique Lore); I have studied the Veda of the Vedas (i.e., Grammar); I have studied treatises on obsequies; I know the Science of prognostications of terrestrial, supernatural and heavenly disturbances. I have studied Mineralogy, Logic,

Statecraft, Philology and Lexicography, Physics, Archery, Astronomy and Astrology, Snake-lore, Dancing, Music and other fine arts. All these have brought me knowledge, but I have not yet been able to know the Self. I have heard from sages like you, that it is only the knower of the Self who is emancipated from the bonds of worldly miseries. Take pity on me and lead me to the other side of this ocean of misery " (*Chhānd. Up.*, VII.i.2).

Sanatkumāra said:

" All that you have learnt is very little—in fact a string of names only " (*Ibid.*, VII.i.3).

This hankering after that knowledge which culminates in enduring bliss and in the highest self-realization runs through all Indian works on Science, Arts and Literature, in some markedly and obviously, and in others in a subdued and submerged flow like that of the river Saraswati, but all directed, without deviation, to the same great ocean. The Vedas, the Vedāṇgas, the Purāṇas, the Itihāsas, in fact the whole of Indian Literature has been singing the same song in the same tune and the same measure from time immemorial ; and it is sure to prove a fruitless attempt on the part of anybody who wants to study and understand the inner life of India but whose ear cannot catch this tune and whose heart does not beat in unison therewith.

India earnestly prays in this great Parliament of Religions that every man may hear this message of her Soul, may understand it and try to live up to it. For human salvation lies this way, namely, in the realization of the all-pervading Ātman and not in the recognition of the gross perishable body as the Self of man.

Mistaking the body for the Self lies at the root of all wrongs from which humanity has so far suffered and shall suffer in future. This is responsible for creating insatiable sensuous desires in man, which again breed dissensions, distrust, enmity and all the ills and troubles that man is heir to in both his individual and corporate capacities. As fire cannot be put out by adding fuel but burns all the more fiercely, the insatiable sensuous desire of the heart only increases with fulfilment. This

is not the path of happiness ; it leads to world-wide pain and misery. Happiness, bliss and peace are attainable through introspection and renunciation, and by the annihilation of that ignorance which presents the gross body as the Self.

All the ways and means which lead to this bliss have been included in India in the term *' dharma '* or religion. India tried her best to bring home this fact to man and she has been doing so ever since.

To understand the achievement of India in the spiritual field, this aspect should be clearly understood. He who misses this, misses the true Indian spirit.

Neither by progeny nor by wealth can anyone escape from the clutches of death. It is only through the renunciation of the desire for fleeting pleasures of the senses that a man can attain immortality. This is the sum and substance of the teachings of the Hindu religion. It matters little if the inevitable differences due to clime, history and environment continue to exist among different groups of mankind regarding the ways and means for moulding life according to this light, so long as the central idea or the basic principle is not lost sight of. Rites and ceremonies are the outward form of religion. These may differ in different religions, but the eternal spirit of *dharma* in all ages and all climes has been this search after the Ātman or the Universal Spirit under different names and different conceptions. What is real and eternal will abide through eternity.

This Ultimate Truth was realized by Ramakrishna Paramahamsa, as a result of unostentatious, simple, religious life and was the theme of his lifelong meditation. This conclusion is not new ; it is as old as the Hindu religion itself and yet is ever fresh, ever new for those who are inquisitive about the Self, those who would like to be shown the path of bliss.

In the *Bhagavad-Gītā* Śrī Kṛishṇa explained to Arjuna the same thing:

" As rivers from different directions flowing into the ocean which is ever full lose their entities and merge into it, so all

intellect. Such men only attain peace. Peace is not attainable to him who is full of desires for wealth, for love of woman and the other objects of sensuous pleasure" (II.70).

He, who can merge his conditioned and limited self into the all-pervading Universal Soul or Brahman is happy in this world, he is always contented and he can enjoy the bliss of the Self. Such a man only can be the friend of all, the servant of all.

This spiritual truth practically lived by Paramahamsa Ramakrishna was proclaimed by the Upanishads which are the highest peaks of Indian thought and speculation. They declare with a clarion voice:

"What is unlimited is Bliss absolute, for there is no happiness in what is limited" (*Chhānd. Up.*, VII.xxiii.1).

This is the ancient message that India gave to the world. This is the message which Ramakrishna has given to the world in a form intelligible and attractive to mankind.

And I offer my humble salutations and boundless reverence to this sage and saint of modern times who was the spiritual guide of Swami Vivekananda and the greatest teacher of Universal Religion.

## 11. MRS. SAROJINI NAIDU

*Of Hyderabad (Deccan) and Bombay*

*(Opening Speech)*

LADIES AND GENTLEMEN,

I do not propose to make any speech at this moment. You must be very tired of speeches; but at the end of the meeting I shall perhaps have a word or two to say. I am going only to give you greetings and to thank you and the organizers of this Parliament for thinking that I am worthy to conduct the proceedings of one entire session. As I said the other day, I am neither a priest, philosopher, nor a person of learning but only a humble wandering poet and if that constitutes a link to the one who sits in the high-place of the mighty who are learned and are experts in the ways of doctrine, dogmas and philosophy, I

am deeply honoured to be in that mighty place. Now I will call upon those who are really in the printed programme and not an after-thought like myself, to carry on the printed proceedings. First of all Professor Sarkar[1] is going to make an announcement and after that there will be messages and speeches and papers.

*( Concluding Remarks )*

I promised to speak for one minute. You have heard so many speeches on so many religions and amendments to religions, original religions and now and then challenges to religions. That is the work of those who are experts in the analysis of their own faiths or in the synthesis of their own creeds and their dogmas. A person like me who has no dogma, who follows no doctrine, and who dare not progress except in the step of the entire humanity, has nothing to say to you that has not already been said. The last speaker who claims to be like me a citizen of Bombay, has struck the last final note most splendidly. This Parliament of Religions is assembled not to find differences between faith and faith, but to find the co-ordinating deep unity. From the source, from the root, from the depths of the earth the water springs, but it goes into many channels, many rivers and many tributaries. From the womb of the earth the seed that has to give birth to other seeds makes a little tree and the tree grows and the branches spread and some bend downward, some go heavenward, some are twisted and some are straight. The branches that grow downward and offer shelter to the tired and the branches that grow heavenward, all are fed from the same root that springs from the heart of the earth, and shall any branch say, 'I am different'? The blossom is the same and the sap is the same in the spring-time and the spring-time makes no discrimination saying to the straight branch, 'Look, my beauty is given to you and not to the other branches,' and so we say that all faiths, all creeds, spring from the same source and that source is the need of humanity. I do not say it comes from God. I say it comes from our need of God. I

[1] A Secretary of the Parliament. See Introductory, pp. 4-6.

do not say that God created man ; I say man in his urgent and imperative necessity creates God every day and re-creates God every day. After all, what is God excepting our own individual consciousness of the Highest? What is God excepting the embodiment of our own needs of Beauty, of Truth, of Love, of Wisdom, of Courage?

In the garden of Sir Jagadish Chandra Bose, there stands an empty temple made of stone and one day, when I was giving the Kamala Lectures to the University, the last day it was, I walked with him in his garden. He said to me, 'Have you found the text of today's address?' I said, 'No.' Then he said, ' You will find the text of your address here.' I walked with him and looked at the birds, trees, statues and at last I stood before that empty temple, when he said, 'Poet, have you found your message?' I said, 'I have.' Here is an empty temple in which there is no image because every worshipper must find in the empty temple the knowledge that he creates God in the image of his own soul. That is the message to the world of all great saints and prophets of the world and that was the message of Sri Ramakrishna. For him the temple was always empty, because it was always ready. It was always ready for him to place his deity, no matter whether for a moment he projected himself into the soul of the Mussulman or the Christian or the Confucian or the Zoroastrian or the Sikh or any other faith. He said, 'Here is a temple of humanity and humanity must have a God. Where shall I find Him? Shall I produce Him in my limited individual consciousness? Or God shall be so infinite and so diverse that I shall seek Him in the image of the Infinite as He appears to His children in the deserts of Arabia, on the mountain-tops, in the caves and in the forests of many lands.' And Sri Ramakrishna taught us that the temple remains empty because love alone can create an image of God and with that love, you are not limited, you become a part of the great humanity that worship God by many names, and whether you say Alla-Ho-Akbar or whether you bow before the Fire Temples of the Zoroastrians, or you kneel before the Cross of the Christians or whether you go to the Granth-Sahib in Gurudwara, you realize

the oneness with them all and you realize that no one can set a limit to your humanity excepting the limitation of your own sympathies and understanding and readiness to receive. This is the only message that I can give you. Because it is the only message that has been taught to me as religion by my father. It is the only religion that I have found for myself affirming the teachings of my childhood, and thinking one day upon this unity amongst so many diversities, I was standing on the roof of my house in the Muslim city of Hyderabad and suddenly behind, from my house, I heard a voice of call to prayers, and almost immediately I heard from nearby, the chiming of the bells of a Hindu temple and not very far from me, there was a temple of Zoroaster where the Fire burns eternally,—the Fire that has never been quenched for a moment since the Zoroastrians came in the ships to India with the burning log and installed it in the Fire Temples, which has never been allowed to die,—and it came upon me suddenly, how marvellously privileged I was that I lived in a city where the temple and the mosque and the fire temple, all were together, so close together and so united in their worship, and I made a little song of the evening prayer, a call to the evening prayer and I will end with that prayer as my method and my benediction.

*Alla-Ho-Akbar.* . . .
*Ahura-Mazda.* . . .
*Narayaṇa.* . . .

## 12. Madame Adelina Del Carril De Guiraldes

*Of Buenos Aires, Argentina (South America)*

*( Original in Spanish )*

Amigos,

Me siento sumamente honrada por la distinción que hacéis al hacerme precidir esta magna y significativa asamblea. Mis méritos no son suficientes para ello y creedme que lo acepto más como atención a mi lejano país que a mi, la más humilde de sus representantes.

Hablaros de religión a vosotros que soís un país religioso por exelencia me parece hasta ridículo, nada tenemos que deciros de nuevo que vosotros no lo sepáis desde siglos atrás, por eso al consentir hablaros os dire la pequeña experiencia que vuestro Conocimiento ha dado a un grupo de gente de buena voluntad, de uno de los países más jóvenes de la Tierra.

Mis palabras de hoy serán casi las mismas que dije cuando el 16 de Setiembre pasado celebrámos el centenario de Sri Ramakrishna Paramahamsa en Buenos Aires, capital de la República Argentina, ocupando la tribuna Mme Sophia Wadia, y el Doctor Kalidas Nag, representes por la India del P. E. N. Club, que en ese momento tenía lugar en esa ciudad además de nuestro bienamado Swami Vijayananda de la Ramakrishna Mission, quién a nuestro pedido, ha ido allá para ofrecernos el maravilloso don de la Vedanta, la más antigua y más moderna de las filisofías, la enseñanza de todos los tiempos— porque fué vivída por los grandes Rishis que la enseñaron— filosofía que con su logica perfecta colma el pensar y el sentir de aquellos que tienen la ventura de trabar conocimiento con ella.

Todas las razas de la Tierra tienen sus Escrituras Sagradas que encierran las revelaciones recibidas directamente de la Divinidad por sus hombres mejores; aquellos que hicieron el esfuerzo de superarse para merecer este contacto sagrado. estas Escrituras contienen pues la Verdad que en su esencia es siempre Una y muestra al hombre el mismo camino de perfección.

Tambien todas ellas relatan la historia de la vida y enseñanzas de algun hombre en quien la Divinidad tomó cuerpo para dar a la raza un ejemplo viviente de la posibilidad del cumplimiento de tales enseñanzas, por cada ser humano.

El investigador deseoso de instruirse tiene a mane estas Escrituras que los métodos modernos de difusión han puesto al alcance de cualquiera, pero esto no ha modificado a la humanidad, presa de las mismas pasiones a través de los tiempos. Dichas pasiones cubrieron y tergiversaron las Divinas enseñanzas que la Infinita Misericordia de Dios tantas y tan repetidas veces le dió, en diversas formas, según las necesidades del momento, en que se digno manifestarlas a sus hijos los hombres.

En la Bhagavad-Gita Sri Krishna dice a Arjuna, que aunque no teniendo principio ni fin nace por virtud de su poder sobrenatural siempre que lanquidece la justicia e impera triunfante la iniquidad, encarnándose asi de edad en edad para protejer a los justos, abatir a los malvados y restaurar la verdadera Ley.

En igual forma que los hombres acuden a El, El los acoje, cualquiera que sea la senda que ellos sigan.

Muchos siglos despues, en el principio del XIX nacía en la misma India y en una modesta aldea de Bengala, Sri Ramakrishna Paramahamsa, el hombre Dios que habíe de probar al mundo la verdad de esta aseveración; viviendo esta realidad magnifica de lógica: " En igual forma que los hombres acuden a mí yo los acojo a ellos; cualquiera que se a la senda que ellos sigam, aquella es la Mia." Y digo de magnífica lógica porque siendo Dios nuestro Padre y Creador, Señor Omnipotente, Omnipresente y Omnisapiente, al habernos creado a todos por igual sin imponernos especial forma de adoración, igualmente grata había de serle cualquiera que le dedicara nuestra sinceridad.

Pero para que los humanos pudieran incautarse de esta verdad, de nuevo " se dió nacimiento " y vivió en cuerpo de hombre, llevando a la práctica todas las formas de adoración por medio de las cuales llegó al éxtasis supremo; a sumergirse y diluirse en el océano de Su propia esencia.

Emocionante es el relato de su vida terrena; pasó la mejor parte de ella en la minuciosa y severa práctica de todas las religiones madres del mundo y sus numerosas sectas, sometiéndose al mandato de sus más duras disciplinas, y todas sin excepción, lo llevaron a la misma meta, al éxtasis, al más profundo samadhi. Por eso, en el total conocimiento de causa pudo dar Su mensaje universal a la humanidad entera: " Todas las religiones son verdad: distintos caminos que llevan a Dios si el practicante es sincero, puro y veraz: cualidades imprescindibles para llegar a El.

Este es el esencial significado de su mensaje cumplido en su vida y obra.

Sabiéndo la tremenda tribulación que en un futuro cercano agitaría al mundo, el Todo Misericordioso vino a prepararlo a

enseñarle cuán equivocado es pelear y despedazarse en nombre del Dios-Uno, porque una es Su esencia aunque varios sean sus nombres o formas y obligado es cumplir la Divina enseñanza Su predecesor Jesús el Cristo, que trajo a los humanos Su divino mensaje de amor universal en la más sencilla de sus máximas: " Amarás a tu projimo como a ti mismo " hermanando en ella a todos los hombres de todas las razas, clases y credos acordándoles a todos la misma importancia, la misma calidad.

Si aquellos que con tanto orgullo nos llamamos cristianos, cumpliéramos esta simple enseñanza de nuestro Divino Maestro, no cabrían en nosotros las diferencias las luchas, las guerras; y la paz reinaría en nuestros corazones.

El hombre moderno de Occidente olvidand el esencial precepto de amor del Cristo, sin cesar repetido a sus discípulos, buscó los más futiles pretextos para eludirlo y poco a poco fué preparándo nuestra actualidad desdichada, sumiendose en el terrible caos del odio, desesperación, locuray muerte.

Todo fué pretexto para separar y desunir, apesar de que los grandes acontecimientos de la actualidad le iban mostrando el camino de la unidad.

La ciencia llegaba a comprobar que sumergiéndose, profundamente en el estudio de la materia se llegaba al Espiritu de la materia—al Uno—y en la misma forma sumergiéndose en el estudio del Espíritu se llegaba a la materia del Espíritu—al Uno.

La abolición de la distancia no es más que un indicio de unión entre los hombres para que conociéndose mejor aprendan a amarse y comprenderse más.

Esto es lo que nos manda Dios, ese Dios—Uno a quien los hombres lla mamos con nombres distintos, en la adquisición y conquista de fuerzas que hoy nos otorga con determinado propósito, y hasta hace poco nos guardó desconocidas y ocultas; pero nosotros olvidados del mandato de amor e ignorantes del " por qué, y para que " de estos dones, solo hacémos uso de ellos para nuestro propio exterminio.

La causa religiosa fué durante siglos motivo de pelea y guerra entre los hombres; por eso el reciente advenimiento de Sri Rama-

krishna con su mensaje de comprensión universal tiene tan gran importancia en este momento de incongruentes e inmotivadas divisiones.

Nuestra América libre y hospitalaria, no podía quedar indiferente a este mensaje cuya finalidad es la unión e todos los hombres en el Espíritu puro que no admite limites, fronteras ni divisiones; que no cambia adultera ni tergiversa ningún credo y que sólo pide a cada individuo que la practíca, que cada religión sea respetada por los que profesan otra y que cada devoto sea el mejor practicante de la propia, siendo sincero, puro y verás.

Por eso nos encontramos reunidos aquí, para celebrar Su centenario, en esta ciudad en la que Sri Ramakrishna vivió, realizado en todas las ciudades impotantes del mundo Oriental y Occidental, por los hombres sinceros de todas las religiones, que El Practicó y honró por igual.

Por Su gracia infinita me encuentro hoy entre Vds, permitiéndome cumplir uno de los deseos más ardientes de mi vida; pisar el suelo de esta bendita Bhârata.

Tierra de Encarnaciones Divinas, Santos y sabios, y respirar su atmósfera de beatitud.

Gloria a Sri Ramakrishna Paramahamsa y mi sincero homenaje de carino y respeto para la India y sus hijos!

(*English Rendering*)

FRIENDS,

I feel it a great honour that you should have asked me to preside over this great and important assembly. I feel that I have not sufficient qualification to justify your choice, and that the tribute you are paying to me really goes to my distant country of which I am only a very humble representative.

It seems somewhat absurd that we should come to speak of religion to India which is the country of religion *par excellence*. We can tell you nothing which you have not known for centuries. But I may tell you of the small experience which your knowledge has given to a group of people of goodwill in one of the youngest nations of the world.

I should say here pretty much the same thing which I said on the 16th September last in Buenos Aires, the capital city of Argentine Republic, on the occasion of the Celebrations of the Centenary of Sri Ramakrishna, when Mrs. Sophia Wadia and Dr. Kalidas Nag were in the chair. They came to represent India at the session of the P. E. N. Club which was then meeting in our country. I was speaking after our beloved Swami Vijayananda of the Ramakrishna Mission, who at our request came over there to bring us the marvellous gift of Vedānta embodying the truth of all times, which has been actually seen by the great Ṛishis who taught it, and which with its perfect logic satisfies the mind and the heart of those who have the good fortune to become acquainted with it.

All the races on the face of the earth have their own sacred scriptures which teach the revelation received direct from the Godhead by their most spiritual men, by those who made the effort of getting beyond and above their own selves to become worthy of that sacred intercourse. Those scriptures contain the truth which in its essence is always one, and which always shows man the way to perfection.

All those scriptures relate the life and the teachings of some men in whom the Godhead has become incarnated in order to show to the race, by a living proof, the possibility of the application of those teachings, by every human being.

The seeker has at his disposal those scriptures which modern methods of distribution have put within the reach of everybody ; but that has not reformed mankind, which has always been a prey to the same passions through all times. Those passions have hidden and distorted the Divine teachings which God's infinite mercy repeated over and over again, in the various forms, adapted to the needs of the hour.

In the *Bhagavad-Gītā,* Śrī Kṛishṇa tells Arjuna that although he has neither beginning nor end, he is born through his supernatural power everytime justice suffers and impurity obtains, that he incarnates himself from age to age to protect the just, strike the unjust and establish the true law.

Many centuries later, in the beginning of the nineteenth century, in the same land of India, in a poor hut in Bengal Sri Ramakrishna was born—the man-God whose mission it was to prove to the world the truth of that statement and to live that reality full of wonderful logic.

In whatever way men come to Him, He receives them—whatever may be the form in which they worship Him. I say it is a grand logic because since God is our Father and Creator, the Omnipotent, Omnipresent and Omniscient Lord, He has created all men equally, and has not imposed upon us any special form of worship, and the only important thing is that we should serve Him with sincerity and dedication.

But in order that mankind could realize that truth, He again took birth and lived in a human body, devoting himself to all the forms of adoration, and reaching through each one of them the supreme bliss, melting eventually into the ocean of his own essence.

The story of his earthly life is most moving. He spent the greater part of his life in the strict practice of all the great religions of the world and its numerous sects, submitting to the most severe disciplines which they prescribe. And every one of them without exception brought him to the same result, to the same ecstasy, to the highest *samādhi*. For that reason, with a full realization of the facts, he was able to give his universal message to the whole of mankind, "All religions are true; they are various paths each of which will lead to God if the aspirant is sincere and pure, and these qualities are indispensable if we are to reach Him."

Such is the essential meaning of his message as we read it in his life and in his words.

As he knew of the terrible ordeal through which the world would have to pass in a near future, the All-merciful came to teach him that God is one, because His essence is one, although His names and forms are many. And he fulfilled the divine teaching of his great predecessor, Jesus Christ, who had brought to men his divine message of universal love in the most beautiful

of his maxims, "Love thy neighbour as thyself." With those words he made brothers of all men of all races, classes or creeds, giving to each and every one of them the same importance, recognizing in him the same quality.

If those who so proudly call themselves Christians were to follow that simple teaching of our Divine Master, we should not find among ourselves all the strifes, the wars and the fights, and peace would reign in our hearts.

The modern man of the West, forgetting the essential precept of love tirelessly repeated by the Master to his disciples, took the most futile pretexts to evade that teaching, and little by little we came to the desperate situation, to this terrible chaos of hate, madness and death.

Every pretext was taken advantage of, which could separate and divide, although the great developments of the present situation have always shown us the way to unity.

Science has come to recognize that when we lose ourselves in its deep study of matter, we reach the spirit of matter, the One, and that in the same way when we lose ourselves in the deep study of the spirit, we reach the substance—matter of the spirit, the One.

The gradual disappearance of distances is nothing but an indication of the unity between men, so that knowing one another better, they may learn to love and understand one another better.

Such is the will of God, of the One God whom men call by many names. But we forget the teaching of love, we ignore the why and wherefore of those gifts, and we use them only for our own destruction.

Religions were for many centuries a cause of strife and war between men. That is why the recent coming of Sri Ramakrishna with his message of universal understanding has so much importance at this time of unnecessary and unjustified quarrels.

Our America, the land of freedom and hospitality, could not remain unresponsive to that message, the object of which is to unite all men in the pure spirit which admits of no frontiers,

barriers or divisions, which no creed can change or adulterate, which only asks each individual to practise, the ideal of which message is that each religion should be respected by those who follow other creeds, and that each devotee should strive to be the best exponent of his own religion, to be sincere, pure and true.

That is why we have gathered here to celebrate the Centenary in this city where Ramakrishna lived. And in all the important cities of the East and of the West many sincere seekers in all religions now realize that he preached and honoured them equally.

Through his infinite grace I am amongst you today. May he grant me adequate strength to fulfil one of my most ardent desires,—to tread the path of his blessed land, the land of Divine Incarnations, of saints and sages.

Glory unto Sri Ramakrishna Paramahamsa, and my sincere tribute of affection and love for India and for her sons.

### 13. SRIMAT SWAMI BHAGAVATANANDAJI

*Maṇḍalīśvara, Kāvya-Sāṁkhya-Yoga-Nyāya-Veda-Vedānta-Tīrtha, Vedānta-Vāgīśa, Mīmāṁsā-Bhūshaṇa, Vedaratna, Darśanāchārya, Benares*

*Original in Hindi*

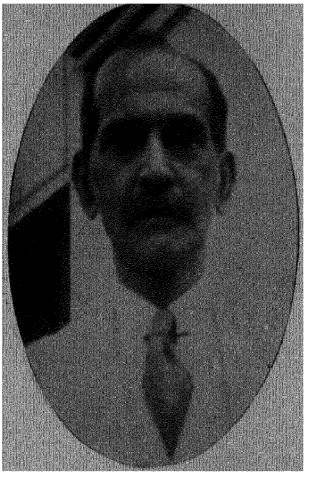
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काव्य-साङ्ख्य-योग-न्याय-वेद-वेदान्ततीर्थ वेदान्तवागीश
मीमांसा-भूषण वेदरत्न दर्शनाचार्य्य ।

'नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृद्भ्यः' ऋग्वेद १० । १४ । १५ ।, अथर्व वेद १८ । २ । २ ।

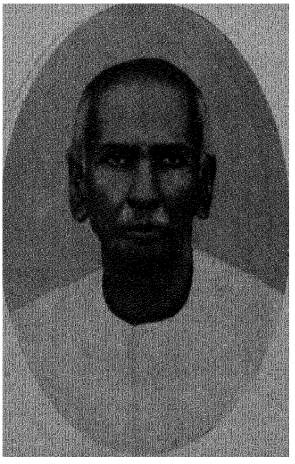
भद्रमहिलाओ ! तथा भद्र पुरुषो ! इस विश्वधर्मसंमेलनमें जिन महात्माकी शताब्दीके उपलक्ष्यमें महोत्सव मनाया जा रहा है वे सन्न्यासियोंमें सर्वश्रेष्ठ थे ; केवल इतना ही नहीं, वे सब से बड़ी विभूति थे जिसको इस वर्तमान भारतने जन्म देकर अपनेको सर्वोच्च देश सिद्ध करनेका सौभाग्य प्राप्त किया है। उन



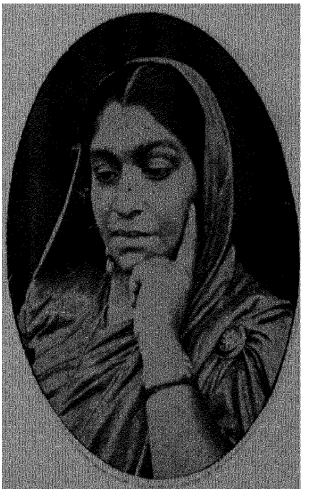
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Prof. Dr. D. R. Bhandarkar



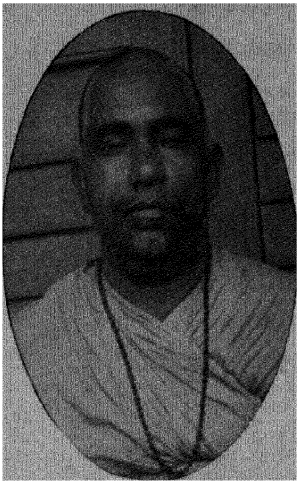
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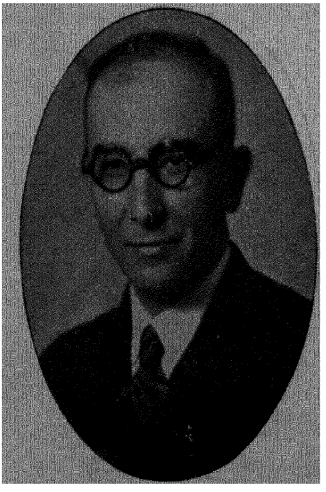
Mrs. Sarojini Naidu



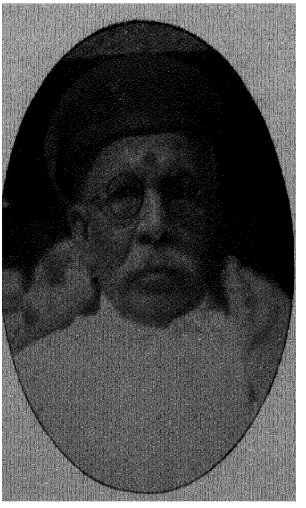
Madame Guiraldes



Srimat Swami Bhagavatanandaji



Dr. F. V. Tousek



Prof. A. B. Dhruva

महापुरुषके उपदेशोंने विश्वको आच्छादित करनेवाले अज्ञानरूप अन्धकारको दूर करके अविनाश प्रकाश फैलाया है। वे परमात्माके अवतार थे, क्योंकि गीतामें कहा गया है कि—

'यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्त देवावगच्छ त्वं मम तेजोंऽशसम्भवम्॥ गीता १०। ४१

जहां जहां विभूति दिखाई पड़ती है वह मेरा (भगवान्का) ही स्वरूप जानो। वास्तवमें यह सब जगत् ब्रह्मरूप ही है। इस भाववाले। 'सर्वं खल्विदं ब्रह्म' (छा० उ० ३। १४। १) इस उपनिषदके वाक्यानुसार वे स्वयम् ब्रह्म थे, इसमें किसी प्रकारका भी सन्देह नहीं है।

उन्होंने संसारको यह शिक्षा दी है कि संसारमें रहो परन्तु इसमें आसक्त न हो, अनासक्त होकर संसारमें रहना हानिकर नहीं है। नौका जलमें रहे तो कोई हानि नहीं है परन्तु जलको नौकाके भीतर नहीं भरने देना चाहिये। इसी प्रकार हम संसारमें रहें तो कोई हानि नहीं है, विषय-वासनाओंको, विलासिताको अपने मनके भीतर नहीं घुसने देना चाहिये, हमें अनासक्त होकर रहना चाहिये, क्योंकि आसक्तिसे कामनाओंकी उत्पत्ति होती है और कामनाओंसे बन्धनकी प्राप्ति होती है। और कामनाओंका कोई अन्त भी नहीं है, जैसे कि विष्णुपुराणमें कहा है—

'मनोरथानां न समाप्तिरस्ति' (४। २। ११६)।

और जैसे अग्निमें घृत काष्ठ आदिके डालनेसे अग्नि शान्त न होकर अधिक प्रज्वलित ही होती है वैसे ही भोगोंके भोगनेसे तृप्ति न होकर कामनायें और भी अधिक उत्पन्न होती हैं। कहा भी है—

'न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मेव भूयएवाभिवर्धते' (विष्णुपुराण ४। १०। २३,
मनुस्मृति, महाभारत)।

महर्षि व्यास अपने योगदर्शनके योगभाष्यमें कहते हैं कि—

'भोगाभ्यासमनु विवर्धन्ते रागाः कौशलानि चेन्द्रियाणामिति, तस्मादनुपायः सुखस्य भोगाभ्यासः' (२। १५)।

भोगोंका भोगना सुखका साधन नहीं है, भोगोंके भोगनेसे तो आसक्ति और भी अधिक बढ़ जाती है, भोगोंमें इन्द्रियोंका कौशल और भी अधिक वृद्धिको प्राप्त हो जाता है।

उपनिषद्में कहा है—

'यो वै भूमा तत्सुखं, नाल्पे सुखमस्ति, भूमैव सुखम्' (छा० उ० ७। २३। १)।

इन परिच्छिन्न असत्य पदार्थोंमें यथार्थ सुख नहीं है, सच्चा आनद तो उस असीम भूमा (व्यापक ब्रह्म) के विचारमें ही है।

परमश्रद्धेय श्रीरामकृष्ण परमहंस प्रत्येक व्यक्तिसे पहिले ईश्वरका अनुभव कर लेनेके लिये कहते थे। यही धर्मग्रन्थोंकी भी आज्ञा है जो हमें यह बतलाते हैं कि हमलोग इस संसारमें इन्द्रियजन्य भोगोंका सुख प्राप्त करनेके लिये नहीं आये हैं किन्तु पूर्णता प्राप्त करनेके लिये आये हैं। ये महात्मा सब धर्मों और मतोंमें सुसम्बन्ध स्थापना करनेवाले थे, इनकी सब धर्मों और जातियोंके प्रतिसमबुद्धि थी। यह पवित्र विचार उसहीके लिये सम्भव हो सकता है जिसने पूर्णताको प्राप्त कर लिया है, और परतत्त्वको जान लिया है, और सब वस्तुओंमें ईश्वरको ही देखता है—यही सिद्धान्त वेदादिसच्छास्त्रानुमोदित है।

'पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम्, (ऋग्वेद १०। ९०। २, यजुर्वेद ३१। २),

'इदं पूर्णं पुरुषेण' (तै० आरण्यक १०। २०)।

यह भूत भविष्यत् वर्तमान जो भी जगत् है वह ब्रह्मरूप ही है। अतएव उनका यह उपदेश है कि मनुष्यकी सेवा करना ही ईश्वर-सेवा और ईश्वर-पूजा है, जीव ही शिव है। उनकी विचारधारामें मानवजातिकी सार्वदेशिक सामाजिक चारित्रिक नैतिक धार्मिक और आध्यात्मिक उन्नतिकी पर्याप्त उद्देश्यशक्ति विद्यमान है।

आजकल घृणा और लालचके कारण अनेक भेदोंमें विभक्त इस अशान्त संसारमें शान्ति और सुसम्बन्धकी स्थापना करनेके लिये इन महात्माके उपदेशोंसे बढ़कर और कोई वस्तु समर्थ नहीं है।

उन महापुरुषका यह सिद्धान्त था कि 'यावन्ति मतानि तावन्तो मार्गाः' जितने भी मत हैं वे सब उस प्राप्तव्य परमात्माकी प्राप्तिके मार्ग हैं। एक नदीके अनेक घाटोंमेंसे किसी घाट परसे भी पिपासु जल पीकर तृप्त हो सकता है, नदीमें चलनेवाली नौकाओंमेंसे किसी भी नौकापर चढ़कर यात्री पार हो सकता है, बाजारकी अनेक हलवाइयोंकी दूकानोंमेंसे किसी भी हलवाईकी दूकानसे मिष्टान्न आदि लेकर खानेसे क्षुधा निवृत्त हो सकती है। वेदोंमें भी यही बतलाया है 'एकं सद्विप्राः बहुधा वदन्ति' (ऋग्वेद १। १६४। ४६)—बुद्धिमान् उपासक जन उस एक परमात्माको बहुत प्रकारसे कहते हैं। वे महापुरुष हमारे सच्चे पथप्रदर्शक थे, वे

आदर्श समन्वयवादी थे, वे सबको सुखी बनानेके इच्छुक थे, वे विश्वबन्धुत्वके प्रचारक थे।

'सर्वा आशा मम मित्रं भवन्तु' (अथर्ववेद १९।१६।६), 'मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे' (यजुर्वेद ३६।१८)।

सब संसार हमारा मित्र हो जाय, हम सबको मित्रकी प्रेममयी दृष्टिसे देखें, हमारे परमहंसदेव इस उदार भावके उपासक थे।

सर्वेऽत्र सुखिनः सन्तु सर्वे सन्तुनिरामयाः।
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखमाप्नुयात्॥

—यही उनकी सदिच्छा थी।

आज यहां इस सर्वधर्मसंमेलन परिषद्का होना उन्हीं महापुरुषके उदार उपदेश और प्रभावका फल है। मुझे पूर्ण विश्वास है कि 'भद्रं नो अपि वातय मनः' (ऋग्वेद १०।२०।२०।१, सामवेद ४।६।४) इस वैदिक उपदेशानुसार हम इस संमेलनसे संस्मरणके रूपमें सद्विचारोंको अपने जीवनका ध्येय बनानेका उपदेश लेकर अपने अपने स्थानोंको लौटेंगे।

इति शम्।

*( Summary in English )*

The great soul whose Centenary is being celebrated by this Parliament of Religions was foremost amongst *sannyāsins*, nay, he was the greatest soul that modern India has produced. His teachings have brought light to the world destroying the darkness of ignorance in which it was immersed. He was an Incarnation of the Supreme Being according to the *Gītā* which says, " Whatever being exists, great, prosperous or powerful, that know thou to be a product of a part of My splendour " (X.42).

He has taught us to be in the world but to be not of the world. "There is no harm if the boat is in the water but you should not allow the water to enter the boat." So there is no harm if we live in the world but do not allow the world with its objects of enjoyment to enter us. We have to live non-attached, for attachment brings in desires which in their turn bring in

bondage. There is no end to desires and every one of us knows it for certain that there is no real Bliss in limited things. Real Bliss lies in the Infinite. Therefore Sri Ramakrishna asked every one to realize God first. This is also the behest of the scriptures which tell us that we have come into this world for attaining perfection and not for enjoying sense objects.

This great soul was a harmonizer of all faiths and creeds, and this synthesis is possible only for one who has attained the Highest, who has seen God in everything. Hence his teaching that to serve man is to serve God, for *jīva* is *Śiva*. In fact in his message of synthesis there is enough motive force for an all-round progress for humanity—social, ethical, religious and spiritual. Today nothing can work more for peace and harmony in this world which is divided by hatred and greed than the teachings of this great soul.

### 14. Dr. F. V. Tousek of Prague

*Consul for Czechoslovakia, Calcutta*

In presiding at the last day's morning session of the Parliament of Religions, I propose to say a few words only. There have been speeches, profound studies of philosophy and religion and messages delivered by great personalities. I, a humble servant of my country, do not feel entitled to join the number of these distinguished thinkers in matters of such great philosophical and moral value. If I take the liberty to trespass on your time and patience, it is only to survey the results of the proceedings of this great Parliament.

Let us hope that the ideas brought forward in the proceedings of this Parliament will help us to deepen the mutual understanding between different religions, different nations and different races. Let us hope that the spirit of understanding will bring universal peace to mankind. Every noble work of peace should be welcome in the struggle for peace. This last struggle shall not change the ways of the world, but shall change the soul of man so as to enable him to understand freely that one man is equal to another

man ; that there is place in the world for every man who is honest and peaceful ; that everyone can follow his ideas in a peaceful way and that there is no necessity that one community should impose its will upon another community. The highest truth is the truth of freedom ; it is the right of everybody to participate in the highest achievements of spirit and science, to participate in the fruits of progress. This highest ideal can be achieved only by peaceful and spiritual means, through service to mankind—through self-sacrifice and education.

Every movement which has this noble aim of peace, has in itself the sacred mission and its advent must be hailed by mankind as the dawn of a new life. Such a spiritual movement must be universal. Everybody in his own religion, in his own culture, must contribute to this noble work of peace—must become a perfect creature so as to be able to carry forward the real truth of freedom and peace, without envy and without hatred.

If the Parliament of Religions would have produced nothing else than this spirit of mutual understanding, it would have accomplished its mission. I mention also the message[1] of Rabindranath Tagore as a great achievement. This message delivered by the venerable prophet, has made the greatest impression on me. I read it over and over again, and propose that his message should be translated into all languages and distributed in millions of leaflets throughout the world. " A mere poet, a lover of men and creation," as he has styled himself, has given us the real truth. Let us hope that it has not been delivered in vain.

The Sri Ramakrishna Centenary Committee could not celebrate better and in a more dignified way the birth Centenary of the great teacher and prophet. His teachings have been praised by more competent speakers. Allow me today to mention that my nation and thinkers throughout the world were celebrating yesterday the anniversary of the birth of another great teacher of truth, a philosopher and statesman, our first President, Dr. T. G. Masaryk. His love of truth led to his enunciation of the

[1] Presidential Address.

philosophy of realism, which became a guiding principle by which our people should seek regeneration.

The Sri Ramakrishna Centenary Committee, its President, its members and its General Secretary, and especially Professor B. K. Sarkar, have accomplished a great work in organizing this Parliament of Religions ; I congratulate them on this great success.

### 15. Prof. A. B. Dhruva of Ahmedabad

*Hindu University, Benares*

I am deeply grateful to you and to the organizers of this Parliament of Religions for the honour they have done me in asking me to occupy the Chair this afternoon. My confinement to bed for nearly two weeks in Benares shortly before now owing to flue has disabled me for discharging the duties of a Chairman on this great occasion, and I should have therefore preferred to remain a silent member of the audience enjoying the pleasure of listening to the ennobling and instructive speeches which have been delivered in this Hall for the last seven days. This pleasure, however, I was destined to forego owing to illness and unavoidable preoccupation which kept me at Benares during this period. I, therefore, crave your indulgence for reading before you a few scrappy remarks which do not pretend to be a learned discourse, but are intended as an humble tribute to the memory of the great sage of Dakshineswar, whose birth-centenary we are celebrating.

There is a singular appropriateness in holding a Parliament of Religions in honour of Sri Ramakrishna Paramahamsa.

Sri Ramakrishna has taught the world both by life and by precept that all particular religions are avenues to the Temple of God and it matters nothing which of them you tread, provided you are really and sincerely religious. This means a great deal more than the exercise of Reason or Will or Emotion in the service of a higher life. Religion is experience, it is a consciousness (*sākshātkāra* or *aparokshānubhava*). Reason can enlighten life, morality can invigorate it, aestheticism can beautify it, but Religion alone can make it holy. Religion is not Theology or

application of Reason to the problems relating to God. It embraces the whole of life which it consecrates and realizes as a revelation of God in man.

Moreover, Religion is not a bouquet of select flowers culled from the plants of particular religions and bound together with the string of scholarship. Nor is it an attar of religious rose, jasmin and *kevada* pressed together and extracted as a single essence of a Universal Religion. As followers or admirers of Ramakrishna we believe in the synthesis of many religions as members of one family, meeting together around a common hearth and carrying on a homely talk—which is the root meaning of the word ' parliament.'

In addition to the 'holism' of Religion (I use the word in General Smut's sense) and *concrete unity* of religious thought which abhors abstractions, there are a few more characteristics of Ramakrishna's teaching which I should not omit to touch upon.

First is the *supremacy* of Religion. To use a metaphor which has been used by a Sanskrit poet in a different context, "*Devī-bhāvaṁ gamitā parichārapadaṁ katham bhajatyesha?*" "How can a queen who occupies the throne bear herself, degraded to the position of a page or servant girl?" In modern times, there is a marked tendency towards evaluating everything according to its utility. This utilitarian or pragmatic attitude is inconsistent with the intrinsic worth of life's highest categories, viz. Truth, Right and Beauty. Religion is not valuable only in so far as it preserves law and order in our social relations. Nor is it a handmaid of politics—an instrument in the hands of shrewd politicians for managing ignorant masses. It is the form and substance of the highest type of life of which man is capable. Therefore, although I yield to none in my appreciation of the 'social services' which the Ramakrishna Mission is rendering in different parts of the country, I wish to stress the fact that Religion is the real power-house of the Ramakrishna Mission from which its social services should never be disconnected. The League of Nations, in my humble opinion, would have had a better chance of success, had it grown out of something deeper than economic and political interests of the several nations which compose it. What provided

unity among the warring nations of Europe in the middle ages? When the unifying force—the Christian Church—forgot the infinitude of God and became selfish, secular and bigoted, there came the fulfilment of the divine promise:

*Yadā yadā hi dharmasya glānirbhavati Bhārata*
*Abhyutthānamadharmasya tadātmānaṁ sṛijāmyaham*

What is true of Europe is also true of India, *mutatis mutandis*.

Much of the bigotry, fanaticism and religious persecution in the world has risen from our dogmatizing about what we do not know or only partially know instead of acting upon what we do know and know clearly. While insisting upon a particular belief regarding the nature of God, we forget the ways which lead up to Him, although all the scriptures agree in declaring that the house of God has many mansions—"*Sahasradvāraṁ jagamāgrahante*" (*Ṛig-Veda*).

There is an interesting discourse on the relative importance of *sādhya* (the goal) and *sādhanā* (the paths) in the Buddhist *Tripiṭaka*. Gautama Buddha preached to his disciples: "Monks there is this other bank of the river. Suppose you called aloud a hundred times 'Oh bank! come to me,' would it come?" The monks replied, "No, Master." "In the same way," said Gautama, "no amount of calling upon the gods would bring the gods nearer. It is by building a boat, equipping it with oars and going into it and rowing it skilfully in the right direction that you reach your goal."

Let us not quarrel about the nature of God. We are all agreed about the right methods of reaching Him. Among them sectarianism, bigotry and intolerance have no place. To emphasize this truth was the mission of the Parliament of Religions.

Let me conclude this brief epilogue with the Vedic verse:

*Parā hi me vimanyavaḥ patanti vasya ishtaye,*
*Vayo na vasati rūpa.*

"In the evening of my life, Oh Lord, my thoughts fly to Thee in search of the highest good, as birds to their nests,"
or as another great book says,

"as a hart panteth for the water of the spring."

# Part IV

# PARLIAMENT PAPERS AND SPEECHES: THE RELIGIONS OF THE WORLD

# CHAPTER VII

## SECTION I

## *The Ideas of Religion*

# RELIGION

H. M. BANERJEE

*President, United Mission, Calcutta*

Religion from *' re '* ' back ' and *' lego '* to ' bind,' is meant to take man ' backward ' to the source from which he came. His mind must circle ' backward ' to the Divine Source, instead of moving ' forward ' in the direction of the world.

The world's view as gained from the world itself, defiles the character of man, and so to redeem it the view must be taken through the Lord.

In order to find the Lord seated in the core of the heart within and have His company one must have recourse to a ' backward ' journey through the prescribed process of religion. The process mentioned in the several scriptures—Hindu, Mohammedan and Christian—is the same. Yet nobody cares to get into the Temple of God to have His company. Man is in search of Him in the external world and the world misleads him, showing various figures of its own in representation of Him. And hence the rise of sectarianism. The Hindus are divided into many sects such as Śāktas, Śaivas and the like, the Mohammedans into Shias and Sunnis, and the Christians into Catholics and Protestants with their many sub-divisions.

Religion reveals the truth. It is one and the same for all, it comes through the scripture known as the word of God ; but vanity prevails, men have words of their own, they look at the face of religion in different lights, and see it in different ways. An attempt to arrive at a unity behind them all by mere scrutiny would fail in the long run and may ultimately lead even to the sect of communism which belongs to the anti-God society. One should attempt to discover and realize the inner meaning of the text of the several scriptures which embody one and the same principles.

If anyone has the inclination and desire to follow the

principles and teachings of the scriptures, he may go through the prescribed disciplines of religion.

The rituals and ceremonials observed in different religions and sects and believed to be the way to God, cannot, I think, be reconciled and harmonized. The true path of religion, however, is one and the same for all: the scriptures say—" Straight is the path of righteousness " (*Math.* XIII). That path is one and the same for all, let us attempt to tread it, and by that we shall be able to realize the universality of religion. And in following that way, we must have a guide. He should be of a spiritual nature—not a man who wears the garb of religion, though entertaining worldly views, and who mistakes the shell for the kernel. He should be a competent man *who has realized the presence of God in himself* and bears the marks of such realization in his inner and outer life. Spiritual guides of the past are all gone, but to him who seeks, such a guide will not be wanting in any age. For the Bible says: " Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater *works* than these shall he do ; because I go unto my father " ( *John* XIV. 12), and the *Mahābhārata* indicates the path in the words:

*" Dharmasya tattvam nihitaṁ guhāyām*
*Mahājano yena gataḥ sa panthaḥ "*

i.e. " The secret of *dharma* lies hidden in the cave (of the heart). The path is that by which the great ones have gone ahead."

A herd of sheep is never left without a shepherd for its guide. Satan incites you from within, and you are so puffed up in vanity as to think of the guide in your own self. But if you are meek in conduct and believe in Him, search for Him and you will find Him.

## NOTES ON RELIGIONS

PROF. J. K. KOCHANOWSKI
*University, Warsaw, Poland*

It is natural that European thought directed towards India is learning to adore this wonderful country as the cradle of

humanity, in so far as it has achieved a sublime synthesis of the human species. Consequently India is a symbol to us, which leads us to a solution of the highest and most profound problems of humanity envisaged by the religions of the civilized world.

The eternal source of religions is the inner depths of the individual soul, but their " *conditio sine qua non* " is the external expression of our collective life.

That is why the religions no less than all other phenomena of the " material " world, characterized by the individual and the society as the two inevitable poles of every known form of existence never cease their struggles in spite of the moral role they have to play as apostles of peace.

Consequently, the image of the life of humanity—so sombre in spite of the divine ideals included in it—seems to be derived from a wrong human conception of God, of life or of both. For a single individual life, even the most modest one, contemplated in the manner no less proper to it than to every other natural phenomenon seems to be more than all the "known" miracles wrought by the supersensibility of or invention by the whole humanity.

It is evident that the mental predisposition of our times attributes a preponderance to the human mass degrading at the same time the value and the role of individuals. A similar process, but never so universal and formidable, is well known in the history of humanity: it characterizes the epochs of revolutionary upheavals, of which it is the most distinguishing feature. Only by preserving a true appreciation of values is it possible not to forget that all this will be changed again when the social equilibrium will be re-established. But what are the inevitable consequences of a similar situation in what concerns us here?

Above all, doubtless, one of the inevitable consequences will be a diminution of the role of " machine "—the panacea of every human race—which is going to give place more and more to the spirit of the individuals—the true masters of humanity, who will try to convince them, as was always the case in the world, that the perfect man is but the most faithful image of God. But

unfortunately—as we too prophesy it—neither will it be possible to reduce the role of the machine to the level desired and dictated by that perfection, nor will it be possible for this perfection—the crown of all human efforts—to endure uninterruptedly, particularly in the midst of vital circumstances incompatible with spiritual life.

These "circumstances" are primarily the barbaric ignorance of the human masses, cultivated by their misery and closely related to their formidable numerical preponderance, surpassing all the known means of civilized existence. It is the superfluous part of the body which has been always and everywhere the principal source of the evils oppressing everything that exists on the earth.

The problem of religions, attacked from this point of view, permits us to elaborate the conception of their essence and their role up to the point of conceiving them as " man's sense of responsibility towards his own existence."

There are in the world neither individuals nor human societies altogether devoid of a similar sentiment. It goes without saying that even " pure atheism " may be regarded as a simplification of the religious cult, particularly where it is organized and protected by the powers in an almost ecclesiastical manner for the benefit of the masses who were treated differently in the "machines" in the course of their long past but equally contrary to the heaven of ideal-creatures of pure civilization—the true grace of God.

Unfortunately the world today is menaced by an unprecedented and universal multiplication of the brute forces of human masses. We know it is an effect of the revolution caused by the World War and we know also that its antidote is that the civilized world should at all costs abstain from new upheavals—at least up to the time when the role of the human individual and of his religious soul is again firmly established for the benefit of humanity.

# THE RHYTHM OF SACRIFICE AND THE RHYTHM OF PRAYER

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The object of this study is to trace by comparative and historical methods the development of religious life, and to determine its successive phases in its most characteristic expression, viz. the sacrifice. We have had occasion to show elsewhere[1] that the sacrifice, the psychological synthesis of interest and disinterestedness, of initial aesthetic activity and derived technical activity, transformed the very essence of life. The law of life, in fact, instead of being a linear evolution, is a law of equilibrium between two opposite tendencies—between the energies of spiritual and material nature. It is a constant oscillation between a *hyper-function* and a *hypo-function*, between a *hypertony* and a *hypotony* meaning the respective causes of the two possibilities of inverse disequilibrium, be it through excess or absence thereof. This is the source of a rhythmic cycle of three stages, viz.—evolution, i.e. *élan* for spiritual evolution of expansion ; revolution, i.e. material lowering down in the inverse sense ; final reaction, i.e. return towards the higher source—*conversion* towards the principle. This is the general process of the transformation of all energies.

Now it is this rhythm which we shall try to apply here to religious life, by briefly sketching a more detailed and precise schematic survey given in a previous work.[2] The historical study of the sacrifice in the true sense has to be scrutinized and com- dialectic importance: it permits us to actually come in touch with the divine ordinance itself, and its actual appearance in the universe. But it is the inescapable precondition that the history of the sacrifice, as has been demonstrated there, has considerable pared and that no mistake is committed regarding the nature of initial sacrifice. Now on this point the sociological school of Durkheim gave a wrong lead. This school was fascinated by the

[1] Cf. *La Dialectique et le rythme de l'Univers*, Vol. I.
[2] *La Cit humaine*, tome II, p. 73.

sacrificial rite of the *intichiuma* in Australian totemism, and it put implicit faith in the admissions of these degenerate savages as if they were really primitive. As a rule, all the systems of the evolutionists, based on the primitive character of totemism and totemistic sacrifice are vitiated by common error: they take the period of the descending movement and the point of departure for a conversion to be an absolute commencement which, in fact, is the culminating point in a movement, or rather a turning point in the course of its development.

Let us give at first a brief sketch of the rhythm of sacrifice. Its theory is above all determined by the distinction between *religious* sacrifice and *magical* sacrifice. The former implies that the individual intends to exercise a constraint on the divine forces, but the latter infuses the inverse attitude of submission and offering. This distinction once defined, one may say that the theoreticians oscillate between these two antagonistic positions, viz. that the history of the sacrifice is derived from the offering for constraint and that it is derived from the constraint for offering. The former position, accepted by Lang Schmidt and Lagrange, defines theological spiritualism, while the other accepted by the school of Spencer, evolutional naturalism. There is, however, a third position which is different from the two preceding ones or rather reconciles them: it is the position from which Robertson Smith has developed his system of *Sacrifice of Communion*.

Now again, it has to be pointed out that the truth is to be found in the historical succession of these three points of view, and not in their exclusive acceptance. They are the three distinct phases of one and the same development. When they are investigated impartially, the facts show that the primitive sacrifice is always an offering—under one aspect or another it is a sacrifice of the firstlings. The sentiment which inspires it, is that the materials should never be used without some reserve; for it becomes only an absolute master who has himself produced them to sacrifice them without such reserve. It should not be forgotten that their true creator is God, and therefore it is equitable to offer Him the first fruit, which it has been permitted to us to gather, in gratitude for this first gift. The sacrifice of man thus appears to

be the exact counterpart of the creative work of God. The nomadic Arabs, who from this point of view seem to be much nearer to the original state of things than the Australian Aruntas, perform a sacrifice of this type.

But gradually the sense of sacrifice as an institution changed. The aesthetic disinterestedness was succeeded by interested technique. By an analogous degeneration the antique sacrifice of offering became a sort of contractual pact. It is the *do ut des*, the theme of utility. The object sacrificed is simply destroyed, but it serves to renovate the energy of God so that He may rush to succour in the moments of periodic decline. One step more and this sacrifice, still of religious procession, is inverted into a magical sacrifice of downfall. It is here that the contract is transformed into constraint, and it is God who appears before man as if under compulsion. In reality, however, the magical attitude has but precipitated humanity into the abyss of inversion and evil. Imagining that he is binding down God, man himself is bound down by the spirit of hatred. And he has to pay for it by a progressive recrudescence of barbarism and the widening of the distance from the source of life and civilization. The path of existence has certainly to be converted by a return to the divine and primordial principle. The theme of the final participation becomes the synthesis of two opposite tendencies, viz. the return of man towards divinity, and divinity on its side coming to meet man to regenerate him.

It is this last stage which is expressed by the communal sacrifice—the ritual repast in which the individual renounces the pursuit of his own individualization and derives from this ritual union a new sap and new energies. The significance of this surrender to the expansive mood of divine life is gradually realized in human civilization. But to be able to enter the state of communion with the supreme essence, the man who has been contaminated even for a moment by the powers of evil has to undergo a preliminary purification. The banquet of communion too has to be preceded by purificatory rites. Only on this condition the divinity will lower itself to the level of the man and even reclaim him by its forgiveness. This forgiveness, however, is a

sacrifice on the part of the divinity, because it is renouncing a right—the remission of a sacred debt, that is how the last phase of the sacrifice still implies a sort of dull rhythm—sacrifice of God, expiatory sacrifice and final sacrifice of communion. It is by virtue of this synthesis that the process of redemption is realized.

Now where should we place, in this development of the sacrificial rite, the famous totemic sacrifice of the school of Durkheim? The truth is that at the critical point of religious existence, procession, degeneration and conversion take place at one and the same time. Hence the ambiguity of notion and the possibility of interpretation in diametrically opposite directions. But we are not going to press this point here any more. It suffices for our purpose to show that the offering of monotheistic spiritualism preceded the contractual sacrifices of naturalistic polytheism, and that the rhythm attained communion with a divinity impregnated this time with nature, divine spirit and materiality, soul and the body. The final sacrifice has divinized humanity, at the same time that it has humanized divinity. Through it the religious life has reached its end: man has learned the true sense of his existence and destiny ; he has learned the great law of renunciation which would be the highest source of social life, the germ which will develop afterwards into law and morality, by a differentiation followed afterwards by a correlative integration.

In this sense the science of religions is far from possessing the character of artificial simplicity which the partisans of the systems of unilinear evolution have been prone to attribute to it. As its object obeys rhythmic law of development, the two phases of rhythm are easily subjected to facile confusions. To separate them clearly is the task of historical criticism: above all, the decline of one organism must not be confounded with the initial stage of the symmetrical organism, and in the sacrifice, particularly the centre of all life, it is necessary to carefully separate the descending branch from the ascending one—the one heading towards magic, and the other towards religion. Now that we have thus cleared our path, we can sketch more accurately the tendency of the last epoch and the real importance of the religious sacrifice of conversion. It is on this point that we are going to lay particular stress.

Let us envisage successively the three stages of sacrificial rhythm. At first, as the inverse of what happened in the magical thing, the idea of the voluntary consent of the victim to immolation for God was manifested at a very early date. For the purpose of not alienating the good wishes of God, as remarks Grant Allen, it was felt that the sacrifice must be voluntary or at least it should appear as such.

This result was obtained by the most various artifices and fictions; in extreme cases it was even sufficient only to buy the victim legally. Sometimes those who killed it were in mourning, and sought excuses by which to divest themselves of the responsibility for the immolation, or even accepted fictitious punishments.

Thus the rite of *intichiuma* seems to provide, from this point of view, the spontaneous character of the divine oblation: this is the purpose of the " Presentation " of God to the chief of the clan —to Alatunja who in this connection seems to take his place. In fact, the Alatunja, who is the sacrificer, refrains from active participation in the hunting or the skinning of the totemic divinity. It is the young people of the clan who are charged with these tasks, and they afterwards offer the chief specimens of a sacred character which would be the material of the sacrifice.

In the religions of the civilized world the artifice changes only in form ; in the sacrifice of Zeus Polieus at the time of the festivity of Dipolia, the bull which has eaten the sacred cake is violently struck by the priest with a hatchet. But when the act is over, the latter throws away the hatchet precipitately and flies away like a criminal. Then follows a judgment in which it is decided that the hatchet alone is guilty. This judgment which exculpates the faithful, if not able to give the rite a religious character, at least serves to relieve its character of magical constraint: it may be called a negative rite of conversion. Moreover, there is a further justification by prayers: the sacrifice of Soma in the Vedic ritual is a curious example of it. When the ceremony is finished and the sacrificer, by the pressing of this divine plant, has inclined towards it his principle of life, and compels himself to give it to it and unable to restore it materially, he prays to it by oral rite: " If, Oh God Soma, they have cut your tender limbs

with the pressing stone, speak again, and free from sin we might live together. . . . If, taken away from your place of birth, you pine for it still, then by your favour, Oh Soma, may this sin remain secret, such be our alliance with the supreme heaven."

Nothing remains of the crime committed. The man tries to prove that he is not voluntarily taking the side of God, and that the spontaneity of the sacrifice goes to the God alone. Moreover, it is the justification by tears. Thus in the " passion " of Osiris, which preceded His Resurrection, the faithful ones for four days weep for the death of their God ; but the news of His resurrection will be received afterwards with great joy. The same was the case also with the death of Attis and of Adonis in all these cults of the Orient in general, the progressive introduction of which into the Roman world was to prepare the spirit for an easier conversion towards the unique God. It is for this reason that at the moment when anthropotheism attained its apogee in Rome with the divinization of the emperors, it was felt that a new age was going to dawn and that the imperial cult was counterbalanced in the human mind by the inverse tendencies of the conversion. Religious homage was paid to the divinities of the Orient, Egypt or Phrygia, and popular sentiment soon insisted on their official recognition by the empire. Now in this orientalized Rome, which in every respect marked the ultimate limit of human power and which at the same time was the pivot of the universe, the apotheosis of the procession and the radiating point of the conversion, human activity entered into contact with the new God. The cult of this God, it is true, had its origin in the Orient, but here He manifested His real existence and here began His real development in history.

From this point of view the vital rhythm of the organism,—the divine sacrifice, inducing as its natural correlative the expiatory sacrifice of the creation, and achieving by a mutual conciliation of both, ends the final act of the sacrifice of the communion. This is the history of the development of the idea of redemption—the God conquering the evil by the grace of His sacrifice. The expiatory sacrifice of which we have already noted the magical equivalent, is the second act of the redemptory process. Its

purpose was to raise man again to the divine source by taking hold of him in the low tenebrous depths of the procession of the decline and by this progressive elevation to bring him in contact with the creative power which on its part also lowers itself to him. In this way it introduces into the field of religious activity a large group of new ideas such as the ideas of purity and impurity, scarcity and repurchase—corollaries to the general duality of good and evil.

It is well known how much confusion and obscurity has been created in the science of religion by the famous theory of Taboo. Supporting themselves by the ambiguity of the notion of the sacred, of which quite opposite aspects have been insisted on by the linguists and sociologists, was it not claimed by its partisans that this was the origin of all religious forms—an undifferentiated state of conscience in which the sacred and the impure are confounded in a common acceptance? Evolution consists precisely in the dissociation of these two characters, and at the same time also in the increasing rupture of the first associations, between sin and expiation, and between moral scruple and crime against God.

Let us remember the difficulty as well as the limits of the problem; as a matter of course the enquiry is started with the lower forms of society which are considered to be absolutely primitive. The religious forces in them are of two kinds. Some are benefactory and connected with order and with life, inspiring respect and veneration; they are sacred by nature as also the persons and the things participating in their virtues. The others, on the contrary, bad and impure, are causes of malady and death and give birth to fear and horror; they emanate from the *cadavres* or the spirits of the dead and of all the evil genii from whom the sorcerers draw their strength. These two kinds of forces are absolutely antagonistic to each other and the religious life of man oscillates between these two extreme poles. These two inverse modalities, however, join each other under a different aspect. Both of them are equally dangerous and equally *interdicted to the profane*. In this respect both of them belong to the common category of the sacred.

But now there is something which is infinitely more bizarre.

These two categories of forces are transferable from one to the other without changing their nature and by a simple modification of the external circumstances. Thus the soul of the dead becomes the tutelary genius ; the *cadavre* which at first produces terror, becomes a venerated relic from the end of the period of the mourning. The same power which was an agency of pollution now becomes sanctifying. Has it not to be concluded, therefore, with Durkheim that the pure and the impure are not two things separate, but two varieties of one and the same species comprising all sacred things? There are two kinds of the sacred, and not only there is no solution of continuity from one to the other, but one and the same object may change from one to the other without changing its nature. The pure mix with the impure and *vice versa.* The ambiguity of the sacred consists in the possibility of these transmutations (Durkheim). This explains the double meaning of the Latin word *' Sacer '* and Greek *' Hosios,'* each of which expressed both 'good' and 'evil' and served to designate in a general way all that has been surrendered to the divinity, but precisely, the fact of sacrificing to the infernal powers by the individual comported necessarily the ordinary consequences of magic. In other words liberty in it had to be replaced by necessity, and the spontaneity of the sacrifice by a pact of compulsion which binds down the two contracting parties. He who is inclined towards evil and has sacrificed a life to the powers inimical to life for the purpose of binding them down to his purpose or to his desires, is himself bound down on his part by virtue of the magical contract; he is the prisoner of the Gods whom he tried to subjugate by his sacrifice. It is the *do ut des,* the compelling force which gains in strength with every crime, and which places him in contact with the powers of evil and death. Thus there would be no way for him to regain the possibility of life than by " detaching " himself through " desecration,"—that is to say etymologically, through expiation. The Greek word *'Hosios'* meaning 'sacred,' *' aphosioun '* would exactly express 'desecrating,' but the Latin translates the word by *'xpiare.'* And as the accused had been declared *Sacer* and therefore surrendered to the powers of chastisement, physical punishment alone, that is

to say, the effusion of his own blood or of his principle of life, could have the power of dissociating or absolving him.

All this is quite clear. The ambiguity of the sacred in which Robertson Smith saw one of the main difficulties of the sacrifice: the absolute crime is the inverse of the absolute sanctity; but both are sacred, one in the magical and the other in the religious sense. The central idea of expiation is to break off the magical fact and to untie the bonds imposed by the crime. The expiation, however, is also a purification; for we are in fact in a world of degeneration, which after the fashion of *renouvier* might be called the second world.

The condition of the liberation was thus a conciliatory attitude. The debt has given you over to the powers of revenge, and one would be liberated from one's connection with them to the degree in which one would dissociate oneself. We are now in a position to understand the religious theories which in the manner of Salomon Reinach try to explain, for instance, Christian sacrifice by the theme of the substitution of victims. If it is true that this principle has led to customs like those of the emissary goat or the sacrifice in effigy, it cannot be invoked to explain the Christian redemption. In the first case it is a purely magical thing of the transfer of the properties and qualities from one individual to another,—a transfer imposed by the man under the action of a formula or a spell—and in the second, it is the voluntary redemption—the rich person who spontaneously offers to pay the debt of the poor and to liberate him thus from all juridical punishment.

This is the meaning of the expiatory sacrifice: the return of man towards the purer region of the saintly and the sacred—an ascension correlative to a descent, the descent of God towards the world of evil and decline. This double process like all other things of the world has had a historical development: in the matter of procession it comes from the spirit to matter. But in the case of conversion it goes up to life from matter. Under the first aspect it is the divine incarnation,—God made man and become material sacrifices materially for his creatures. But divine matter, divine body, is already pure matter far above the corporeal matter of humanity. Thus man too, in order to enter into contact with it,

must undergo first of all a material purification, and Christianity in this point continuing and completing the task of conversion which was formed already in the pastoral cults, naturally incorporates also their purificatory rites. It was natural to paganism in so far as the embryo of the new religion was already in existence in it and this was revealed later more manifestly by the opposition of the pure and the impure, and of sin and absolution. It was the centre of all the oriental mysteries which gravitated more or less towards the Persian dualism of the *Avesta*. Was it not also, in a general way, the characteristic of the human spirit itself at the moment it started on its career towards conversion? At this stage of the development of the activity all the techniques can never be more than mere techniques of redemption and of purification, and they transmit this state of the instability of the conscience shared between the pure and the impure, between the defilement by the evil and the effort to efface it, between the sin and the expiation. And now if we approach critically nearer and nearer, do we not perceive the primitives of ethnology, like those of history, obsessed continually with the fear of impurity? Among these people, whose religion of the totem already marked an important place in the spiritual development at the point of triple intersection of procession, degeneration and conversion, the notion of ritual purity is the pivot of the whole existence. Would it not be said that at every step every thing is taboo and that life was passed in a perpetual torment and a continual nightmare and in the unnatural fear of pollution? In order to find a state of mind less unquiet it is necessary to reascend the degrees of life. Then the sentiment of redemption gradually pacifies the soul of man, the pure and the holy affirm their superiority over the impure, and the man tormented by remorse and scruples finally finds repose in the consoling certitude that an infinite purificatory power intervenes to save him from pollution and crime. More than all the material rites, it effects his salvation more certainly, for it adds the reality of the divine action to the reality of the human. The sacrificial process is now complete. Far from being a point of culmination as was suggested by religious evolutionism, the thing of sacrifice as we have seen, is rather the point of depar-

ture for a new development. But at this point of departure, the human aspect after a procession or rather a decline, was sure to reappear soon. Thus the theories of progress and decadence are united in a synthetic conciliation of the doctrines, and this historical synthesis of the opposites is very well the final point of view of life—the theme of all adaptation. In course of its last ascendant phase the sacrifice is spiritualized by degrees: "God is the spirit, and therefore only those who adore Him spiritually are His true adorers." The religious conscience too, following the order of the procession of beings, naturally tends to attribute a secondary importance to the offerings and the material renouncements, and begins to believe that the divinity demands from us above everything else the sacrifice of our hatreds, of our egoism and of the exclusive cult of our individuality. Man will meet with forgiveness only in so far as he forgives; on this condition he will merit divine participation and on this condition he will regain his lost life.

The sacrifice in fact continued in the prayer. Its mechanism is evidently the same: the word is an instrument which serves to prolong the contact with distant objects. As word is the organic projection of the seizing instinct, even so prayer is the projection beyond one's self of the divine restraint of the sacrifice: it maintains communication with God, and assures the infinite participation of the two principles of the engendered and the generator. It is natural, therefore, that for the prayer too we assisted at an evolution similar to that of the sacrifice and that we found there also similar conceptions of the whole. As the sacrifice was not an offering originally, but a magical pact destined to enchain the gods by constraint, the primitive prayer could not have been an *invocation* but an *evocation*. Prayer is equivalent to naming the gods and to reconciling them by the magic of the formulas. This could be arrived at only by gradual stages by progressive spiritualization culminating in the notion of intercession and finally of mystical communion of the human soul and the divine spirit. But we have already refuted this doctrine which is based on the prejudicial confusion of magic with religion. We are now going to give a criticism of it again. It will suffice for our purpose to retrace in a

few words the history of the prayer, necessarily parallel to that of the sacrifice. To the sacrifice of the offering of firstlings corresponds the prayer of homage. Above every other act and every other occupation, it is the elevation of the soul towards the supreme God. The most ancient manner of indicating the prayer in the Old Testament is by the words, " Pronounce the name of Jahveh," not, as has been mistakenly held, for connecting God by His magical evocation, but for elevating the spirit towards Him and for rendering homage to His power.

Sacrifice prolongs life, and prayer delivers us from sin. Prayer is always the necessary complement of sacrifice. By a natural evolution the oral rite tends more and more to gain a firm footing in the material rite, and it imposes itself on it in order to increase its action and efficacy. But like the initial sacrifice of the firstlings, this primitive invocation is not a positive demand for definite favours: it was of course present there, but it is rather a virtual interest,—the idea that one can fully enjoy life only by first becoming a part of the Divine Master. At the same time, as the blood of the animal for the perfume of the offering is exhaled by the victim, the soul of the faithful swells with prayer in order to reach God and to touch Him: the contact brings divine grace. Prayer touches God as the sacrifice, and this is why the Hebrews expressed by the same root *'atar'* the two correlative operations.

Prayer, as it progressed towards the Christian cult, must have remained a penitence and desecration—the necessary prelude to consecration: such are the prayers of Mazdaism and very similar to them are those of Babylonia. Christianism achieved this embryonic development and realized the scarcely attempted task of conversion. The new prayer can no longer be antique homage to the God in heaven. The historical intervention of a break in the rhythm of the world hinders the end of this reason from being identical with its commencement. Participation is the law of the third and last stage, and the definitive prayer, the prayer of life, shares the opposite characteristics which hitherto marked its successive stages. It is the prayer of the *Sermon on the Mount*—first a prayer of homage, for at the beginning the name of the Master is invoked and complete submission is offered to Him; then

the prayer of demand, for also the daily bread is solicited of him ; and finally the prayer of expiation, for the vow is taken to purify oneself of one's hatreds—i.e. from one's connections with the lower powers for obtaining in return the pardon for one's own offences and liberation from evil.

In this way prayer, like sacrifice, develops in the direction of increasing spirituality, and re-establishes the original hierarchy of creatures. Re-established in their true position, the intermediary spirits, instead of being autonomous gods, are now but intercessors with the sovereign Power: they are the subject only of a prayer of intercession. At the same time as the formula ceases to be a magic evocation and becomes a religious invocation, the spirit tends to disengage some words from scrupulous and ritualistic recitation in order to absorb itself in divine contact—in the communion of the soul with the divinity. To the sacrifice of communion corresponds the prayer of communion as its last synthesis—this " respiration of the soul into God " of the mystics which brings about the final participation of the two natures, human and divine. We should be on our guard, however, not to exaggerate the mysticism of this wordless prayer which would then become equivalent to ecstasy. Ecstasy is a state which exaggerates conversion just as magic exaggerated procession. The suppression of the individuality is thus obtained; the total absorption of the soul in God is not a real form of the life of which it transcends the limit, for life is a material and spiritual participation of the human individual and of the divine power. Prayer should therefore obey this law and maintain an intermediate position. The synthesis of the spirit and of the body—of the spirit which universalizes and of matter which makes for individualization—is produced fully by the Christian prayer which furnishes an example of the conciliation of the two types realized. The formula retains its ritual importance, but only on the condition of not sacrificing to it its profound significance.

# THE NATURE OF RELIGION: THE VIEW OF A MODERN SCIENTIST

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I propose in the present paper to discuss Prof. Eddington's view of religion in relation to his view of the world of science and of the familiar world of sense.

Prof. Eddington's religious theory is closely bound up with his general position and may be best considered in relation to the latter. Hence it may be considered under the following heads:—

I. *The Constituents of Experiences*

The constituents of experience, according to Eddington, are:—

(a) *Mental Images.* These are in our minds and not in the external world and are inscrutable ;

(b) *The counterpart of our sense-experience.* It is in the external world and is inscrutable ; and

(c) *A set of pointer-readings which science connects with other pointer-readings.*

(a), according to Eddington, is a construction out of (b), while (c), i.e. the world of mathematical equations and symbols, is an abstraction from it.

We shall now consider (c), (a) and (b) separately.

First consider (c). It is the *world of physics* and is amenable to treatment under the following heads:—

(1) The materials of "field physics." These are relations and relata. In the end we are left with sixteen co-efficients for each relation, ten of them being symmetrical from which geometry and mechanics are constructed, and six of them asymmetrical from which is derived the science of electro-magnetism.

(2) The physics of discontinuity which deals with (a) quanta and (b) electrons. But these are discovered by the empirical method of the laboratory.

Now consider (a), i.e. the familiar world of sense. It is a mental construction. The secondary qualities, i.e. colour, temperature, etc., as well as the primary qualities, i.e. permanence, structure, substantiality, etc., are the products of the mind's faculty of world-building.

Lastly, consider (b), i.e. the inscrutable counterpart of the sense-world and the world of science. Eddington opines that this background may be conceived as being a " spiritual substratum." It is not mental activity or consciousness but may be conceived as mind-stuff, " more general than our conscious minds, but . . . not altogether foreign to the feelings in our consciousness." As stuff, however, it is not substance, but only a basis of world-building. It may be noted that (b) is sometimes treated as an objective basis and sometimes as continuous with our conscious life.

II. *The Nature of Religious Experience*

Religion springs from our spiritual nature. We construct a " spiritual environment " in response to our spiritual nature just as we construct the world of sense in response to our sense-endowed being. Our spiritual environment is " just another world comparable to the material world of familiar experiences " and is " no less real " than the latter.

The reality of the spiritual world is, however, conceived from one of the following three different standpoints:

(1) Sometimes the *objective* standpoint is maintained as when Eddington speaks of our " deeper feelings " as " glimpses of a reality transcending the narrow limits of our particular conciousness."

(2) Sometimes again the standpoint of a *qualified subjectivity* is substituted for that of pure objectivity as when Eddington speaks of the higher reality as continuous with our consciousness and as "Universal Mind or Logos."

(3) Lastly, sometimes even qualified subjectivity is given up and we have pure, *unqualified subjectivity instead.* "We see in nature," Eddington says, " what we are equipped to look for "; we " build the spiritual world out of symbols taken from our

personality." Indeed Eddington sometimes goes so far as to affirm that value and significance are projections of our spiritual nature on a valueless, non-significant reality.

If we now consider Eddington's different lines of thought critically, we are at once struck by his view of science as a sort of symbolism restricted only to certain physical aspects of the universe. He evidently equates science to the science of physics and is not disposed to regard the biological, psychological and other sciences with the same degree of favour or approval as he seems to give in regard to mathematical physics and its differential and other equations. And thus he misses what is essential to a fruitful scientific outlook, viz. the unity and interdependence of the different sciences, biological, physiological and psycho-sociological. What modern science is trying to build up is a system, symbolic it may be, but permitting of quantitative and qualitative relations between physical, physiological and psycho-sociological phenomena. It is now possible, e.g. to proceed mathematically from physical energies and their quantities to their equivalents in sensational intensity or distinctness and also to their physiological reactions and thence to their psychological values in respect of reaction-time and other temporal and quantitative aspects of cognitive experience. Eddington's view, in fact, will result in a physical science of pointer-readings altogether separated from the rest of the sciences.

And it is not only the symbolic world of pointer-readings that thus gets detached from the rest of the sciences in Eddington's world-view ; the familiar world and the objective background of the familiar and scientific worlds are also disrupted and sundered from each other. The unity of the world of experience is thus dissolved into three independent and diverse realms. Experience is one unitary whole which we differentiate into subjective and objective elements comprised in the whole. Eddington, however, exalts into a fixed division of mental images, objective substratum and pointer-readings what are only constructed distinctions within a unitary experience. Such tripartite disruption, though not in itself illegitimate, is only admissible within such limits as will permit the reconstitution of the whole or unity which has been

thus sundered into independent elements. Eddington's three strata, however, are so sundered both in origin and character as to preclude all reconstruction of the original unity of experience.

The same defect of want of cohesion also characterizes Eddington's view of religion as an experience of a spiritual reality. He gives us three alternative standpoints which do not admit of unification into an intelligible whole or unity.

## RELIGIOUS CATEGORIES AS UNIVERSAL EXPRESSIONS OF CREATIVE PERSONALITY

*A STUDY IN THE SOCIOLOGY OF VALUES*

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### THE SELF AS CREATOR AND GUIDE

Religions may come, and religions may go, but creative man goes on for ever. As an instrument of life and as a creation of the human personality religion in its diverse forms and processes is universal and eternal. It is the dignity of the individual as the supreme fact of the universe that is the foundation of man's spiritual existence.

The group and the society, Nature, the region and the world are being perpetually influenced, moulded and re-made by the creative personality of man. The role of the individual as the transforming force in cultural metabolism has ever been the factual substratum of world-evolution. In the sociology of values no estimate of man's position *visa-à-vis* the world is more appropriate than what we find in the Jaina *Samādhi-śataka,* which says:

*Nayatyātmānamātmaiva*
*Janmanirvāṇameva vā*
*Gururātmātmanastasmāt*
*Nānyosti paramārthataḥ*

i.e., " It is the self that guides the self, its birth and its extinction. The self is its own preceptor and there is nothing else from the standpoint of superior values." Religion is one of the creations of the self like every other thing that belongs to culture or civilization.

### THE PSYCHO-SOCIAL GESTALT IN RELIGION

*Dharma* and religion are almost synonymous or identical categories, in so far as each implies a binding or connective principle. A cementing or associative ideology is inextricably bound up with the Indian term as with the European. It is in the *milieu* of sociality, solidarism, harmony or equilibrium, in the domain of human experiences, whether individual or collective, that we have to move while dealing with the substance of *dharma* (=religion). Naturally, therefore, both in the East and in the West no category has been taken, consciously or unconsciously, in a more synthetic, comprehensive and all-sweeping manner than religion (=*dharma*).

Comprehensive categories are, as a matter of course, elastic and rather indefinite in contour and make-up. A delightful and often dangerous vagueness has therefore attached from the nature of the case to *dharma*-religious discussions. Religion has ever and everywhere been appealed to, as it can by all means legitimately be appealed to, on the most varied items of human life.

Our Manu and indeed all authors of *Dharma-śāstras* before and after him have devoted attention as much to the health and wealth of men and women as to their manners, customs, laws and constitutions. From eugenics, dietetics and sanitation to jurisprudence, economics and politics there is no branch of human science, physical or mental, individual or social, which has been ignored, overlooked or minimized in these encyclopaedic treatises.

Psychologically, therefore, if there is anything on which the human brains have a right to fight among themselves, it is pre-eminently religion (*dharma*). Generally speaking, it would be a sheer accident if any two thinking, scientific, philosophical or

creative minds were independently to focus their activities on just the same phases and items of life or thought while dealing with such an all-sweeping, synthetic or pluralistic category. A museum of religions is just the most appropriate pandemonium of thought—the veritable battle-ground of nations.

In the manner of the chemical analyst in his laboratory it may indeed be possible for the anthropological, historical, scientific or philosophical student of religion to isolate the diverse items or aspects of the religious complex from one another and deal with them one by one individually. This intellectual analysis may be of great help in logic, psychology, metaphysics or sociology. But it is the synthetic whole—and not the individual parts—that men and women, even the philosophers and scientists themselves, vaguely call religion or *dharma* when they apply it to their own life in the interest of day-to-day and concrete problems, individual or social. Religion is really one of the expressions of the psycho-social *Gestalt*[1] or " configuration " of creative man. In the interest of intellectual clarification the *Gestalt* or structural whole may be pulverized into its contentual atoms, into the *Beziehungen* relations and processes, to use an expression from von Wiese's sociology. For certain purposes of scientific and philosophical laboratory-collaboration we may dissociate the religious from the psychical and the social. This pulverization or dissociation can, however, but lead to the isolation of anaemic or bloodless corpuscles as pure abstractions ought to be called from the viewpoint of human values. The analysis of parts may nourish our brains as a discipline in logic ; but it is the *Gestalt* or total inter-relations and form-complex that rule our life. The identities in the individual items, the elemental atoms or raw materials may not therefore lead to any identity or formal similarity in the psycho-social or socio-economic *Gestalt* of the persons or groups.

### THE GESTALT OF PRIMITIVE RELIGION

The results of scientific analysis in the field of religion are

[1] S. C. Mitra, " Gestalt Theory in German Psychology," Lecture at the Bangiya Jarman-Vidya Samsad (Bengali Society of German Culture).

quite well-known. Even in analytical treatments of religion we are but presented with a diversity of views.

In one group[1] we encounter the view as formulated by Wundt, for instance, in his *Ethik*, that all moral commands have originally the character of religious commandments. That religion furnishes the beginnings of all morality is almost a postulate with a very large number of investigators. The most extreme view is perhaps to be found in Durkheim's *Les Formes élémentaires de la vie religieuse*, according to which science, poetry, plastic arts, law, morality and what not have all been derived from myths, legends, religious ceremonies and ritualistic practices.

An exactly opposite view is also tenable. In Westermarck's *Origin and Development of Moral Ideas* morality cannot be traced in its origins to the gods or religious ideas. He says that among very many peoples religion cannot be proved to be associated with the regulation of social life. The independence of morality from religion is likewise the conclusion to be derived from Meyer's studies in the *Geschichte des Alterthums* (' History of the Ancient World ').

Religion and society are both creations of man. Instead of establishing the religious " interpretation of society " or social " interpretation of religion " it is time to recognize or rather re-emphasize the supreme majesty of man as the creator of the thousand and one items which constitute the *Gestalt* of culture or civilization. This is why we should be prepared very often for situations in which the social and the religious are inextricably mixed up with one another, instead of the one being the *function* of the other.

In an objective examination of human attitudes and relations it is possible even to establish an equation between religion and family-life, as Tönnies does in *Gemeinschaft und Gesellschaft*

Calcutta, on September 26, 1936; *The Calcutta Review* for January, 1937; R. H. Wheeler, *The Science of Psychology* (New York, 1929) and K. Koffka, *The Principles of Gestalt Psychology* (London, 1935).

[1] C. Bouglé, *L'Evolution des Valeurs* (Paris, 1929), pp. 127-129; W. Schmidt, *Origin and Growth of Religion* (London, 1935), p. 132.

('Community and Society').[1] For, it is in and through the sacredness ascribed to marriage, birth of children, respect for elders, mourning for the dead and other incidents of family life that religion has always and everywhere worked on human spirit and conscience.

Thus considered, religion is virtually coeval with man and his creations. It is impossible to accept the recent thesis of *La Mythologie Primitive* in which *Lévy-Bruhl* has developed the doctrine of primitive society as being marked by pre-religion. A condition like this is as unthinkable psychologically and undemonstrable anthropologically as his conception of pre-logical or pre-critical mentality such as had been established by him in *Les Fonctions mentales dans les sociétés inférieures*.[2]

Rather, in regard to the relations between the logical and the pre-logical or illogical, an acceptable view is that of Pareto, who in his *Trattato di Sociologia Generale* has brought into the boldest relief the instincts, emotions, prejudices, etc., i.e. the non-logical and non-rational elements such as influence the purely rational or mechanistic scheme of human life. The activities or behaviours of men and women are determined by " constant drives " or " residues " of personality. And these residues are, as a rule, so conflicting that human behaviour becomes normally to all intents and purposes illogical and self-contradictory. There is then plenty of logic in Frazer's standpoint that superstitions are as natural, nay, as beneficial to human beings as rationalism, logicalness and self-consistency.[3]

The "irrationals" of Pareto are not, however, to be discovered as the only mental features in the alleged pre-logical and pre-religious strata of primitive society. Besides, the Paretian " irrationals " are quite in evidence even in the most hyper-developed conditions of complex culture-systems. And the most

[1] Edition of 1935 (Leipzig), pp. 37, 234-235.

[2] Goldenweiser, *Early Civilization* (New York, 1922), pp. 380-389; W. Schmidt, *The Origin and Growth of Religion* (London, 1935); A. Ouy's resumé in *Revue Internationale de Sociologie* (Paris, May-June, 1935), pp. 317-318; J. Leyder, " Association primitive d'Idées " in *Comptes rendus du deuxième Congrès National des Sciences* (Brussels, 1935), which furnishes an objective criticism of Lévy-Bruhl's *La Mythologie Primitive*.

[3] J. G. Frazer, *Psyche's Task* (London, 1913), p. 154.

primitive of all minds is to be credited with criticism, discrimination or logic. It would be wrong to identify the religious with the irrational. In the making of religion the whole personality of creative man is active.

The position of Bouglé is, therefore, reasonable. It admits that[1] the logicality and the rationality of the primitives are abundantly manifest in their religious prescriptions. The modern mind, known to be logical and rational as it is, has not established anything more serious than obedience to the old, generosity towards friends, living in peace with neighbours and avoidance of intercourse with the wives of others, such as were imposed by their gods on the Australians. The divinities of the Andamans likewise punish thieving, robbery and adultery. All these items of " savage " life are not less logical and not less rational than any set of commandments devised by civilized man.

*L'existence d' une mentalité logique* (" the existence of a logical mentality ") may be demonstrated among the Sudanese peoples of Belgian Congo. Even the mystical mentality is not absent, although rare, says Leyder.

The mixture of the rational and the irrational, the logical and the illogical, is an integral part of the human *psyche*. Herein is to be found the eternal duplicity of man, as Pascal maintained. Morality is indeed dualistic, nay, pluralistic. Inconsistencies are nowhere more glaring than among the " leaders " or builders of civilization, whether ancient or modern, in whom, as a rule, as Sorokin observes, the " savagery of a lion," the " slyness of a fox," or, at any rate, severity, cynicism and moral indifferentism constitute the " necessary pre-requisites for successful climbing through many channels."[2]

In other words, the presence of alleged superstitions, wherever they may exist, does not lead to the total eclipse of many rational, logical, ' humane ' and such other desirable cultural characteristics.

Primitive mentality as operating in the religion of " savages " was not all haphazard, bizarre and incoherent. The *Wakan* of

[1] *L'Evolution des Valeurs* (Paris, 1929), pp. 135-136, 141-142.
[2] P. Sorokin, *Social Mobility* (New York, 1927), pp. 308-311.

the Sioux tribe of North America and the *Mana* of the Melanesians are impersonal and anonymous forces such as serve to impart movement and life to the animate and inanimate objects. It is forces like these that are embodied in the *totem*, which is ultimately adored as the divine ancestor of the race. It is impossible to minimize in *totem*-worship the profoundly religious aspects of life as understood by the modern mind.

In the rites organized by the primitives to permit contacts between the two worlds, secular and sacred, "don't we recognize," asks Bouglé quite correctly, " the rudiment of the sacrifices, communions and oblations which will occupy such a great place in the most complex religions?" Mysticism is thus found to have a very long history.

In the most ancient of human cultures, again, if we may follow Father Schmidt,[1] the belief in a Supreme Being was very deeply and strongly rooted. Traces of this belief are to be found among the Hokas, Algonkins and other tribes of North America. And the idea is gaining ground that this Supreme Being is really the god of a monotheism, especially among the Bushmen of Africa, the Kurnai of South-East Australia, most of the peoples of the Arctic culture, and virtually all the tribes of North America.

## FOLK-RELIGIONS

Between the totemism of the primitives and the world-religions of today the psychological and moral links, then, are not few and far between. Not less prominent are the intimacies between the most diverse races of the civilized world so far as the intellectual and moral outfit of personality is concerned. The folk-psychology of the East and the West, as exhibited in the literary creations of Eur-Asia, is found to be uniform in a remarkable degree.

We find no difficulty in believing, for instance, with Renan who maintains in his *Mission de Phénicie* that mankind from the earliest times on has worshipped at the same place.[2] No matter what race, it has virtually succumbed to the magical or hypnotic spell, so to say, of the sacred spots of history.

[1] *The Origin and Growth of Religion* (London, 1935), pp. 260-262.
[2] J. Goldziher, *Mohammedanische Studien*, Zweiter Theil (Halle a.S., 1890), p. 334.

The history of North Africa shows that from generation to generation the same holy place changes the names of the saints. Only the names change, however; but the sacredness, the divine consecration and the sanctity of the place are handed down through the rise and fall of folk-tradition from the earliest to the most recent times. The Folk-Mohammedanism of Tunis and Algeria, for instance, is essentially the worship of gods and saints —the *Ginn*—to which the North Africans had been used for centuries.[1]

Folk-festivals in connection with the tombs of *Wali*, both male and female, are to be observed as much among the Bedouins of Arabia and the fellaheen of Egypt as among the Moslems of Mesopotamia, Syria, Palestine and India. And in many of these festivals the non-Moslems take as great a part as the Moslems.[2]

In the domain of folklore also, which is very often virtually identical with and forms an integral part of folk-religion, the most striking characteristic is the identity or similarity between the mental reactions of the Eastern and Western races. Delight in the stories of adventure, interest in the romantic, the humorous and the marvellous, and sympathy with the fortunes of the heroic personalities whether fictitious or real, are not confined to any particular race. These are ingrained in the " original nature " of man, so to speak, and form part of his theatrical instincts, love of play and sense of fun. The stories of the *Rāmāyaṇa*, the *Iliad*, the *Cuchulain*, the *Beowulf* and the *Nibelungenlied* cater to the same demand among different peoples.[3]

The mysteries and miracles of medieval Europe as well as the " passion-plays " of Oberammergau and Erl have had their counterparts in India too. Chambers's *Medieval Stage* is an account as much of the folk-*ludi*, feasts, pageants, buffooneries, folk-dances and folk-drama of Europe as of the *Yātrā*, *Rāmalīlā*,

[1] Goldziher, Vol. II, pp. 344-345.

[2] Goldziher, Vol. II, pp. 328-334.

[3] Ridgeway, *Origin of Tragedy* (1910), *Dramas and Dramatic Dances of Non-European Races* (1915); Éd. Chavannes, *Contes et Legendes du Bouddhisme Chinois, Fables Chionis du VIIe au VIIe Siècle, Cinq cents Contes et Apologues.* The migration of folk-lore is traced by Chavannes in these studies.

*Bharat-milāp* and *Gambhīrā* of India with slight verbal modifications.[1]

Masks of beasts besmeared with filth are not yet things of the past in European festivities.[2] Christian manners grant " indulgences " to the moralities which are practised in connection with ' vigils ' or ' wakes ' (i.e. all-night watches) that are enforced on the anniversary or dedication day of churches. Summer festivals in the Occident are notorious for such " moral holidays." All this is not psychologically, ethnologically or climatologically distinct from the Asian practices wherever they may be detected by sociologists.

Some of the Buddhist *Jātaka*-stories of the pre-Christian era as well as of the tales prevalent among the various peoples of India today are common to those with which the Europeans and the Americans are familiar, e.g. in Grimm's collections. Thus the stories of St. Peter in disguise as beggar being entertained by Bruder Lustig of *Brüderchen* and *Schwesterchen,* of the substituted bride, of the ass in Kaden's *Unter den Olivenbäumen,* of Teufel smelling human flesh, of the queen's order to kill Maruzedda's three children and bring their liver and heart, of the daughter telling her father, the king, that she loves him like salt and water, of gold-spitting princes and pearl-dropping maidens, belong to the tradition of both Hindustan and Europe.

The popular May-festivals of Europe and the spring-celebrations (*Holi, Dol-yātrā,* etc.) all over India are born of a common need and satisfy the same hunger of the human heart. The agricultural observances, harvest rites, ceremonial songs and rustic holidayings of the Christian are akin to those of the Hindu.[3]

The ideals of life have been statistically and historically the same in Asia and Eur-America. The student of culture-systems

[1] B. K. Sarkar, *Folk-Element in Hindu Culture* (London, 1917).

[2] Chambers, *Medieval Stage,* Vol. I, pp. 93, 115, 145, 149; Stubbs, *Councils and Ecclesiastical Documents* (1869-78), p. 149; cf. Lecky, *European Morals,* Vol. II, pp. 288, 367.

[3] Martinengo-Caesaresco, *Essays in the Study of Folksongs* (London, 1914); John Moyle, *The present ill state of the practice of physik in this nation truly represented,* London, 1702 (a study in British superstitions).

can, therefore, declare his inductive generalization in the following words of Walt Whitman:

" These are really the thoughts of all men in all ages
and lands,
This is the grass that grows where the land is and
the water is,
This is the common air that bathes the globe."

It is the intellectuals in a community that are interested in the doctrines of theology, philosophy and metaphysics, while the man in the street, in the theatrical, scenic or anecdotal aspects of God, the soul and the other world. The morals, however, though they depend in the last analysis on the individual's status in the economic grades or classes of a people, may for ordinary purposes be taken to be the outcome of its general consensus and collective tradition. In a study of comparative religion we must take care to point out exactly which of these three phases of socio-religious life or human values we have singled out for discussion, for it is clear that it would be unscientific to compare the popular superstitions and folk-beliefs of one faith with the metaphysical speculations in which the high-browed Doctors of Divinity indulge in another.

## THE SOCIOLOGY OF CHRISTIANITY

Dante, the greatest poet, saint and mystic of Roman Catholicism, was very much agitated over the " she-wolf " (moral and political muddle of his time). He used to predict the advent of a " Greyhound," a *Veltro* or Deliverer, who would restore on earth the Universal Italian Empire, both temporal and spiritual. His prophecy finds expression in several eloquent passages of the *Divine Comedy*. Thus Virgil, the " master and guide " of the poet, gives the following hope in the first canto:

" This beast
At whom thou criest her way will suffer none
To pass, and no less hindrance makes than death:
To many an animal in wedlock vile
She fastens, and shall yet to many more,

Until that Greyhound comes, who shall destroy
Her with sharp pain. He will not life support
By earth nor its base metals, but by love,
Wisdom and virtue; and his land shall be
The land 'twixt either Feltro. In his might
Shall safety to Italia's plains arise,
For whose fair realm Camilla, virgin pure,
Nisus, Euryalus and Turnus fell."

The same apocalyptic faith in an *Avatāra* or God-incarnate-in-man has maintained the optimistic Hindu in all ages of national distress. The advent of Messiahs to embody the successive *Zeitgeists* is thus guaranteed in the *Gītā* by Lord Kṛishṇa Himself:

*Yadā yadā hi dharmasya*
*glānir bhavati Bhārata*
*Abhyutthānam adharmasya*
*tadātmānaṁ sṛijāmyaham.*
*Paritrāṇāya sādhūnāṁ*
*vināśāya cha dushkṛitāṁ*
*Dharma-saṁsthāpanārthāya*
*sambhavāmi yuge yuge.*

"Whensoever into Order
Corruption creeps in, Bhārata,
And customs bad ascendant be,
Then Myself do I embody.
For the advancement of the good
And miscreants to overthrow
And for setting up the Order
Do I appear age by age."

Medieval Christianity did not produce only one *Divine Comedy*. Each of the Gothic Cathedrals of the thirteenth century Europe is a *Divine Comedy* in stone. It may be confidently asserted that the spiritual atmosphere of these noble structures with their soul-inspiring sculptures in alabaster and bronze has not been surpassed in the architecture of the East.[1]

[1] B. K. Sarkar, *Hindu Art: Its Humanism and Modernism* (New York, 1920) and "The Aesthetics of Young India" (*Rupam*, Calcutta, January, 1922).

We shall now consider a few specimens of Christian anthropology. On Christmas and New Year days the folks of Christendom are used to forecasting their lot according to the character of the first visitor. And what is the burden of their queries? "What will be the weather?" they ask, and "what the crops?" How, besides, are they to "fare in love and the begetting of children?" And a common superstition among the *Hausfrauen* enjoins that wealth must come in and not be given out on certain days. Such days and such notions are not rare in Confucian-Taoist, Hindu, and Buddhist Asia.

It is well known, further, that in South-West England as in parts of Continental Europe, there are several *tabus* in regard to food. Hares, rabbits, poultry, for instance, are not eaten, because they are "derived from his father" as the peasant believes.[1] There is nothing distinctively Christian in these customs and traditions. Asians can also heartily take part in the processions attending the bathing of images, boughs of trees, etc., with which the rural populations of Christian lands celebrate their May-pole or summer festivities. And they would easily appreciate how men could be transformed into wolves by the curse of St. Natalis Cambrensis.

Would the ritualism, the rosary, the relic-worship, the hagiology, the consecrated edifices, the "eternal" oil-lamps in *Waldkapellen* (forest-chapels), pilgrimages, prayers, votive offerings, self-denial during Lent, fasts and chants of the Roman Catholics scare away the Shintoists of Japan, Taoists of China, or Buddhists of Asia? By no means. Indeed, there are very few Chinese, Japanese or Hindus who would not be inspired by the image of Mary. Nations used to the worship of Kwanyin, Kwannon, Tārā, or Lakshmī could not find a fundamentally new mentality or view of life in the atmosphere of a Greek or Catholic Church service. And the doctrine of faith (*bhakti, śraddhā*), the worship of a Personal God, and preparedness for salvation (*mukti*) are not more Christian than Buddhist or Hindu.

[1] Gomme, *Ethnology and Folk-lore* (London); Ashton, *Shinto, the Way of the Gods* (London, 1905); Harada, *The Faith of Japan* (London, 1914).

Men and women who do not feel strong without postulating God would produce almost the same philosophy of the Infinite and of the immortal soul if they happen to be intellectual. But if they happen to be emotional or imaginative or "irrational" (?), as human beings generally are, they would create more or less the self-same arts (images, pictures, *bas*-reliefs, hymns, prayers, rituals, fetishes, charms). Humanity is, in short, essentially one —in spite of physical and physiognomic diversities, and in spite of deep historic race-prejudices. The effort to understand the nature of God or the relation between man and Divinity is the least part of a person's real religion. The *élan vital* of human life has always and everywhere consisted in the desire to live and in the power to flourish by responding to the thousand and one stimuli of the universe and by utilizing the innumerable world-forces.

## THE CATEGORIES OF CONFUCIANISM

Let us watch the psycho-social *Gestalt* of China. Confucianism is the name wrongly given to the cult of public sacrifices devoted to *Shāngti* (the One Supreme Being), the *Tāo* (the Way), and ancestor-worship that has been obtaining among the Chinese people from time immemorial. This cult of what is really an adoration of nature-powers happens to be called Confucianism, simply because Confucius (B. C. 551-479), the librarian of Lu State in Shantung, compiled or edited for his countrymen the floating Ancient Classics, the *Yi-king* (" Book of Changes "), the *Shu-king* (" Book of History "), the *Shi-king* ("Book of Poetry") and others in which the traditional faith finds expression. The work of Confucius for China was identical with that of Ezra (B. C. 450) of Israel who edited for the Hebrews the twenty-four books of the Old Testament that had been burnt and lost. In this sense or thus misnamed, Confucianism had existed among the Chinese long before Confucius was born, in the same manner as the Homeric poems had been in circulation in the Hellenic world ages before Pisistratus of Athens had them brought together in well-edited volumes.

Confucianism is often considered as not being a religion at all, because it is generally taken to be equivalent to positivism,

i.e. a Godless system of mere morals, and hence alleged to be necessarily inadequate to the spiritual needs of man. The fact, however, is quite otherwise. The Socratic sayings of Confucius, that are preserved in the *Analects,* the *Doctrine of the Mean* and other treatises, have indeed no reference to the supernatural, the unseen or the other world. The fallacy of modern sinologues consists in regarding these moralizings as the whole message of China's Superman. Strictly speaking, they should be treated only as a part of a system which in its entirety has a place as much for the gods, sacrifices, prayers, astrology, demonology, tortoise worship, divination and so forth of Taoist and Folk-China as for the purely ethical conceptions of the duty towards one's neighbour or the ideal relations between human beings.[1]

This alleged positivism or atheism of Confucius, and the pre-Confucian religion of ancient China, which for all practical purposes was identical with the polytheistic nature-cult of the earliest " Indo-Aryan " races, have both to be sharply distinguished from another Confucianism. For since about the fifth century A. C. the worship of Confucius as a god has been planted firmly in the Chinese consciousness and institutions. This latter-day Confucius-cult is a cult of nature-forces affiliated to the primitive *Shāngti*-cult, Heaven-cult, Tai-(Mountain) cult, etc. of the Chinese. In this Confucianism Confucius is a god among gods.

### BUDDHALOGY AND CHRISTOLOGY

Similarly in Buddhism also we have to recognize two fundamentally different sets of phenomena. There are two Buddhisms essentially distinct from each other. The first is the religion or system of moral discipline founded by Śākya (B. C. 563-483), the son of the president or archon (*rājan*) of the Śākiya republic in Eastern India, who came to be called the *Buddha* or the Enlightened (the Awakened). Śākya founded an order (*saṅgha*) of monks, and adumbrated the philosophy of twelve *nidānas* (links

[1] B. K. Sarkar, *Chinese Religion Through Hindu Eyes* (Shanghai, 1916), " Confucianism, Buddhism and Christianity " (*Open Court,* Chicago, November, 1919) and *The Futurism of Young Asia* (Berlin, 1922); Werner, *Chinese Sociology* (London, 1910); De Groot, *Religion in China* (New York, 1912).

between ignorance and birth) and the ethics of the eightfold path. In this Buddhism, which should really be called Śākyaism, Buddha is of course neither a god nor a prophet of God, but only a preacher among the preachers of his time. The system is generally known as *Hīnayāna* (the Lower Vehicle of Buddhism). Its prominent tenet is *nirvāṇa* or the cessation of misery (annihilation of pain).[1]

But there is another faith in which Buddha is *a* or rather *the* god. This Buddha-cult, or Buddhism strictly so called, cannot by any means be fathered upon Śākya, the moralist. It chanced to evolve out of the schisms among his followers. Buddha-worship was formulated by Aśvaghosha and came into existence as a distinct creed about the first century A. C. in north-western India during the reign of Kaṇishka, the Indo-Tartar Emperor. This faith, also called *Mahāyāna* (the Greater Vehicle), was theologically much allied to, and did not really differ in ritual and mythology from, the contemporary Jain and Puāṇic-Hindu "isms" of India. It is this Buddhism, furnished as it is with gods and goddesses, that was introduced from Central Asia into China in A. C. 67, from China into Korea in A. C. 372, and from Korea into Japan in A. C. 552.

The contrast between Śākya the preacher and Buddha the god, or Confucius the moralist and Confucius the god has its parallel in Christology also. Modern criticism expresses this contrast, says Bacon in the *Making of the New Testament,* in its distinction of the gospel of Jesus from the gospel *about* Jesus. The distinction between Śākyaism and Buddhism, or between Confucianism as the system of tenets in the body of literature compiled by Confucius and Confucianism in which Confucius figures as a Divinity, as a colleague of *Shāngti,* is the same in essence as that between the teachings of Jesus the Jew and teachings, say, of St. Paul about Jesus the Christ who is God-in-man.

### THE AVATĀRAS OF INDIA, ISRAEL AND CHINA

The incarnation-myths of the *Rāmāyaṇa* and similar legends of the *Jātakas* (Birth-Stories) must have developed as early as the

[1] De la Vallée Poussin, *Nirvāṇa* (Paris, 1925); T. Stcherbatsky, *The Conception of Buddhist Nirvāṇa* (Leningrad, 1927); N. Dutt, *Aspects of Mahāyāna Buddhism in its Relation to Hīnayāna* (London, 1930).

epoch of Maurya imperialism (B. C. 322-185). While the poets of the *Rāma*-legend sang,

> " For Vishṇu's self disdained not moral birth,
> And heaven came with him as he came to earth,"

and Kṛishṇa proclaimed in the *Gītā* section of the *Mahābhārata*: " Forsake all *dharmas* (ways, *Taos*, creeds), make Me alone thy way," the sculptors of India were carving *bas*-reliefs in order to represent scenes in the life of Śākya deified as the Buddha. The post-Aśokan but pre-Christian sculptures at Bhārhut (second century B. C.) leave no doubt as to the prevalence of a faith in Buddha whose birth was believed to be supernatural and whose career was to anticipate ideologically the holy ministrations of the Syrian Messiah. Besides, the mind of India had become used to such emphatic announcements of the *Gītā* as the following:

> " I am the Father, and the Fostering Nurse,
> Grandsire, and Mother of the Universe,
> I am the Vedas, and the Mystic word,
> The way, the support, the witness and the Lord.
> The Seed am I of deathless quickening power
> The Home of all, the mighty Refuge-tower."

Buddha-cult was thus born and nurtured in a perfectly congenial atmosphere.

The Pauline doctrine of Jesus as an *Avatāra*, i.e. God-incarnate-in-man was also quite in keeping with the spiritual *milieu* of the age, rife as it was with the notions of Redeemer-gods. Here an Osiris, there a Mitra was commanding the devotion of the civilized world as a god resurrected after death to save mankind. Parallel to the development in Iran, which transformed Zarathustra[1] from the man-prophet-singer of the *Gāthās* into a supernatural and semi-divine figure, there was in Israel the continuous and progressive re-interpretation of traditional beliefs and symbols, as Canon Charles points out in the *Religious Development Between the Old and New Testaments*. From the third century B. C. on, as a consequence, whole histories centred round

[1] Moulton, *Early Religious Poetry of Persia* (Cambridge, 1911).

such conceptions as the soul, spirit, *sheol,* Paradise, Messianic Kingdom, the Messiah, the Resurrection. The idea of the Redeemer was taking definite shape, for instance, in the following verses of the *Psalms of Solomon* composed about the first century B. C.:

" Behold, O Lord, and raise up into them
Their King, the son of David,
At the time in which thou seest, O God,
That he may reign over Israel Thy servant
And gird him with strength that he may
Shatter unrighteous rulers
And that he may purge Jerusalem from
Nations that trample her down to destruction."

In India the rhapsodists of the Vālmīkian cycle were singing of the advent of the Messiah as Rāma, and the Śākyan monks elaborating the Buddhist stories of incarnation (*Jātaka*) in the self-same strain. Nor was China to be left without an *Avatāra* or a deified personality. In the fourth century B. C. Mencius, the St. Paul of Confucianism, calls his great Master *Chi Ta-cheng,* i.e. the embodiment of highest perfection. Three hundred years after his death Confucius was made Duke and Earl. Sze Ma-chien, the Chinese Herodotus (first century B. C.) describes him as the " divinest of men." But by the end of the first century A. C. the birthplace of Confucius had become a goal for the pilgrim and even emperors wended their way to pay respects to his shrine. In A. C. 178, says Giles in *Confucianism and its Rivals,* a likeness of Confucius had been placed in his shrine as a substitute for the wooden tablet in use up to that date. In 267 an Imperial decree ordered the sacrifice of a pig, a sheep and an ox to Confucius at each of the four seasons. The first complete Confucian temple was built and dedicated in 505. About 555 it was enacted that a Confucian temple should be built in every prefectural city, for the people had come to " look upon Confucius as a god to be propitiated for the sake of worldly advantages."

This heroification and deification of Confucius was not an isolated phenomenon in the Chinese world, for China was also simultaneously transforming Lao-tsze, his senior contemporary,

into a Divinity. The Tāoist writers had begun to describe their great prophet as an incarnation of some Superior Being who came among men in human shape in every age. They told also the various names under which he appeared from the remotest period of fabulous antiquity down as late as the sixth century, making in all seven periods.

Indeed, the spiritual experience of the entire human race was passing through almost the same climacteric. Zoroastrianism was evolving Mitraism, Chinese classics were evolving the worship of Confucius and Lao-tsze, Hinduism was evolving Buddha-cult, Kṛishṇa-cult, Rāma-cult, etc. and Judaism was in the birth-throes of Christ-cult.

The elaboration of these "Great Exemplars," *Avatāras* or "Supermen" is but one of the forms in which the uniform psychological metabolism of the different races was manifesting itself. The types of ethical and spiritual "perfection" or highest ideals and norms in human personality, that had been slowly acquiring prominence in India, in the Hellenistic world and in China during the preceding centuries at last began to crystallize themselves out of the solution of folk-experience and emerge as distinctly individualized entities. The world-forces or nature-powers of the antique world, viz. Mother Earth and the elemental energies, furnished no doubt the basic foundations and the nuclei for these types or patterns. Folk-imagination in brooding over the past and reconstructing ancient traditions had sanctified certain historic personalities,[1] legendary heroes or eponymous culture-pioneers, and endowed their names with a halo of romance. Philosophical speculation had been groping in the dark as to the mysteries of the universe and had stumbled upon the One, the Unknown, the Eternal, the Absolute, the Infinite, the Ideal. Last, but not the least, are the contributions of the "lover, the lunatic and the poet,"—the Mark, the Matthews, the Mencius, the Vālmīki, the Aśvaghosha—who came to weld together all these elements into artistic shapes, "fashioning forth" those sons of

[1] W. Ridgeway, *Origin of Tragedy*, 1910, and *Dramas and Dramatic Dances of Non-European Races in Special Reference to the Origin of Greek Tragedy*, 1915.

God—concrete human personalities to embody at once the man-in-God and the God-in-man.

### THE WALI-CULT IN ISLAM

More or less identical is the psycho-social *Gestalt* of the Moslem world. Mohammed was already looked upon by his immediate followers as an " extra-human miracle-worker " (*übermenschlicher Wundermann*) and his death surprised even Caliph Omar as something impossible or inconceivable.[1] Everybody who wanted to believe that Mohammed had died was threatened by Omar with the most gruesome punishments. The biographers of Mohammed during the subsequent generation enriched his life-story with the details of his miracles. In the third century after his death, Ibn Hibban of Andulasia went so far as to say that Mohammed was not a human being subject to hunger and thirst.

The *Wali*-cult of the Mussulmans throughout the world—in Asia, Africa and Europe—is psychologically linked up with the normal *Heiligenverehrung* (saint-worship) or hagiology of all races of men. Moslem faith in the power of *Igma* is but a part of the most universally observed folk-mentality which feels helpless without supernatural agencies and extra-human energies.

### THE ETHICAL EQUATIONS OF NATIONS

The ethical conceptions or moral codes of a people are bound up inextricably with its economic and social institutions. For all practical purposes they may very often be regarded as almost independent of its strictly religious thought, its theological doctrines, and the hypotheses of its prophets or thinkers regarding the nature of Godhead, the soul, and the relation between man and the Creator. While, therefore, the " whole duty of man " is sure to differ with people and people, nay, with class and class, and also with epoch and epoch in each nation and in each class, it is still remarkable that the most fundamental categories

[1] *Fadāil-al-aṣḥab*, No. 6, *Al-Tabarī* I, p. 1815, and *Al-Zurkānī* IV, p. 128, quoted in Goldziher's *Mohammedanische Studien*, Vol. II (Halle, 1890), pp. 283-284.

of moral life all the world over have been the same. The ethical systems of historic Confucianism, Buddhism and Christianity are broad-based on almost identical notions of the good and the right. Social equilibria or similarities and equations between the nations in psycho-social *Gestalt* are nowhere more prominent than in the domain of moral ideals.

But here it is necessary to make a few special remarks about Confucianism. In the first place, suggestive sex-ideas associated with such concepts as " immaculate conception " in Christlore or " energy " (*Śakti*, the female " principle ") in Buddhist and Hindu mythologies do not appear to have any place either in the *Classics* compiled by Confucius the man or in the religion in which Confucius is a god. From the standpoint of conventional morality, Confucianism is perhaps the most chaste and undefiled of the great world-religions.

In the second place, one must not argue from this that the Chinese mentality is what Confucianism presumes it to be, for China is not mere Confucius magnified. Every Chinese is a Confucianist, and yet something more. Like the Japanese who is at once a believer in *Kāmi* (supernatural agencies or nature powers), *Shinto* (the way of the gods), a polytheistic cult of world-forces, a Confucianist as well as a Buddhist, the men and women of China, almost one and all, are Tāoists (followers of Lao-tsze's mystical cult of *Tāo*, Way or Natural Order) and Buddhists at the same time that they offer sacrifices to Confucius and *Shāngti*. When the head of the family dies, as says Wu Ting-fang in the preface to the present author's *Chinese Religion through Hindu Eyes*, the funeral services are conducted in a most cosmopolitan way, for the Tāoist priests and the Buddhist monks as well as nuns are usually called in to recite prayers for the dead in addition to the performance of ceremonies in conformity with the Confucian rules of " propriety." The *mores* of Chinese life, eclectic as it is, cannot thus all be found in the teachings of the *Classics* alone.

### LIFE-DENIAL, MYSTICISM AND POSITIVISM

One need not be surprised, therefore, to find in the Chinese *Weltanschauung* or view of life a place for the pessimism that one

meets with in the announcements of Jesus. "He that loveth father or mother more than Me," said Jesus, "is not worthy of Me." And further, "if any man cometh unto Me, and leaveth not his father and mother and wife and children, he cannot be My disciple." Here is the origin of the system that, backed by St. Paul's recommendation of celibacy for Christ's followers, ultimately developed into Christian monasticism and the ethics of retreat from the "world and the flesh." The self-same doctrine of holiness by means of asceticism, life-denial and self-mortification has had a long tradition in pre-Confucian China as well as in China since the age of Lao-tsze and Confucius. Even in the earliest ages of Chinese history perfection, holiness or divinity was held to be exclusively attainable by dispassion, apathy, willlessness, unconcernedness about the pleasures and pains of life, quietism, or *wu-wei*. Emperor Hwang-ti of hoary antiquity is mentioned by Chwang-tsze (fourth century B. C.), the great follower of Lao-tsze, as having retired for three months in order to prepare himself for receiving the *Tāo* from an ascetic who practised freedom from mental agitation.

Along with this pessimistic strand of Christianity Chinese moral consciousness can also display the mystical leaning of Jesus as manifest in such declarations as—"the Kingdom of God is within you" or "My Kingdom is not of this world." Thus, says Chwang-tsze: "Be free yourself from subjective ignorance and individual peculiarities, find the *Tāo* in your own being, and you will be able to find it in others too, because the *Tāo* cannot be one in one thing and another in another." And according to the *Tāo-te-ching*, the Bible of Tāoism, "mighty is he who conquers himself," and further, "if you keep behind, you shall be in front," or "he who is content has enough." These are the tenets of passivism and non-resistance that Jesus stood for when he advised his followers to "render unto Caesar the things that are Caesar's."

We need not dwell here on the ascetic or pietistic ideals and institutions of Buddhism, as the Plotinuses, the St. Francises, the Jacopone da Todis, the Böhmes, the Ruysbroecks and the Guyons of India are too well-known. But we have rather to emphasize, on the other hand, the fact that transcendentalism, idealism or

mysticism is not the only attitude or philosophy of ethical life advanced by or associated with the religious systems of the world. Not less is the ethics of positivism, i.e., of humanitarian energism (*vīrya*) and social service or brotherhood (*sarva-sattva-maitrī*) a prominent feature in Hinduism, in Buddhism, in Christianity, and in the moral *dicta* of the Chinese sages like Confucius, Moh-ti, the preacher of universal love, and Mencius, the advocate of tyrannicide.

There is no doubt a great difference in the manner in which the categories have been stated in the different systems, especially as regards the intellectual analysis or psychological classification of the cardinal virtues and vices. But from the viewpoint of moral discipline none but a hide-bound linguist or a student of formal logic can fail to notice the pragmatic identity of life governed by the " eightfold path " of Śākya, the " five duties " of Confucius and the " ten commandments " of the Bible. Nay, like the Mosaic dictates, the Confucian and Śākyan principles are too elemental to have been missed by the prophets of any nation.

### RECIPROCITY, SOLIDARISM AND SOCIAL SERVICE

The most important tenet in Confucius's moral creed is to be found in the idea of " reciprocity."[1] It is thus worded in his *Doctrine of the Mean*: " What you do not wish others should do unto you, do not do unto them." In a negative form this is indeed the golden rule of *Luke*: " As ye would that men should do to you, do ye also to them likewise." In all treatments of fellow-beings Śākya's injunction also is " to put oneself in the place of others " (*attānam upamām katvā*). We read in the *Dhammapada*:

" All men tremble at punishment, all men fear death: Putting oneself in the place of others, kill not nor cause slaughter."

" All men tremble at the rod, all men love life. Being as one would be done by, kill not nor cause to kill."

Reciprocity is thus the common golden rule of the three

[1] For an anthropological analysis of reciprocity as a universal social force, see R. C. Thurnwald, " Gegenseitigkeit im Aufbau und Funktionieren der Gesellungen und deren Institutionen " in *Reine und Angewandte Soziologie*, Festgabe für Tönnies (Leipzig), 1936); see also C. Gide, *La Solidarité* (Paris, 1932).

world-religions. From the idealistic standpoint as represented, for instance, by Giorgio Del Vecchio in *Etica, Diritto, e Stato, il riconoscimento della identità sostanziale dell' essere di tutti subjetti* (the recognition of the substantial identity in being of all subjects or persons) constitutes the universal beginning of ethical principle. And this is why reciprocity which is based essentially on this feeling of identity may be taken to be so universally appreciated.

The formulation of this rule was the distinctive contribution of Confucius to Chinese life. His catechism of moral discipline points out further that the duties of universal obligation are five, and the moral qualities by which they are carried out are three. The duties are those between ruler and subject, between father and son, between husband and wife, between elder brother and younger, and those in the intercourse between friends. Intelligence, moral character and courage, these are the three universally recognized moral qualities of man. The performance of these duties is the *sine qua non* of " good manners " or propriety. In the Confucian system the tenet of reciprocity leads thus to the cult of "propriety." In the Śākyan discipline also we have the same propriety in the doctrine of *sīla* (conduct). The path leading to the cessation of misery is described in the *Digha Nikāya* as consisting in right belief, right resolve, right speech, right behaviour, right occupation, right efforts, right contemplation and right concentration. It is obvious that some of the conditions stated here, especially those in regard to speech, behaviour and occupation, are other-regarding, i.e. have a social significance in the system of self-culture.

Lest the social energism of Śākyan morals be ignored, it is necessary to point out that *appamāda* (vigilance, strenuousness and activity) is the first article in the Buddhist monk's creed of life. Śākya wanted his followers to be moral and intellectual gymnasts and " move about like fire." Such were the men who built the first hospitals of the world for men and animals, established rest-houses and planted trees for wayfarers, popularized the trial by jury and the methods of election, voting and quorum in democratic assemblies, and founded universities, academies and other seats of learning in India, China and Japan.

The Hindu doctrine of five *mahā-yajñas* (great sacrifices) teaches the householder to behave as a *debtor* to Nature, man and world, and to perform in discharge of his debts a number of duties every day such as render him virtually an embodiment of *le solidarisme social* (*Taittirīya Āraṇyaka*). The first sacrifice, " debt " (*ṛiṇa*) or duty is that to the *devas* (gods). The second consists in the study and teaching of *Brahman* (the sacred texts). The third sacrifice is that of propitiating the *pitṛis* (ancestors) with libations of water. The maintenance of the poor, the hungry and the destitute belongs to the next sacrifice, called the *nṛi-yajña* (sacrifice for man). And finally, the fifth or *bhūta-yajña* implies service to all created beings, the lower animals. Philanthropy and social service are thus linked up in the daily estimation of the Hindus with ancestor-worship, cultivation of learning and prayers to the gods in a scheme of religious discipline.

### THE CATEGORIES OF RAMAKRISHNA AND VIVEKANANDA

The religious categories created by the human *psyche* are then as numerous as conceivable. And it is possible to discover virtually every category in one form or other among the diverse races of mankind, especially such as have well-developed systems on account of evolution through ages.

In modern times the religious tendency of men, as we may agree with Spranger,[1] has assumed a secular *Gestalt* whose contact with the metaphysical or speculative is not obvious. But even today, *aller echten Wissenschaft liegt ein religiöses Fundament zugrunde* (a religious basis is the foundation of all real science).

Religion and religious categories may, then, be described as some of *i residui constanti dei fatti sociali* (the constant residues of social facts), in Niceforo's words. These are the permanent, universal, invisible, *sottogiacenti* (underlying) and general categories to be discovered when one descends from the superficial into the depths of mentality and social life.[2]

[1] " Theorie und Ethos " in *Die Erziehung* (Leipzig), XI, 10-11, pp. 449, 456.

[2] " I Fatti costanti della Vita Sociale " in *Rivista di Psicologia* (Bologna, April-June, 1935).

Even without inventing a *totem*, popularizing a ritual, or establishing a god one can be worshipped as a saint, nay, as an *Avatāra*. For instance, Ramakrishna (1836-1886), who within fifty years of his death is being worshipped virtually as a god by a large section of the modern Hindus, owes his divinity or *Avatāra*-hood, if one may say so, not evidently to any miracles or messages of mystery, but, among other things, to such words of secular and practical wisdom as the following:

" Many with a show of humility say, ' I am like a low worm grovelling in the dust.' Thus always thinking themselves worms, in time they become weak in spirit like worms."[1]

The *Avatāra*-hood of the modern Bengali saint is founded on inspiring talks like these which endow men and women with courage, strength and spirit of self-assertion. Among other " words of nectar " (*kathāmṛita*) that the world has got from Ramakrishna is to be mentioned a saying like the following:

" The mind is everything. If the mind loses its liberty, you lose yours. If the mind is free, you are free too."[2] This is the gospel—Fichtean[3] as it is—that can energize the poor, the lowly, and the depressed enough to be able to combat the cruel conditions governing the society and rise above them all into the position of glory and world-conquest.

And if Ramakrishna has any god, it is to be found, as the masses understand it, in his epoch-making equation, *jīva* (man) = *Śiva* (God). The divinity of man is the bed-rock of his teachings, profoundly democratic as they are.[4]

Let us take a category as propagated by Vivekananda, viz.:

" You will understand the *Gītā* better with your biceps, your muscles, a little stronger. You will understand the *Upanishads*

[1] *The Teachings of Sri Ramakrishna* (Advaita Ashram, Calcutta, 1934), No. 518.

[2] *Ibid.*, No. 514.

[3] Fichte, *Reden an die Deutsche Nation* (1808), XIV.

[4] B. K. Sarkar, *The Might of Man in the Social Philosophy of Ramakrishna and Vivekananda* (Sri Ramakrishna Math, Madras, 1936) and " Ramakrishna-Vivekananda and the Religion of Progress " (*Prabuddha Bharata*, Calcutta, January, 1937).

better and the glory of the *Ātman* when your body stands firm upon your feet, and you feel yourselves as men."[1]

It is not of the gods and goddesses, the rituals and the ceremonies, the temples and the holy places that Vivekananda speaks. In his psycho-social *Gestalt* "it is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics."[2]

The creed of the Poor as God or the Divinity in the Poor (*Daridra-Nārāyaṇa*) with which Vivekananda is associated in the *milieu* of middle and working classes as other teeming millions has enabled him to declare: " I do not believe in a God or religion which cannot wipe the widow's tears or bring a piece of bread to an orphan's mouth."[3]

One can read in this bit of Vivekanandism the romantic socialism of early nineteenth century Europe, and indeed the contents of the traditional five *mahā-yajñas* (" great debts ") of the Hindus, if one wills.[4]

### SOCIO-RACIAL DIVERSITIES A PERMANENT REALITY

From totemism to Buddhism, Catholicism, Islam and Vivekanandism man's creative or spiritual urges have given birth to a thousand and one religious categories. The contents of some of these categories are mystical and of others positivistic. And in every instance the *Gestalt* of religion is a psycho-social blend of heterogeneous strains. It is for every individual to choose the ones that he wishes. For, it is the privilege of man, using the words of Śākya the Buddha in the *Dhammapada,* to " rouse thyself by thyself " and " examine thyself by thyself." And " whoever shall be a lamp unto themselves shall reach the very topmost height " (*Mahāparinibbāna-Sutta,* II.35).

[1] *The Complete Works of Swami Vivekananda* (Advaita Ashram, Mayavati), Vol. III (1932), p. 242.
[2] *Ibid.,* Vol. I (1931), p. 18.
[3] *Ibid.,* Vol. V (1924), p. 39.
[4] " In the doctrine of the five great sacrifices the entire world is a divinity. Whatever exists on earth is a god. Man has debts to everything. He has therefore to sacrifice something in favour of everybody and everything in order to repay those debts."—Ramendra Sundar Trivedi, *Yajña-Kathā* (Calcutta, 1921), p. 172.

And of course it has likewise ever been the privilege of man since Mohenjo Daro and earlier times to construct his own socio-economic and psycho-social *Gestalt* out of the natural and human, i.e. the regional and racial (or social) elements among the *viśva-śaktis* (world-forces). This cosmic privilege of the human race has found expression in our own times in Ramakrishna's enunciation of the pluralistic doctrine of *yata mat tata path* (' as many faiths, so many paths'). He has called upon mankind to look upon every faith as a path to God, thereby constructing a world-republic of religions.

Human logic is forced to realize once more that the diversities of the psycho-social, socio-economic and socio-racial *Gestalt*, in spite of the fundamental unity of the *psyche* and its constituents, are some of the permanent realities of world-evolution. It is on the postulate of world-embracing and full-blooded freedom in morality, of intensely diversified individualities in spiritual life, both personal and collective, as well as of the multiplicity of racial and social morphologies that the philosophy of inter-religious harmony and international concord may be established.

## HUMANISM AND RELIGIOLOGY

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Our present-day interest in religions other than Christianity is actuated by two different motives. In the first place, in such religions we look for those elements which, through the channels of borrowing, affiliation and direct and indirect influences, have entered into the framework of our own Christian-Western-European tradition. We thirst after an all-sided comprehension of that tradition, and in that connection it seems indispensable to us to acquaint ourselves, above all, with Judaism and Hellenism as the historical substrata of Christianity ; besides these the Iranian religion interests us as the religion which gave us the conception of Satan and the belief in the *Resurrectio Carnis ;* lastly we study folklore and the surviving elements of paganism, which too entered into our religion.

The second motive of our religiological interests is exactly of an opposite kind; we search for not what is near our own and what is known, but just that which is foreign, far and different. This motive is undoubtedly the deeper and more real. It springs from the consciousness that we are shut up within the bounds of only one circumscribed tradition, that within that tradition only certain definite possibilities were realized, which are insufficient to give us a full conception of religious phenomena, and that we should emerge out of our own tradition in order to attain that 'fulness of human possibilities.' Judged in this light the religions of the Far East and India are of great moment to us—of great moment, above all, is Buddhism as the most profound and most fundamental antithesis to Christianity.

The large humanistic aspect in which we have learnt to look at religious phenomena is doubtless one of the most precious acquisitions of our modern civilization. It is to be added that this acquisition is a very fresh one, and is by no means easy.

The medieval Christian knew full well that he lived in a world surrounded by non-Christian peoples and societies—the unredeemed Pagans in the East of Europe and the Mohammedans to the South-West. Besides these, non-Christian elements were represented in Christendom itself by the Jews. Notwithstanding that, 'plurality of religions' had not yet presented itself as a problem for investigation, to European consciousness, which knew but one type of religion and naively identified Christianity (along with Mosaism as its foundation) with Religion in general.

It is surprising, however, that this self-seclusion of Christendom was not broken by the contact with Mohammedanism, which was indeed a direct contact, and as we see more and more clearly, a very intimate one. This can, nevertheless, be easily accounted for. In spite of the hatred, which neither of the two faiths spared the other, there existed between them a very large amount of similarity, supported on the one hand by the fact that both of them had their rise in the same sphere of the Oriental-Hellenistic culture, and on the other, by the no less important circumstance that Mohammedanism, while extending its conquests in Syria,

Palestine and Egypt, imbibed the entire theological acquisition of the oriental Christianity.

Fundamental changes were brought about by the great discoveries of the XVth and XVIth centuries, widening not only the geographical, but also the intellectual and the religious horizon of Europe. In that process of breaking down the barriers of the Middle Ages, no little part was played by the missionaries, among whom the Jesuits ranked in the first place. The enthusiasm, ardour, enterprise and courage of those religious conquistadors were really incomparable. In the year 1498 Vasco da Gama opened the sea-route to India, and fifty years later Saint Francis Xavier floated by the same route to Ceylon, India, China and Japan. In 1581 the Jesuits headed by Father Ricci arrived at Pekin in the guise of Buddhist monks. In 1624 the Portuguese Jesuit d'Andrada appeared in Tibet, and from the year 1719 missionary work was carried on by the Capuchin monk, Horatio della Penna. In this manner Christianity for the first time stood face to face with the great Asiatic religions, and in particular with Brāhmaṇism and Buddhism about which there were only vague notions found in the accounts given by Marco Polo of Venice (XIIIth cent.) and Odoric Pordenone (XIVth cent.).

The direct effect was a profound shock, fright and amazement, even to the point of a mental disorder. For a European of today it is difficult to feel the emotional reactions of those people with a strong faith, who were forced to convince themselves all of a sudden, that their world was but a small island cast in an ocean of paganism, in the midst of a chaos of the most peculiar cults and faiths, not only those which were primitive, as primitive religions could hardly be compared to Christianity, but also those which were highly evolved and could claim a comparison with Christianity and Catholicism. These were discovered specially in the Tibetan Lamaism with its Pope,—the Dalai-Lama—with its monasteries and monks, tonsure, rosary, belfry, incense and even a sort of eucharist, and with a ceremony consisting in giving to the believer, bread and wine for attaining a long life. When the first shock was allayed, it became necessary

to take a particular standpoint with regard to these disturbing facts, to explain their origin and import.

Theories and doctrines were found in the Christian tradition itself, inherited from the Church Fathers.

The first of these was the theory of the Satanic origin of all non-Christian religions, the theory which fundamentally denied to all religions other than Christianity, the character and value of a religion, thus making them non-religions, negative phenomena plain and simple, illusions produced by the malignity of the Devil. In this manner Early Christianity explained the Greek and Roman cults of pagan gods. While not denying the existence of the ancient inhabitants of Olympus, it degraded them to the position of demons, defeated by the light of the Christian faith. Saint Augustine in his *De civitate Dei* (ii. 25 & viii. 22), expressly stands by the same point of view which was really the living conviction not only of learned theologians, but also of the Middle Ages, as is evidenced by the legend of Tannhauser and the white demoness Venus. The discovery of new continents in the XVth and XVIth centuries was at once the discovery of new, unexpected expanses of the kingdom of Satan.

Saint Francis Xavier too did not regard his missionary activities in Japan otherwise than as a struggle with demoniac forces. In one of his letters carrying the news that the majority of the Japanese pay homage to Amita Buddha, he asks his readers to pray to Jesus Christ the Lord, in their own country, that He may have victory over that Demon. The passage on Japanese Buddhism in *The History of the Society of Jesus* by Daniello Bartoli (1653) is not less characteristic: "I can hardly refrain from stating not without justified surprise that that Demon, to the insult and shame of the Church of Jesus, wished to copy it there, at the earth's boundary, thus deforming it into something monstrous, substituting the mystery of faith by illusions, sacrament by superstitions, and ceremonies by blasphemy. All this was done with the intention that in case the konwledge of Christ did arrive there, it would be impossible to distinguish the unholy from the holy, and falsehood from truth."

It is needless to explain why this theory was unable to retain its hold even on the orthodox Catholic science. The fact that non-Christian religions were also religions was too evident, and the Devil as the general hypothesis began to lose its adherents even in Catholicism, in the epoch of Leibnitz and Newton. Moreover, in the traditions of theology and Christian apologetics, there was found another and more humanistic theory.

In the same work, *De civitate Dei* of Saint Augustine already cited above, we find the following exposition regarding the origin of the pagan divinities (iv.2): "That same God was called Jupiter in the etherial spheres, Neptune in the seas, Vulcan in fire, Bacchus in vintage, Diana in the woods and Minerva in science." This view is obviously not of Christian origin, but on the contrary it is the inheritance of the theosophical speculations of the Hellenic philosophers, stoics, neo-Platonists and neo-Pythagorians, who regarded all religions as leading to one ideal, to one truth and to the one highest Divinity. Adopted and transformed by Christian thought, it revived in the official theory of primordial revelation and the origin of all the religions of the world from a common source. In this modification there is no admissible statement that all religions are equally good, as there exists only one absolute religion, flowing straight out of the source of revelation and through the tradition of the Old as well as the New Testament, and living till today in the creed of the Roman Catholic Church. It is no less true, however,—and this is really an unheard-of progress in comparison with the theory of devilish caricature—that in all other religions, even in the most primitive ones, there is also a portion of that truth. "In things religious there is not an evil," affirms one of the authors of the middle of the XVIIth century,[1] "which is not the product of something good, and there are few errors which do not possess some fundamental truth wrongly understood or spoilt through the passage of time. In this manner indeed, fable, gods, their origin, their regions, their victories, those falsehoods of which the ancient poets

[1] An anonymous treatise, *Conformité des coutumes des Indiens Orientaux avec celles des Juito et autres Peuples de l'Antiquité*, reprinted in *Cérémonies et Coutumes Religieuses des Peuples Idolatres, representées par des figures dessinées de la main de Bernard Picard* (Amsterdam, 1735).

The religions of the world to which

had sung,—all these became truth which is the source of religion professed by us even today. That truth is however so deformed by the pagans through imagination and fable which warp it, and its features are so changed, that it is almost impossible to recognize it."

We may add, in passing, that from that same intellectual atmosphere is derived the rationalistic theory, of 'natural religion' of the English deists, Voltaire, Rousseau and the encyclopaedists. They maintained that at the dawn of history, man possessed certain eternal truths—faith in one God and the immortality of the soul. A further development of these is either a deformation of that ancient ideal or a preservation of it in its primitive excellence without change or transformation. Owing to the fundamental agreement in the negation of all evolution and all direction to a more and more perfect form through a historical evolution, there is no essential difference between the religiology of Voltaire and that of Catholicism. There are, on the other hand, differences and those to the clear disadvantage of the rationalistic position in all other points. Above all, Voltaire's conviction that all the so-called positive religions are mere clever frauds of priests and that the 'deformation' of natural religion was due to the invention of myths, cults, liturgical ceremonies, etc., can hardly stand criticism. It is needless to explain today that exactly these 'deformations' are the most real contents of religious phenomena, that a religion without cults ceases to be a religion in general, and that just this pseudo-religion which was in fact an anaemic metaphysical construction, was the rationalistic natural religion.

The speculations of theologians as to the consanguinity and connections between the revelation of the Old Testament and the other religions of the world, are obviously hardly better than attempts to derive all languages from Hebrew. If we hear of the comparison of Abraham and Brahman, not without some amusement, we ought to tell ourselves that we do not know whether our scientific points of view of today will not create the same impression in two hundred years' time. The Jesuit fathers, authors of the famous *Lettres Edifiantes,* knew of the Asiatic religions as much as it was possible to know in their times. It

is of little importance that unreal theories crept into the basis of facts insufficiently known. But important is that ideology of those theories, which taught the European to see men among pagans and religion in paganism. In the field of religiology it was undoubtedly a ' Copernican discovery.'

The XVIIIth century, as a matter of fact, brought not only the theory of primordial revelation, but at the same time also the first attempts at its liquidation as a consequence of the further widening of the humanistic horizon. In the year 1757 appeared the dissertation of David Hume's under the title of *A Natural History of Religion* in which the evolutionistic thesis was formulated for the first time. It treated the so-called ' primitive ' religions not as curruptions of higher forms of religions, but as the necessary, preceding phases of those higher forms in their evolution. This point of view created a considerably wider foundation for a sympathetic understanding of the phenomena of exotic religions. To allow an analogy, one may say that if the theory of pre-revelation showed degraded relatives in other religions, the theory of evolution permits us equally to look upon them as younger sisters not yet grown up, but developing into the same fulness and perfection. In the beginning at any rate, after the first attempts at an orientation in the field of the new kind of comprehending things, the conviction as to the absolute value of Christianity still remained a self-evident truth. Out of these attempts, as one specially characteristic and historically important, should be mentioned the classification of religions given by Hegel in his famous *Lectures on the Philosophy of Religion* (1832). In accordance with his ' dialectic method ' Hegel distinguishes three phases in the evolution of religion: these are— (1) natural religions, (2) religions of spiritualized individuality and (3) absolute religions. The natural phase, in its turn, is composed of three stages, viz., direct religions, religions of substance and religions of fight for freedom. To the first stage belongs primitive magic, to the second, the religion of China (religion of moderation), Brāhmaṇism (religion of phantasy) and Buddhism (religion of being in itself). The third stage represents the religions of Iran (religion of light), of Syria (religion of pain)

and of Egypt (religion of riddle). Under the second phase, i.e. 'spiritualized individuality,' Hegel placed the Jewish religion as a religion of sublimity, the Hellenic religion as a religion of beauty, and the religion of Rome as a religion of convenience. The absolute religion, as ending the evolution, as the zenith and the realization of the ideal, is Christianity. There we do not propose to elucidate the meaning of the Hegelian classification. We should, however, point out that in fact, two very highly evolved religions, highly evolved in our present-day estimation, and most worthy of comparison with Christianity, viz. Brāhmaṇism and Buddhism, found a place with Hegel, very near magic, while a really primitive religion such as that of Egypt was promoted as the precursor of Judaism. We can forgive Hegel if we take into consideration the fact that in his days the knowledge of Buddhism and Brāhmaṇism was very imperfect, and information on the religions of the ancient East was equally far from being perfect. In those conditions, in an undertaking on such a large scale, miscomprehensions and mistakes were unavoidable. It is, therefore, more surprising that in many points his intuitive remarks on the religion of China were accurate.

Further development, going beyond the Hegelian historiosophy, is a passing into a complete evolutionism, a placing of Christianity on an equal footing with other religions in the historical series, a considering of its genesis and development in the wide, common field of the history of culture. In fact, this does not exclude either comparison and evaluation of opinions, although very subjective as a rule, or an eventual result that out of all existing religions of the world, Christianity is the most perfect, but it does exclude in principle all absolutization of any historical religions. Whether there is development or not is the question, but there is no question that Christianity, contrary to the strongest convictions of its first followers, is not the end of history, neither is it the fulfilment of times, but it is shut up within history. It depends and will depend on evolution. This is not admitted by confessional orthodoxy. Hence modern 'historicism' is the Rubicon dividing theological and secular religiologies, it is the critical point where part the ways of the apologist and

the historian-humanist for whom latter religions are just as ' human ' as art, science, poetry and philosophy. To obscure or to cloud this state of things is neither honest nor fruitful, but we can and should make it clear that this historical standpoint with regard to all religions, though not confessional, must not at any rate be anti-religious.

We should have to wander very far, if we tried to describe here the birth of the secular religiology of the past century, its triumphs in the researches in oriental religions, its tragedy and conflicts in the field of biblical exegesis, and finally its influence on Catholic and Protestant theologies. It would have been easy in that case to prove that the considerable majority of religiologists, not excluding Ernest Renan and Alfred Loisy,[1] are neither atheists nor materialists, but people with an intimate personal religious life and a subtle intuition for religious phenomena. For, so much should be clear for everybody, that just as a historian and theorist of poetry, setting before himself the task of fighting and discrediting poetry is unimaginable, so equally unthinkable is a religiologist, taking the position that religions are ' the hashish of nations' and 'survivals of barbarism.'

Out of a number of witnesses, let us allow two to speak, viz. Emil Durkheim and Hermann Usener. In the introduction to his well-known work, *The Elementary Forms of a Religious Life* (2nd edition, 1925), Durkheim remarks that he intends to study a religion, the most primitive according to him, viz. Australian totemism, not for the sheer pleasure of telling interesting things, but with the conviction that by following that way he may be able to throw some light on the essence of Religion. This thesis, continues Durkheim, is ready to call forth oppositions. For is it possible to compare the highest form of religion with the lowest, without degrading the former to the level of the latter? And further, is not the statement that the wild cults of Australian tribes could help an understanding of Christianity, for instance, a supposition that Christianity originated from the same mentality and arose out of the same superstitions, and that it rests upon

[1] Professor of Religiology at the College de France, author of *The Birth of Christianity, Mandaism and the Beginnings of Christianity, The Gospel and the Church,* etc.

the same mistakes? Is it not a symptom of irreligiousness to attribute theoretical importance to primitive religions in this manner? Durkheim states that he has no intention to inquire whether there exist religiologists who could be accused on such a charge and who really made out of religiology an instrument of struggle with religion. At any rate he himself denies any such charge, as he says, " It is a fundamental postulate of sociology that no human institution could rest on error and falsehood. It could not last, if it were not grounded in the nature of things—in something real and true." Undoubtedly, if one keeps to the letter of a formula, then religious beliefs and practices sometimes lose their track to such an extent that one is prompted to attribute to them a kind of some deep-rooted aberration. But " through symbol one should attain the reality which it represents, and which gives it its real significance." The most barbarous and the most peculiar rituals are explained by certain human needs, a certain view on life either individual or social. And for that reason, Durkheim finishes his argument—" There is no religion which is false. Each one is true in its own way, each one answers, though in a different manner, to given conditions of human existence."

And these are the remarks of the no less famous German religiologist, Herman Usener (1834-1905), from his article " Mythology," published a year before his death—" The mind reaches farther than the eye, but it cannot see God and what is Divine except in images. This was admitted by apostle Paul with all the force of his faith. All our religious ideas are images of the same form as Christ, the apostles and the oldest church partly created themselves and partly accepted from the Old Testament, and as still today they are brought to light from the depths of our consciousness. It seems to be a trivial truth and it is such in reality. But how many are there, capable of drawing any right conclusion out of it? If the contents of all religious ideas consist not in acts of cognition but in images, then science has the right and obligation to treat the ideas of our religion too as ' mythologems,' as products of myth-creating phantasies." And again: " Complaints are useless. We ought to understand

that all that man created, be it the best, does not have an eternal duration nor any eternally binding force. . . . . A great many images through which we conceive of Divinity, are obsolete and are no longer sufficient for us."

Let us compare these two enunciations, though very different in tone, yet related in spirit and content. They both proclaim the necessity of applying one and the same humanistic measure for all religions, both include all religions in the aspect of history, and at the same time they both accord to all religions their relative value of " symbols " through which human societies, in a given situation, a given epoch and a given cultural *milieu,* expressed their needs and their religious experiences. In spite of oneself, one remembers the ideas and the points of view of the neo-Platonists about the " hypostases " of one Divinity, of the stoics about the one Divine Reason which pervades the entire universe and which men worship under different names.

Besides the above, an Indologist is reminded of the philosophical speculations of the Vedānta and of Buddhism about the inexpressible Absolute, speculations of which such a clear exposition was given by Swami Vivekananda: " For a Hindu the entire religious world is but a wandering, a self-elevation through different conditions and circumstances, to that same ultimate goal. Every religion is an evolving of a God out of the material man and the same God is the inspirer of all religions."

Who knows whether this position is not at the same time the highest position humanity can take before the fact of religion? It is in any case, much nobler than the somewhat Talmudic wisdom as found in Lessing's parable of the " three rings."[1]

## THE DRAMA OF MANKIND IN ITS RELIGIOUS ASPECT

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An age which is swiftly passing away hoped to discover reliable laws of the world-process from the natural sciences, and

[1] Cf. G. E. Lessing, *Nathan the Wise,* III Act.

to construct an exact mechanism of animal-and-plant-life as well as of the cosmos and the atom. It meant to dispense entirely with religion in any form. This mentality boasted to have discovered laws of human conduct depending only on materialistic and economic principles, and to be able to direct man's life like a steam engine. This attempt is like that of a magician who intends to produce rain by pouring water over a crystal of quartz. Human life cannot be directed so easily, as more thorough investigations prove. Human life requires unbiased studies. The natural sciences teach us some phenomena and processes, but the more we apprehend them, the more we ask questions which cannot be answered.

It is a fundamental fact of all times that man depends on powers which he cannot think of controlling. His existence not only is due to the conditions of his environment, but also is primarily the result of biological factors. Whether we are born as cripples or endowed with brilliant gifts, it does not depend on us. We cannot determine our maturing age or our senility, nor can we dispose of our health or disease. Our drives and our desires are merely stimulated and enhanced by the surrounding world, but the particular kind of reaction proceeds from our physical and mental system, from ourselves. Our thoughts are beyond our command. Remember the words: 'It thinks within me.' Although we mean to 'act as we wish,' we must not forget that our wishes are brooded in the unconscious depths of our mind. More or less incoherently the one or the other impulse rises to the surface without our control, incites our intellect, and coagulates to wilful action. What is 'our own' part of it? Becoming conscious of this lack of control is a particular source of religiosity. We feel ourselves in the hand of powers which dominate us and with which we constantly have to deal.

In social life the thoughts and actions of many people are entwined. Man lives in aggregations of various forms of complexity, duration and size. In a family the personalities of the two sexes complement each other as well as the age-groups of elders and children, and a family lasts as long as its members live, particularly its head. A clan is not tied up with the

existence of a restricted number of individuals, but is composed of the ever-changing families which increase or die out, split up or unite. People in a village community under the leadership of a headman collectively defend their district and represent a political body composed sometimes of several divisions of clans. A state embraces many communities and organizations of various sorts. There are craftsmen and traders, factories and plants, workmen organized in unions, associations of cults, societies for training the body, educational institutions, associations for idealistic purposes, political parties and so on. The same person participates in a number of these aggregations at the same time—as the member of a family, as the inhabitant of a village, as a trader, as the supporter of a political party, as the citizen of a state.

Man's behaviour in his family differs from that while pursuing his trade, or as a companion of his friends. Each aggregation demands only certain functions of a man. People become members of an aggregation by performing certain functions only. In performing these functions a regulated behaviour is required. Such a behaviour consists in the observance of rules, of avoidances (taboos), and in carrying out certain duties. In most cases, particularly in primitive societies, these regulations have grown without purposeful planning. They are the result of interactions of individuals which complement one another, and check and limit one another's spheres. As a man never disposes fully of his thoughts and actions, and as his reactions are conditioned by his whole personality, the reciprocal interactions of men cannot be altogether consciously directed. Nor have the forms of family life, of clans, of kinship groups, of economic organizations, of political chieftainships and the like, been consciously invented. Exactly as man forms new devices, he also produces aggregations and their particular configurations, as the result of his endowment. The moulding of these aggregations does not lie in his wilful power. He will not intentionally act in a different manner. Otherwise he will cease to be what he is.

Human life runs through an enormous number of situations, and each one requires its own decision. Among a group of people one man may be quicker in grasping the situation and in

acting more efficiently than others. If he is able to express the trend of thought dominating his group, he acquires prestige and becomes a leader of his community. His decisions, however, are liable to be modified by interference from outstanding persons of his group or from outside. They, therefore, cannot be regarded as simply expressing his impulses, but are modified by intelligent deliberations. His whole personality will be brought to bear upon his decisions. It does not matter whether he is more or less conscious of the near consequences of his words or actions.

The decisions may, however, entrain far-reaching consequences for a number of other situations and even for other aggregations. One decision, by repetition, becomes automatized in the individual and conventionalized in the community. Only unusual situations need a new decision.

In his deliberations the model thinker or model actor will never be able to pay attention to the conditions of a great number of other groups and localities. He will be unable to gauge the effects radiating from his actions upon many other groups which may be involved in some way or other. The less will he be able to fathom the repercussions of his decision upon the various social units, since he lacks sufficient information about them. His decision, therefore, must be 'intuitive,' it never can be exactly calculated.

Moreover, a constant change takes place in the persons who compose an aggregation: men are born and they die, they grow older, one replaces another, they associate and dissociate. The function of the individual in the aggregation, therefore, changes with the lapse of time. The alteration of the biological condition in the person does not, however, coincide with the change of situation of the aggregation—be it a community, an association, or an economic organization. Out of that arise conflicts which are beyond human control. The persons composing an aggregation are its ultimate instance, but at the same time are an uncertain and delusive factor in it.

The aggregation asserts its existence by the regulations, rules and patterns which have become its spiritual framework and to which its members have to conform, this framework being the

narrow line of demarcation within which the usual actions may develop. In spite of that a person of sufficient prestige, even prompted by personal whims, not necessarily on account of objective motives, may break a rule, a taboo or a tradition. The individual in such a case challenges his community, and if conditions are favourable he may succeed. He may be a magician, a chieftain, or any person of established or growing influence. But the community's disposition to accept a break is not only due to the prestige it accords the man, but also to a sentimental preparedness with regard to the particular rule or habit which has begun to grow 'obsolete.' Consider, for example, the reasons which induced Henry VIII of England to disrupt England's relations with the Holy See and favour Protestantism.

There is, however, not only the question of leaders of big areas, but also of the host of petty leaders in a hundred trades and spheres in each community. What is true of a leader is true also of them all. Out of their interplay we may construe a ' mechanism ' of interaction. Trying to do that, we must employ our sagacity in order to lift into consciousness processes which are constantly going on without being noticed. The bearing of inter-individual actions upon the aggregation escapes our attention as well as the inter-group actions in their effect upon the more comprehensive community. The feeling of reciprocal inter-dependence between the self-asserting units, be they persons or groups, is generally deeply clouded by their ego-centricity and narrow-mindedness. This is, in fact, the pest which inserts its virus into all aggregations, impedes their smooth functioning and prevents the establishment of a balance between the ranges of the individual ego and the collective ego.

It has often struck me how little those groups and aggregations of men know about one another, although living side by side in the same place or in the same community. They do not even care to know. Their ego-centricity holds sway over them. Vanity and envy, suspicion and ambition dominate their sentiments and dread creates hostility. They retard progress which consists in a wider co-operation between groups.

I need not, in our age, depict the infection caused by ego-centric and narrow-minded attitudes upon nations and groups. Has it been different in other epochs of history? As far as I can see, essentially not. But there have been periods of crises alternating with more settled and quiet periods. Both these periods are characterized by virtues and vices. Quiet times indulge in debauchery and squandering, and in prejudice and rigidity of thought, while periods of transition are filled with destruction not only of the obsolete but also of things of permanent value, and are saturated with fanatic struggles not only for ideas but also for illusions.

Commenting on happenings of history, we cannot use such attributes as ' good ' and ' bad,' and we must not wrap ourselves up in ego-centric sentiments and resentments. We should conceive of man as part of nature (in a way as expressed and symbolized in the Hindu religion). Man's shortcomings and passions, his sufferings and struggles in the long run produce beneficial effects and are like hard exercises of his body invigorating his system. The individual case finds its explanation in connection with the flux of events. Periods of decay and degradation lead to resurgence and improved association. Analyses of social life and of history are conducive to soundness of judgment on the events around us. We shall not be praising or condemning people any more than the sun or the moon, the thunderstorm or the movements of the atom.

Trying to take a detached view of social processes, past and contemporaneous, we bow in veneration before the superhuman power that directs the fate of man ' from inside,' as a force active in him, and which at the same time permeates everything around him. Being conscious of that, we cannot help asserting ourselves in this world. When our life becomes involved in the actions of our neighbours, it may become imperative on us to influence others. If the life of the groups with which our existence is associated is at stake, we shall interpose ourselves. For, the continuation and procreation of our life is bound up with the groups in which we participate. Hence a dilemma may arise between the process of which we feel ourselves to be a minute

part and of which we conceive a limited division by our intellect, on the one side, and our ego-centric self-assertion on the other.

Man on his path is always vexed by this dilemma. As a result of this the groups have produced moral demands. Not only that, sages have outlined ideals of how man should live and act. These men acquired disciples and even masses of followers. But even the disciples failed to live up to the ideals of their master. The masses were loathe to conform to, even unable to understand, the teaching which under the sway of suggestion they had accepted. The growth of morals is different in the various aggregations and systems of cultures as well as in their individual representatives. Hard and slow is the way of high morals to enter into the hearts and actions of men. I often wonder whether it would not be better to lower the demands and instead give them a broader expansion.

Terrible storms of pathological passions have swept over great portions of mankind from time to time. It seems deplorable that neither prayer nor moral preaching, nor sacrifices nor intellectual teaching, nor contemplation nor meditation could serve as barriers to the flood of destructive mass emotions ; on the contrary, such eruptions sometimes carried away whatever there was rooted in men as morals and religion.

We only wonder how quickly morals and religion were restored after the cyclone had gone. The forces intrinsic in man cannot for any length of time be obscured. The destruction of certain forms of culture and its morals may be useful for adaptation of life to new conditions of existence. Monstrous and dreadful power of evil, and prodigious and stupendous power for good are both innate in man. Neither self-control of the individual, nor the suggestive power of a leader, nor the code of regulations of a group is able to avert the rapacious floods of emotion. In such moments man himself is awe-inspiring. Our mind becomes painfully conscious of being dependent on forces to which we fall an easy prey. It becomes all the more agitated, since in the drama of mankind we are not only spectators but also actors.

This consciousness of uncontrollable forces stimulates phantasy and reasoning. It results in an interpretation of these

unknown or dreaded forces—the formulation of theories about the manner in which they act on man. Such an interpretation by man employs the symbols of his particular culture and is based on the knowledge of his times. He must use words and symbols for communicating concepts to his particular group. His intellectual means of transmission of ideas is bound up with the manner of thinking and the degree of analysis attained in the culture to which he belongs.

Such intellectual expressions and symbols can, however, but inadequately explain or describe the superhuman and trans-human powers, their relation to man and the inspiration he derives from them. Interpretations will differ according to the civilization, culture and men aggregated in a society. Why should one decry another? They all mean the same. In fact translation from one language into another is not sufficient, if not accompanied by a rendering of the exact meaning of symbols and their esoteric implications. Only this would convey the fundamental feeling.

Each race, each nation, exhibits a uniqueness of personality and cultural achievement, of behaviour and social regulations, and of morals. In spite of this there is a vast common ground of humanity which tends to a complementary interlocking between the individual groups as well as between individual men.

Neither the universe nor the atom can teach us so much religion as an insight into the drama of mankind, its social adventures at different epochs and in various races and nations. The universe is far and the atom is almost inconceivable, but by human fate we are touched personally. Environment may do much for a man, but it is the ego that is enigmatic ; it contains the abyss of human emotions and passions which remind us of the danger of their violent outburst.

Man may feel that his external fate is not in his hands, but he becomes aware that even the reins of his own intentions slip out of his hands. He sometimes acts as if driven by a '*daimonion*' (as Socrates conceived it)—by a force acting in himself either for good or for evil.

Becoming conscious of all this, men have drawn encourage-

ment from their way of interpreting their particular destiny. Such an interpretation is a compass in the desert of perplexity and helps to make decisions. It delivers man from the depressive feeling of being inexorably doomed to a blind fate.

The present age presents a hundred social and political problems. Co-operation is needed between groups, communities, nations and races. Shall we be able to bring it about? Can a *' daimonion '* which springs from an understanding of the religious meaning of the drama of mankind be tuned to a reciprocal understanding among a number of outstanding persons in various nations?

## UNITY OF RELIGIONS

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The primitive man must have been overawed by the very magnitude of the universe. The civilized man is struck by the reign of law in the different departments of nature. The terrible exactness with which the sun rises and sets, the moon waxes and wanes, the seasons follow one another, and a thousand and one phenomena occur cannot but convince a rational being that there is a supreme intelligence behind the administration of the universe. I am not going to speak to you on the genesis of religious consciousness. I am going to speak to you a few words on the unity of religions. The need of the hour is to discover the golden thread running through all the religions.

I shall be a man dissatisfied rather than a pig satisfied; I shall be a Socrates dissatisfied rather than a fool satisfied. Reason and intellect are the two special attributes which can lead a man to certain heights, but he cannot be satisfied unless and until he has known the First Cause, the ultimate Reality which is the explanation of all that is going on about him, which is the source of the universe. All the great religions of the world are founded on the experience and realization of individuals or groups of individuals who claim that they have known this First Cause,

that they have seen God face to face. This effort to know the Unknowable, to realize the Reality is the very core of all religions. In this age of Empiricism and Positivism, in this age of Atheism and Agnosticism there was born a man in this country in whose name this Parliament of Religions has been convened—Sri Ramakrishna, who claimed to have seen God, to have conversed with Him, to have established relationship with Him. It was a hard job for Sri Ramakrishna to convince a robust rationalist and full-blooded Spencerian like Vivekananda that he had seen God and conversed with Him. Not content with the realization of *samādhi*, Ramakrishna wanted to know what truth there was in other religions. He was like a glutton who was never satisfied with a few dishes: he wanted to taste more and more. He became a Christian, he became a Mohammedan and by practising these religions he came to the same realization that he had attained through Hinduism. It is therefore in the fitness of things that a Parliament of Religions is being held in his name, as it should be.

Every religion has three aspects, philosophical, mythological and ritualistic. In philosophy, in their fundamental, basic principles, all the religions are almost the same. But every religion in the hands of narrow-minded bigots and fanatics becomes an engine of oppression. It is religion that has created all that is beautiful, all that is sublime in human civilization ; it is religion again, that has destroyed them. It is religion that has created love and brotherliness even for the most distant peoples of the earth; and it is religion again, that makes a man behave like a ferocious brute, even with his neighbour. But those who have tasted the kernel of religion, it is they who, in this destructive world torn by hatred and dissension, manifest love, sympathy and compassion and assure the world that in their philosophy, all religions are almost the same. So it is that in fundamentals, in basic principles, all religions are almost one. All the prophets and messengers of light claim to have gone to a height where they held communion with God, which Vivekananda described as a state of superconsciousness. It is only when we come to the mythological and ritualistic aspect of religion that we create differences and dissensions.

Let us try to go to the fundamentals and basic principles of all religions and march onward and Godward with charity for all and malice towards none.

## THE IDEA OF RELIGION

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Over all individual religions stands the idea of Religion. It is its tenet that human life has not its last significance and meaning in the frame of this visible and transitory world, but that the aim of this earthly existence lies in a destination beyond it, which our intellect cannot grasp. We know nothing seizable about this destination, we rather are dependent on faith or presentiment, and on only an insufficient interpretation. Such defective interpretations are the contents of the individual religions.

Out of the knowledge of such imperfect certainty of these interpretations the doubt arises as to whether the transference of the essence of human life to a metaphysical realm may not be an error originating from feebleness. Since from haughtiness and selfishness we may not be willing to regard a bare earthly and ever imperfect existence as worth living, we cannot help inventing an ultramundane significance of being. Therefore, not seldom, the modern world has a trend to consider as a more dignified conduct to renounce an aim of life which, indeed, may be deeper and nobler than every earthly one but seems to be too improbable and unintelligible. Today there is a tendency totally to transfer the significance of human existence to the earthly world, indeed, not often to the sphere of the individual man, but mostly to the great social structures, particularly to the nation, the people and the race. It may not be necessary, in order to make the individual more unselfish and high-minded, to transfer the essence of existence to the supernatural world. The great social generation-structures, outlasting millenniums, are so constituted that the faith in them evolves the same ethical power as the religions do. The advantage of such a worldly and political conviction, compared

with a metaphysical religion, is its greater clarity. From there a greater veracity may arise.

Indeed, today the faith in a supernatural world is not in the same degree superseded (as in the nineteenth century) by a materialistic individualism as by the deification of social institutions. It is obvious that in this way the individuals are more forced into the service of social tasks and community life than by any other system. The utilization of personal powers for the purposes of the state and the people makes for great progress. The disadvantage, however, of this change lies in the fact that all social structures ever remain imperfect and that none can ever engender the sublime power of Divinity. Though we may never completely grasp the whole power of God, we realize that all social institutions, compared with the power of God, remain feeble and transitory. Social structures cannot be perfected, when they pass off for the last values and the last aims, except only when they serve as vessels for God's will and when they enjoin on themselves a religious mission which cannot be derived from natural forces, but from the manifestations of Religion.

What concerns the individual in the matter of a purely earthly-social aiming may satisfy the intellect for a short while because of the greater tangibility of the ends. Besides, the depreciation of human personality to a mere mean tool, created for the service of earthly social structures, makes man inwardly poor, narrow and hard. Therefore, also, his social value becomes diminished, and the great social structures, grown so as to form the very centres of ethical life, are gradually reduced in efficiency. Even the advantage of greater clarity proves delusive, because the social structures lose their significance when they become self-sufficient.

We realize that none of these interpretations of life—the religious, the social-earthly and the individualistic-materialistic—can be wholly understood in a purely rational manner and that none of the three attempts can be self-sufficient. We are always dependent on faith and presentiments. It is erroneous to think that we shall gain more clarity by transferring the centre of existence into the realm of earthly-social life. We merely become weaker. Vital forces stronger than death are for ever only those of Religion.

CHAPTER VII

SECTION II

# *Religion and Culture*

# ARCHITECTURE AND RELIGION

*(A Lantern Lecture)*

SRIS CHANDRA CHATTERJEE

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In this age of racial recrimination, religious bigotry and social intolerance when, in the garb of progress, rank materialism and barbarity have been threatening to undermine all that human culture has produced in past ages, India's contribution to the evolution of a world-architecture, which is in progress, will be emblematic of the coming human family, and help in its advent. It is for the India that has produced Buddha and Aśoka, Sri Ramakrishna and Mahatma Gandhi, to take a prominent part in working out a cultural synthesis worthily representing the fundamental unity of humanity and of all their faiths, so as to engender lasting peace and harmony on earth. And architecture, which is a mature fruit of the tree of civilization, an embodiment of the human passion for truth and beauty, is the fittest among all the fine arts to give form and inspiration to the spirit of international fellow-feeling. India's broad, spiritual outlook on life, reflected and symbolized in the world-architecture of tomorrow, would guide the liberator along the way to the solution of the problems confronting human society which at present are menacing man's very existence. That such spiritual outlook is a need of the times is amply evident from the fact that Sri Ramakrishna Paramahamsa who taught the world religious toleration and universal amity has found his way into the hearts of the peoples of all lands.

Architecture may be considered as the culmination of the cultural aspiration of a nation. It has always marched with the progressing culture of the ages, giving shape to evolving human ideals and faiths. In this era of so-called modern civilization and material progress—mechanical and scientific—the question that confronts us is, what should be the outlook of the new architecture?—

will the development of ancient architecture be consistent with this age of mechanical civilization? Or would not rather the creation of an altogether new architecture, uprooting old traditions, make for mutual approach in the cause of human progress, peace and goodwill!

But one may question what is really the ideal of the modern civilization on which the World-Architecture is to be based. Great physicists like Eddington and Jeans and great psychologists like Jung and Meader have signed the peace treaty between Religion and Science. Simultaneously with this reconciliation between science and religion have been noticed the first indications of a spiritual awakening in the West through Art.

Architecture is a great agency for evoking the spirit of international brotherhood. The ideal of brotherhood is the more readily advanced through art, because thereby we experience both inwardly and outwardly the revelation of the Commonwealth of Beauty, whose inheritors we are. The evolution of humanity and civilization culminates in Beauty and Art. There is no question that Beauty and Art are the great factors in the new conception of life with the ideal of service to humanity—they are the prime movers in the approaching evolution. Seers like Tolstoy considered art as the means of ending hostility and warfare.

The evolution of the new era rests on the cornerstone of Knowledge and Beauty. The religion, which ceases to eunciate a sterile dogma and foster a spirit of destructive bigotry, the philosophy which establishes a truly intellectual communion between man and nature, and the science which correlates human activities with the spirit of the melody of Nature would contribute to international brotherhood and inter-religious harmony in the approaching new era, when wedded to the intuitive humanization through Truth and Beauty—which is Architecture and Art.

Art has a profound relationship with Religion, relating as it does to the fundamental experiences of the human soul in its communion with God. Architecture to be true to itself must be characterized by that aesthetic and spiritual appeal which frees the mind of the onlooker from the shackles of materialistic influence. It must, as Ruskin obeserves, kindle the lamps of sacrifice, Truth,

Power and Beauty. In past ages Architecture was employed as one of the principal means of worshipping God and Nature, and it stood as an embodiment of Devotion and Sacrifice. Had it catered merely to the material needs of man for leading a mere barrack life, adhering to conditions of economy, utility, commercialism and industrialism, which appears to be the aim of ultra-modern sky-scrapers of this relentless age of machine and commerce, the glorious architecture of bygone ages in which every nation takes pride would never have reared its head. Architecture is still a living art in India, but in the absence of encouragement by the peoples, and particularly by the state, it has been fast approaching oblivion. India is in urgent need of a national school of neo-Indian architecture which must be Indian first, but which must not on that account neglect to take the fullest advantage of modern materials and modern methods of construction, while not disregarding the study of ancient Indian materials and specifications which made old Indian structures so wonderfully durable. The programme of such a national school should be to develop indigenous styles in accordance with modern needs. It is only in this way that India can succeed in really giving to the world what she has to offer for the evolution of a spiritually great and humane world-architecture. The proposed school, it is hoped, will not forget such necessary objects while building deep a strong foundation " for a hall for all the arts—spiritual, impersonal, inter-racial, eternal—the arts which are life-givers to men's souls, wearied now with the artificialities and bitterness of the modern scramble." A World-Architecture with its roots in Indian traditions, fed by materials brought from the Occident, may be expected to evolve in India.

I am in possession of enthusiastic appreciations of Indian Architecture by some of the foremost architects, art-critics, University Chancellors and distinguished savants of England, France, Germany, Russia, Sweden, Greece, Italy, Hungary, Siam, Malay Archipelego and Japan. Each and every civilized nation has been looking forward to the re-establishment of Indian Architecture through the agency of a National School of Indian Architecture. It is for all lovers of Indian art and culture,

irrespective of caste, creed and colour, to combine and organize the institution.

All lovers of Indian art would note with deep satisfaction the very valuable and instructive remarks made by His Excellency the Marquis of Linlithgow as Governor-General of India: "It will be in keeping with experience in many countries and in many ages, if it should emerge that the present phase of intense political activity is to be followed by a quickening of the creative impulse in the field of indigenous art and literature. Nothing could give me higher satisfaction than that I should be privileged to foster and encourage a movement of that nature."

Restoration of the traditions of India's glorious arts and crafts would certainly be appreciated by the world at large.

In reviewing some Modern Indian architectural designs by an Indian architect, which were exhibited in the Rœrich Museum, New York, Dr. Harvey Wiley Corbett wrote in the American periodical, *Architecture,* with reproductions of some of the designs and photographs of constructions:—

"We of the West, especially in the United States, concerned primarily with our own progress, commercial and cultural, immersed in our own problems and difficulties, are hardly conscious of India with her teeming population, two or three times the size of our own. Here is the oldest continuing civilization of which we have a record, sculpture, painting, crafts that have been slowly developing through the centuries, while we pride ourselves on our achievements of two hundred years at the most.

"India is threatened by the march of Western civilization. The world may lose so much of real value in art, philosophy and spiritual force . . . . . the true functional expression of a people rests in its architecture and allied arts. Their spiritual and philosophical beliefs are best expressed through this medium. While India must come abreast of modern trends in town-planning, sanitation and commercial development, through the preservation of her arts she will retain her individuality as a people, and therefore, retain for the world those rare qualities of spiritual value which the onrush of industrialism has so seriously threatened. . ."

As the President of the Architectural League of New York,

and as the Chairman of the Architectural Commission of the last Great World Fair in Chicago, Dr. Corbett has spoken words of unqualified praise on the aesthetic and spiritual value of Indian indigenous architecture and expressed his implicit confidence in the bright future of Modern Indian Architecture.

Yes, India has immense treasures, material and spiritual, to offer to the International Temple of Arts. If, as is generally conceded, Architecture is the mother of all the fine arts, each of which she has always drawn to herself for her own purposes, thereby stimulating every one of them, then India can no longer afford to remain indifferent to the duty of re-establishing its own place—a most important place—in the architectural activities of the world. If India allows herself to remain obsessed with the march of mere materialistic civilization, the world, as Dr. Corbett has eruditely pointed out, will lose so much of supreme value in philosophy and art, and in general the spiritual forces that make for the real progress of humanity. In the New-World-Architecture which is in the making, attention must needs be given, therefore, to the claims of Indian architecture.

## SCIENCE AND RELIGION

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The dictionary definition of the two words of the title of this paper is as follows:—

SCIENCE, knowledge, comprehension or understanding of truth or facts by the mind. (The dictionary adds the Science of God must be perfect ).

RELIGION, as distinct from theology, is godliness or real piety in practice.

If we agree with these definitions, it appears impossible to accept any code of religion, which does not consider as important the comprehension and understanding of truth, which is the beacon light of the scientific mind.

Unfortunately for several centuries, the men concerned with religious organizations, specially in Europe, imprisoned, tortured and even hunted to death the seekers after truth. Even at the present moment in many quarters religion and science are considered antagonistic rather than approaching the same goal.

Roughly the scientific workers may be classified into three categories. First of all is the naturalist who seeks knowledge for its own sake for the joy of making discourses, irrespective of personal gain. He is patient, hard-working and entirely devoted to work. He is of the opinion that no sacrifice of time and money is too much if he can discover a scientific truth. In these days of materialism such lovers of truth may be regarded as human beings who are to be pitied by an average man, who cannot understand why anyone should devote himself to an object which does not bring personal or public gain.

The second class of scientific workers are well described by Sir Richard Gregory in the following words:—

" Of a different type is the iconoclast—the breaker of images —rebelling against authority, impetuous to prove that old idols are false, impatient with the world because of its indifference to the new gospel he has to teach. This man is not content to see things for himself ; he desires to convince others of the truth revealed to him, and single-handed he is prepared to storm the citadel of traditional belief. In all ages he is a disturber of the peace, and is as unwelcome in scientific circles today, as he was to the contemplative philosophers of the middle ages or before. But be assured of this: you may crucify the body of such an apostle or you may visit him with the despair that follows upon neglect, but if his torch has been lighted from the divine flame of truth and righteousness, it cannot be extinguished."

To this class belonged G. Bruno, an Italian astronomer, who was born (about 1550 A.D.) seven years after the death of Copernicus, and who published a work on the " Infinity of the Universe and of Worlds." Bruno had become a Dominican, but he was doubtful about many religious dogmas held in his time. As he did not bother to be cautious about expressing his views, he was castigated by the spiritual authorities of his time, and had to run

away from Italy and take refuge in Switzerland, France, England and Germany. In the end he was brought down to Italy and imprisoned. After two years of imprisonment he was brought before his judges and found guilty and excommunicated. As he refused to recant his views, he was delivered to the Governor of Rome in 1600 with the usual recommendation that he be punished " with as great clemency as possible, and without effusion of blood." This recommendation meant in those days that the offender had to be burnt alive at the stake. As he was definitely convinced of the accuracy of his views about the Universe, and of his innocence and the strength of his position, he is said to have uttered the memorable words, " You who sentence me are in greater fear than I who am condemned." Fear of torture or death did not form a part of Bruno's make.

For the freedom of thought and expression of truth he had to die ; and true philosophy lies hidden in the following words uttered by him before he was burnt at the stake:

" I have fought, that is much—victory is in the hands of Fate. Be that as it may with me, this at least future ages will not deny of me, be the victor who may—that I did not fear to die, yielded to none of my fellows in constancy and preferred a spirited death to a cowardly life."

The position of martyrs has been well stated in these words by Draper:

" No one can recall without sentiments of pity the sufferings of these countless martyrs, who first by one party, and then by another, have been brought for their religious opinions to the stake. But each of these had in his supreme moment a powerful and unfailing support. The passage from this life to the next, though this is a hard trial, was the passage from a transient trouble to eternal happiness, an escape from the cruelty of earth to charity of heaven. On his way through the dark valley the martyr believed that there was an invisible hand that would lead him, a friend that would guide him all the more gently and firmly because of the terrors of the flames."

It is rather extraordinary that the position of Bruno in 1600 A. D. was similar to that of Jesus Christ fifteen centuries

earlier in the hall of Caiaphas, the high priest, or in that of Pilate, the Roman Governor of Jerusalem. It is an irony of fate that the followers of Jesus Christ burnt Bruno for preaching the gospel of truth and freedom of thought.

Most men of science steer a middle course in their attempt to discover truth. From whatever side Nature is approached for truly understanding her, obstacles arise which check a clear vision of Nature. A great deal of patience and labour is necessary to go one step further than the existing knowledge.

In India, there has been very little personal persecution by the priestly class for holding unorthodox and independent views. As a matter of fact in the Buddhistic period, the cultivation of experimental science, surgery and medicine was encouraged by the priests, many of them being themselves adepts in experimental science. The Buddhist missionaries wielded great influence on the masses by appealing to their moral instincts. Persuasion, and not persecution, was their gospel. The great King Aśoka believed in universal toleration and proclaimed it. He respected the Brahmins and the Buddhists alike and proclaimed that the Brahmins and the Buddhists were equal in his eyes. This mighty monarch next took recourse to the propagation of his creed. Nāgārjuna, a great Buddhist sage, was a great pioneer in the advancement of science and medicine in India about the IVth century A. D. Under the inspiration of this great man, surgery and medicine developed greatly in Buddhist India. Unfortunately, after the overthrow of Buddhism, Neo-Brāhmaṇism would have nothing to do with experimental science. The caste system was established with greater vigour than before. Sir P. C. Ray in his *History of Hindu Chemistry* has stated the position in the following significant lines:—

" The drift of Manu and of the later Purāṇas is in the direction of glorifying the priestly class, which set up most arrogant and outrageous pretensions. According to Śuśruta, the dissection of dead bodies is a *sine qua non* to the student of surgery, and this high authority lays particular stress on knowledge gained from experiment and observation. But Manu would have none of it. The very touch of a corpse, according to Manu, is enough to bring

contamination to the sacred person of a Brahmin. Thus we find that shortly after the time of Vāgbhaṭa, the handling of a lancet was discouraged and anatomy and surgery fell into disuse and became to all intents and purposes lost sciences to the Hindus. It was considered equally undignified to sweat away at the forge like a Cyclops. Hence the cultivation of the *kalās* by the more refined classes of the society of which we get such vivid pictures in the ancient Sanskrit literature survives only in traditions since a very long time past.

" The arts being thus relegated to the low castes and the professions made hereditary, a certain degree of fineness, delicacy and deftness in manipulation was no doubt secured, but this was done at a terrible cost. The intellectual portions of the community being thus withdrawn from active participation in the arts, the how and why of phenomena—the co-ordination of cause and effect—were lost sight of,—the spirit of enquiry gradually died out among a nation naturally prone to speculation and metaphysical subtleties, and India for once bade adieu to experimental and inductive sciences. Her soil was rendered morally unfit for the birth of a Boyle, a Descartes or a Newton, and her very name was all but expunged from the map of the scientific world.

" In this land of intellectual torpor and stagnation the artisan classes, left very much to themselves and guided solely by their mother wit and sound common sense, which is their only heritage in this world, have kept up the old traditions. In their own way they display marvellous skill in damascening, making ornamental designs on metals, carving on ivory, enamelling, weaving, dyeing, lac-making, goldsmith's and jeweller's works etc."

We are fortunate that we do not live in the days of Galileo or Bruno or Manu. We live in more enlightened times, when faith is being mellowed with reason, mysteries are giving place to facts, and religion is abandoning its imperious and domineering position against experimental science. The Church is realizing that it is desirable to restrict its activities to its proper domain and not to tyrannize over the seekers after truth and knowledge. What was recorded in Babylon by Esdras twenty-three centuries ago holds good in modern times:—

" As for truth it endureth and is always strong, it liveth and conquereth for evermore."

It will be evident from the following considerations that scientific pursuits are not antagonistic to ethical or religious matters, but science and ethics are indissolubly connected with each other, as has been aptly put by Bacon in the noble words—

" Knowledge is not a couch for the curious spirit, nor a terrace for the wondering, nor a tower of estate for the proud mind, nor a shop for profit and sale, but a store-house for the glory of God and endowment of mankind."

Sir E. Ray Lankester stated thus about the ethical value of a scientific training:

" We believe in the great importance of science and the scientific method not merely for the advancement of the material well-being of the community, but as essential to the true development of the human mind and spirit. It is only by early training in the natural sciences that a true outlook on the facts of existence can be secured. It is only by them that the supreme value of accuracy of thought and word and the supreme duty of intellectual veracity can be learned. In no other way can that complete independence of judgment in moral, as well as in intellectual, subjects be established and justified in those who faithfully adhere to them."

Faraday wrote:

" I do think that the study of natural science is so glorious a school for the mind . . . . that there cannot be a better school for education."

These passages admirably express the views of those who urge the ethical and educational value of natural science.

Faraday stated again:

" To me it appears an extraordinary thing that our present educational system is based on a study of the works of man rather than on those of the Creator.

" It is strange that so much attention should be concentrated on the failings and foibles of the human side and nature, so little about the majestic and inexorable laws of the physical side.

" The philosopher should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biassed by appearances ; have no favourite hypothesis ; be of no school ; and in doctrine have no master. He should not be a respector of persons, but of things. Truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the temple of nature."

Many leaders of science were also full of humility and highly religious men, e.g. Pasteur, Newton, Oersted and others.

" Blessed is he," said Pasteur, " who carries with him a God, an ideal, and obeys it: ideal of art, ideal of science, ideal of the gospel virtues ; therein lie the springs of great thoughts and great actions ; they all reflect light from the Infinite.

" What is beyond? The human mind, actuated by an invincible force, will never cease to ask itself: What is beyond? It is of no use to answer: Beyond is limitless space, limitless time or limitless grandeur. No one understands those words. He who proclaims the existence of the Infinite—and none can avoid it—accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions ; for the notion of the Infinite presents that double character that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding, we can but kneel . . . . . I see everywhere the inevitable expression of the Infinite in the world ; through it, the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on human thought, temples will be erected for the worship of the Infinite, whether God is called Brahman, Allah, Jehovah, or Jesus ; and on the pavement of those temples, men will be seen kneeling, prostrated, annihilated in the thought of the Infinite.

" You bring me the deepest joy that can be felt by a man whose invincible belief is that Science and Peace will triumph over Ignorance and War, that nations will unite, not to destroy, but to build, and that the future will belong to those who will have done most for suffering humanity.

" Young men, have confidence in those powerful and safe

methods, of which we do not yet know all the secrets. And, whatever your career may be, do not let yourselves become tainted by a deprecating and barren scepticism, do not let yourselves be discouraged by the sadness of certain hours which pass over nations. Live in the serene peace of laboratories and libraries. Say to yourselves first, 'What have I done for my instruction?', and, as you gradually advance, 'What have I done for my country?' until the time comes when you have the immense happiness of thinking that you have contributed in some way to the progress and to the good of humanity. But, whether our efforts are or are not favoured by life, let us be able to say, when we come near the great goal, 'I have done what I could.' "

Almost the same sentiment was expressed by H. C Oersted in these words:

" Nothing but the conviction that our love of knowledge is an endeavour after a true reality, and that it is true life and true harmony, can give you a genuine enthusiastic love of wisdom. The conviction that when you diffuse knowledge you are instrumental in the consolidation of God's kingdom on earth can alone give you a true and unalloyed desire to lead those around you towards a higher light and higher knowledge. This is the important vocation for which you have begun to educate yourselves. Continue your endeavours with holy seriousness, and you will become capable of participating in a joy which the world cannot bestow, and your works will be a blessing to your fatherland ; yes, and will confer a benefit on the whole human race."

So little done, so much to do, is the first and last thought of the man of science. A short time before his death, Sir Isaac Newton expressed the memorable sentiment:

" I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Huxley was a warrior of science throughout his life. When he was thirty-one years of age, while awaiting the birth of his

first child, on December 31, 1856, he entered in his journal his ambitions for the future:

"To smite all humbugs, however big; to give a nobler tone to science; to set an example to abstinence from petty personal controversies, and of toleration for everything but lying; to be indifferent as to whether the work is recognized as mine or not, so long as it is done—are these my aims?" 1860 will show:

"Wilt shape a noble life? Then cast
No backward glances to the past.
And what if something still be lost?
Act as new born in all thou dost.
What each day wills, that shalt thou ask;
Each day will tell its proper task;
What others do, that shalt thou prize,
In thine own work thy guerdon lies.
This above all: hate none. The rest—
Leave it to God. He knoweth best."

Professor E. F. Smith wrote as follows:—

"The wisest man could ask no more of fate
Than to be simple, modest, manly, true,
Safe from the many, honoured by the few;
Nothing to count in world, or church, or state,
But inwardly in secret to be great;
To feel mysterious Nature ever new.
To touch, if not to grasp, her endless clue,
And learn by each discovery how to wait,
To widen knowledge and escape the praise;
Wisely to teach because more wise to learn;
To toil for science, not to draw men's gaze,
But for her love of self-denial stern;
That such a man could spring from our decays
Fans the soul's nobler faith until it burn."

SIR J. J. THOMSON, one of the greatest physicists of the world stated:

"As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see our goal,

we do not see the horizon ; in the distance towards still higher peaks, which will yield to those who assured them still wider prospects, and deepen the feeling, the truth of which is emphasized by every advance in science, that ' Great are the Works of the Lord.' "

In Jean Paul Richter's beautiful dream, a man was called up into the vestibule of heaven and carried to universe upon universe in endless space, until his mind reeled before the transcendental distances which were still before him.

Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears, and he said, " Angel, I will go no further ; for the spirit of man acheth with this infinity. Insufferable is the Glory of God. Let me lie down in the grave and hide me from the persecution of the Infinite, for end I see there is none." Then the Angel lifted up his glorious hands to the heaven of heavens, saying, " End is there none to the universe of God. Lo! also, is there no beginning."

Did not Wordsworth say?—

" And Nature, the old nurse, took
The child upon her knee,
Saying ' Here is a story book
Thy Father has written for thee.

" ' Come wander with me,' she said,
' Into regions yet untrod ;
And read what is still unread
In the manuscripts of God.'

" And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe."

The teaching of history in a new spirit will be one of the means, perhaps the most widely applicable, of deepening the intellectual basis of unity. The teaching of history must give a large impetus to the history of science as the fields on which nations have most easily worked together, used one another's result and helped one another, except in cases such as dye stuffs

or munitions of war, where warlike or commercial rivalry has disturbed the national harmony of truth. In this study the citizen ( who will in an international system be more than the citizen ) of one state, may find the means of strengthening those social feelings of the more intellectual kind which are weaker and limited in the merely national sphere. The sense of human dignity cannot be better served than by observing the growth through the ages of that quality in mankind as a whole which Aristotle taught us to regard as the differentiation of man as species.

Shall we soon forget the glowing pages of Buckle wherein this truth finds such impassioned expression?

" The actions of bad men produce only temporary evil ; the actions of good men only temporary good ; and eventually the good and the evil altogether subside, are neutralized by subsequent generations, absorbed by the incessant movement of future ages. But the discoveries of great men never leave us ; they are immortal, they contain those eternal truths which survive the shock of empires, outlive the struggles of rival creeds, and witness the decay of successive religions. All these have their different measures and their different standards ; one set of opinions for one age, another set for another. The discoveries of genius alone remain ; it is to them that we owe all that we now have ; they are for all ages and all times ; they are essentially cumulative and giving birth to the additions which they subsequently receive, they thus influence the most distant posterity, and after a lapse of centuries produce more effect than at the moment of their promulgation."

The year 1931 saw the centenaries of the discoveries of two great English scientists, Michael Faraday and James Clerk Maxwell. In the centenary celebrations there was a service in the Westminster Abbey on the 30th September, 1931, and the Dean began his sermon with the following words:—

" Men and brethren,

We are met together in the house of God, surrounded by the memorials of many great men who through the centuries have served their generation with all their powers. Here are the monuments of kings, of statesmen, of warriors, of judges, of explorers,

of philanthropists, and of men whose names are honoured for all time in literature, art and science. It is fitting that in such a place and in such surroundings the names of Michael Faraday and James Clerk Maxwell should find a permanent place. Before the memorial inscriptions are unveiled and particular mention is made of the services rendered to humanity by these two distinguished men, let us thank God for His manifold gifts and for His use of man's intellect for the good of humanity, the development of knowledge, and the enrichment of the life of men."

It appears, therefore, that there is no intrinsic reason for antagonism between science and religion. As a matter of fact, many scientists deeply appreciate the spirit of humility and wonderful religious toleration of the great sage, Sri Ramakrishna Paramahamsa and try to follow the precepts of this saintly person. For the welfare of a nation it is not necessary to give up religion altogether as is advocated by many in Russia, because human beings in general cannot go on depending only on material prosperity for long without religion and ethics. It is high time that religious and scientific organizations should co-operate to evolve a simple and practical code of religion which is based on ethics, toleration and universal brotherhood and which can make a fervent appeal to normal human beings.

## THE SOCIAL ASPECT OF RELIGION IN THE CRISES OF HUMAN HISTORY

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It seems to me a rather difficult task to speak on religion. Religion is such a holy boon that I do not wish to hurt the feelings of anyone with whom I should by chance not agree. But this is the difficulty that though there can be only one truth, humanity has not yet arrived at any unanimous opinion as to this truth. Nor venture I to enter the field of theological controversy as, being a historian, mostly concerned with worldly matters, I do not feel myself competent enough. If in the teeth of all these shortcomings

I dare to address you, it is in the conviction that the study of human history can teach us something, not so much of the Divine Revelation, as of human weekness and self-deception. For religion is not only a Divine, it is also a very human, matter. No doubt, there were times when God revealed Himself in all his Glory. But the crowd of the faithful are men, the great majority of the doctors of divinity are human beings, the holy Scriptures are written in a human language, the religious congregations are social entities. We need not doubt of their lofty thoughts, of their earnest and devout feelings, and nevertheless we must concede that at all times they have been liable to the adulteration mostly unconscious, of the Divine by secular thoughts, intentions, customs and traditions. The consciousness of this admixture of elements pertaining to the compass of human social life will bring us to a better appreciation of the real Divine light in every religion, and thus will teach us tolerance and humility.

During these few minutes at my disposal I cannot, ot course, unravel before you the whole history of human religious life. I shall confine myself to the discussion of a special phenomenon which has struck my attention when studying the great convulsions of social life. This phenomenon is the contrast between their religious or philosophical catch-words and movements on the one side and of the moral dreadfulness of the actions intended to promulgate these religious revivals. Almost all the great revolutions have proclaimed the religious or semi-religious and the moral reformation of humanity. At the present day Russian bolshevism and German national-socialism have emerged as a sort of new atheistic religions, or better as *"Weltanschauungen"* i.e. outlooks on life, based on faith and conviction, and struggling to annihilate the older churches. The social crisis in Spain has become a deadly conflict between the Roman church and communism. In Mexico you have an almost similar situation. The French revolution was a struggle against the Christian churches in the name of humanity. The great social revolution caused by the influx of the American gold into the economy of Renaissance Europe was fought under the banners of the Reformation and of the Counter Reformation. The victory of Christianity over the heathen religions of the Roman Empire was the result of the social

revolution which we generally call the Age of the Military Emperors. How many revolutions in the history of Asia or Africa were at the same time religious movements! May I mention a few—the rebellion of the Mahdi in the Sudan, the Taiping Rebellion in China, the foundation of the Safavi Empire in Persia, of that of the Fatimids in Egypt, of most of the Moroccan sultanates, even of Islam itself. And all these revolutions were full of fiendish cruelty and heroic martyrdom in the name of religion and morality. Roman emperors have tortured the early Christians, Mohammedan conquerors have butchered the " heathens " of India and Africa, Spanish soldiers have slaughtered the Indian peoples of America, every sort of Christian heretics has been burnt on the piles of the Inquisition, the French Jacobins have executed many thousands of guiltless persons for their humanitarian ideals, and how many persons have during the last decades perished by the Tscheka or in the concentration camps! But all these acts done in the name of religion have been condemned as the greatest sins by all the saints and moralists, and slaughter and torture have been considered as the worst crimes by all the judges of this world. Even more, these very acts were directed even against the greatest acknowledged saints of their time as the Christ, Saint Theresa and others. This contradiction has puzzled many people already centuries ago. In the West first the Apocalypse of St. John tried to explain it by the figure of the Antichrist, the power of Evil in the mask of God's own son. And even during the recent years a number of thinkers have repeated this old answer. But I doubt whether we are justified in questioning the sincerity of most of the leaders of these movements. Some of them have been shocked by such criminal interpretations of their teachings, as those of Luther and Erasmus or the French Girondists; others have ignored it like the Mahdi; others have deemed it a terrible, but unavoidable business, like Calvin, Lenin and the popes of the Counter-Reformation; and just a few have really hailed it as an integral part of their message. Thus you will understand that in most cases these horrible acts of intolerance have not been an essential part of the original revolutionary message. No doubt, in many cases this message preached war and struggle, but it was intended to be a fair fight against a foul enemy. With increasing

obstinacy and bitterness this struggle has always degenerated into a fiendish ferociousness incompatible with the very message of the same movement.

How can we explain this phenomenon? Why were the fundamental religious teachings forgotten in a struggle for religious ideals? There is the curious fact that the higher social classes have many times been corrupt or immoral or indifferent, but that they have never fought for any "*Weltanschauung,*" they have often made use of such struggles for their own purposes, but they have always been tolerant themselves. On the other hand cruel intolerance is almost always evident in all the movements propagated amongst the lower and middle social classes. Thus it is obvious that the reason of the above-mentioned cruelties must not be sought in the special message of any one of those revolutions, but in the psychological reaction of the social classes concerned to this message. More developed or deeply religious people are too sceptic or too humble as not to be conscious of the insufficiency of human knowledge; they will, therefore, not too much insist on unessential differences. This consciousness is, however, absent among most of the uneducated or insufficiently educated persons. Their outlook on life is as simple as possible; there are some truths, perhaps incoherent, but never questioned. When there is some coherent explanation of life and of the world, it is very much simplified, as it has no other purpose than to be the background of some moral rules. In most cases it comprises a good God rewarding the people living according to His prescriptions and some evil being holding power over those doing wrong. Now, the characteristic feature of this morality is, that it is not essentially ethical, but an enumeration of rites and customs which you have to observe or to avoid. This type of religion is to be found with most primitive peoples, and its simplicity and ritualism is not in the least in the way of a fervent religious sentiment.

Now, this primitive form of religiosity is still the rule among the lower classes of those nations the upper classes of which are the representatives of our high civilizations. They have accepted the outer forms and names of the great world religions, but their ways of thought and feeling have not changed. Go to any popular place of pilgrimage anywhere in the world; it may have

been dedicated to any deity of the loftiest creed, but the popular cultus still preserves the conceptions and ideas of primitive man.

Thus, when some religious or political agitation arouses the mind of the masses, you see the interesting fact that the elevated ideology of the movement undergoes the same transformation which we observe in the popular forms of the great religions. But, as we have seen, the most essential feature of this popular *"Weltanschauung"* is the code of symbolic rites and prescriptions regulating the life of the faithful. It is the strong frame supporting the daily life of the man from the street, the law which solves all the problems of his life. Because he has only very rudimentary ideas of his own about the problems of life, he wants this frame of regulations; without it he becomes disorientated and helpless. And as the strength of those regulations in a considerable degree depends on their general acceptance, every person deviating from those norms is a danger for their validity, and thus also for the spiritual salvation of those who believe in them.

A struggle between religious or philosophical ideals when brought to the masses will, therefore, become a struggle between codes of rites and institutions regulating the life of those masses—codes which must be universally accepted or rejected. The majority are always inclined to create the mental atmosphere of general acceptance of their ideals with all the means in their power, i.e. by force. Thus the way from elevated idealism down to intolerance is opened.

There is, however, another reason. In all these revolutions the spiritual struggle is blended with a social crisis. Why is it possible to arouse the masses to such an enthusiasm for ideas they do not really understand? There are, no doubt, ideologies proclaiming the desire of the peoples, of the masses, for the discretionary political power. But these are ideologies, not facts. Neither the masses nor even the greater part of the leading classes ever aim at a position the responsibilities of which they are afraid of. That which they really demand is the just and righteous social and economic order, and the real meaning of all democratic institutions is the certainty that this order will not be changed by the persons in possession of the executive. This just

order is, however, a thing which is changed by every new discovery, route of communications, new form of production, etc. In the periods of far-reaching cultural changes the contrast between the real forms of public life and of the popular ideas of the just economic and social order becomes specially evident. It, therefore, threatens not only the customary forms of life, but also those codes of prescriptions which are the religious and moral backbone of the masses. This is the reason why every revolutionary—or among the upper classes, any anti-revolutionary—propaganda will get a more or less "religious" character, or why any religious or philosophical message will become the catchword for a social movement. In the popular mind both become that code of prescriptions regulating the daily and the public life as well as moral laws and religious rites. And for every party the opponent is not only the disturber of the just moral order, but for this very reason also the destroyer of the just social and economic order. Therefore all the hatred and all the bitterness of the distressed are poured out on him. And all the tortures and cruelties are allowed in order either to convert him into a good member of the reconstructed society and of true faith, or to annihilate him.

You see, the contradiction between the religious catchwords of such revolutionary movements and religious ethics does not appear, as soon as we understand them from the point of view of primitive religiosity. These revolutionary movements are a relapse into the primitive feelings latent among the lower social classes, a misinterpretation of more elevated teachings by their mentality. This misunderstanding has, no doubt, prepared the way for many of the highest messages which humanity has ever received, it was perhaps an essential stage in the way of their propagation, but it has nothing to do with their Divine Revelation. There is almost no religion or faith which at some time or other has not come under the good propagandistic influence as well as the distressing effect of such a misinterpretation. Let us not forget that all these forms of intolerance are a social and not a religious phenomenon. And let us, therefore, withdraw the reproach of intolerance from the discussions on the value and truth of the different philosophies and religions.

## RELIGION AND MORALITY

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When most of the scientific thinkers of the west and some of the Indian thinkers of the present day say that religion ought to be thrust away from the world, surely they do not mean by religion what the Indian seers of the ancient times understood by *Dharma*. Indeed religion, if understood in the sense of " certain hard and fast rules of conduct and ceremonial observances," has very little place in the progressive civilization of the world, even if it does not deserve the fate of being thrust away altogether ; for such religion very often gives rise to fanaticism, and the less it appears in the world, the better for its upkeep and real progress. But religion implies something more. As distinguished from fetish-worship and the like, religion in the true sense of the term implies a faith in, and devotion to, the Absolute Being. Religion, in other words, implies a relation between a worshipping object,—an individual soul—and a worshipped object—the Absolute Lord. It implies further an element of distinction as well as one of unity between the subject and the object. Religion thus supposes two main factors which are different and yet related—so far distinct and so far akin. It involves something more. The Absolute Being does not act on man by the direct manifestation of His Absolute Essence, nor does man know Him by immediate vision. Take away the written word,—the scriptures—take away again the Special Revelation, and an impassable chasm will separate man from the Absolute Being, and all religion will at once be destroyed.

Briefly speaking, then, religion implies the conception and concrete realization, in the manner laid down in the scriptures, by the individual soul, of the Supreme Identity that pervades, and acts as the Immanent Regulator of, the universe of being. Such conception of the One and the many, again, is what is understood by the Indian word *"Dharma."* The primary function of *Dharma* or religion consists more in seeking release and redemption

from the world-process than in accounting for its origin. But secondarily, *Dharma* cannot but imply certain sacraments or duties incumbent upon men in their mutual relation with reference to the affairs of the world. Such duties, again, mainly consist of what are called moral duties and moral obligations ; and these duties, implied as they are by the term *'Dharma,'* must be subservient to the attainment of self-realization. Evidently, therefore, there is a close relation between religion and morality, and the object of this paper is to show what that relation is.

The fact that there is a relation between religion and morality has been discussed by all philosophers, European and Indian. Looking to the west we find that a class of thinkers, e.g. Descartes, Locke, Paley and others hold that religion is the source of morality—it is religion that leads to morality. Others, again, e.g. Kant and Martineau suppose that morality is the source of religion. Matthew Arnold goes further and says that religion is nothing but morality touched with emotion. Thus according to all the western thinkers there is a very close relation between religion and morality. This is also the view of Indian thinkers, specially of those that are theistic. If now we want to know the definite character of this close relation between religion and morality, we should first note carefully the derivative meaning of the word ' morality.' The word comes from the root ' *mores* ' which means conduct. Conduct, again, is best defined as those acts which are not merely adjusted to ends but also definitely willed. The highest end to which these willed acts are adjusted has been differently described by different moralists of the west. Their theories about the Moral Ideal may be broadly classified into Hedonism, Rationalism and Eudaemonism. It is needless to repeat here the criticisms which the first two classes of theories are subject to—the defects that outweigh their merits. In their development various moral conflicts arise which cannot be explained away. But it is to be remembered that the task of the moral life is the reconciliation of these apparently conflicting claims—the full recognition both of the rights of reason and of the rights of sensibility, and their reduction, if possible, to the unity of a common life governed by a single central principle. Such reconciliation and reduction was effected by the Eudaemonistic moralists

and clearly and impressively set forth in the self-realization theory of Professor Green.

This theory of self-realization, where the term ' self ' means the total or divine self, is to be regarded as the soundest, because it is all-absorbing, of all moral theories, and is now the accepted theory of most of the present-day moralists of the west. That this theory is accepted in almost all our Indian scriptures goes without saying. But self-realization cannot be really attained so long as our acts are confined to the phenomenal world with a complete forgetfulness of the Supreme All-pervading Identity. The sphere of our moral conduct is one of struggle and is full of distractions, and consequently impedes that concentration of thought which is indispensably necessary for self-realization. In this sphere of struggle we are always conscious of an incompleteness due to the impermanence of the objects and acts that always try to hold their sway upon the mind, and so the moral life divorced from a consciousness of the All-pervading, All-regulating Supreme Being yields only a partial solution of the contradiction between the individual and the universal nature of man. The highest result of such divorced morality, instead of being an attainment of the Infinite as a positive object of desire, is only the endless negation of the finite. Such being the case, it is quite evident that morality abstracted from religion gives us nothing but impermanence and inadequacy ; and if morality is to be crowned with the final end called self-realization, it must have a religious and hence metaphysical basis. Such close relation between religion and morality has been upheld by all theistic philosophers of the west. This again is the keynote of all the Hindu systems of thought ; it runs not only through the strictly philosophical and religious systems, but also through the codes of sacraments and the ethical and didactic treatises—even through the systems of medicine and all forms of profane literature. The codes of Manu, Yājñavalkya and others, for example, while dealing with the duties of mankind in the various stages of life in this world, lay the greatest stress upon the highest duty or *dharma* which consists in *Ātma-jñāna* or Self-realization, and distinctly lay down that those sacraments including all moral precepts are to be regarded as but stepping stones to the Highest *Dharma*.

Looking deeper into the question we find that religion is not simply the basis of, but serves as the surest guarantee for, all true morality. This appears from the true implication of the *Gītā* text—

*Sarvadharmān parityajya māmekaṁ śaraṇaṁ vraja*
*Ahaṁ tvāṁ sarvapāpebhyo mokshayishyāmi mā śuchaḥ,*

where God calls upon all beings to resort to Him alone even at the sacrifice of all other *dharmas,* and He promises to save them from all sorts of transgression. The various duties referred to here may be broadly classified into three classes from the point of view of the three life-conceptions, viz. the individual, the social and the divine or universal. Of these the last-mentioned one is the best meaning of life, and the duty considered from this point of view is the highest duty of mankind, the reason being that " love of God " which characterizes the true nature of a being is the impelling motive of the universal life-conception. The highest duty, again, means that which transcends and yet reconciles within itself all other duties. Hence it follows that if one has recourse to the highest duty as the aim of one's life, that is to say, takes to " devotion to God " as the supreme function of one's own self, the systematic practice of all acts of true morality will be necessarily implied thereby, but not *vice versa.*

This fact of religion being the foundation of morality is to be accepted all the more, because none of the moral virtues can by itself be regarded as an absolute standard of the rightness and wrongness of action. To take an example, veracity or the duty of truth-speaking is regarded by all moralists—European as well as Indian—as one of the few cardinal virtues. European moralists seem to be puzzled with the question whether veracity is an absolute and independent duty or a special application of some higher principle. Kant regards it as a categorical imperative binding upon all under all circumstances and irrespectively of the consequences thereof. But it is a disputed point whether truth-speaking as a duty is to be regarded as a categorical imperative or there are any exceptions and qualifications put upon it. On this point a class of European moralists, while advocating the latter alternative, say that ' though an attempt should always be made

to regard the duty of veracity as a moral maxim, still, so far as the affairs of the actual world are concerned, the rule of veracity cannot be elevated into a definite moral axiom and hence there are circumstances under which even a lie is allowable.' One such exceptional case as laid down in Sidgwick's *Methods of Ethics* as well as in the *Mahābhārata* and Purāṇa Texts[1] is that it may sometimes be right for persons to speak falsely to an invalid, if this seems the only way of concealing facts that might produce a dangerous shock. Briefly speaking, a lie in the shape of *suppressio veri* or *suggestio falsi* might be allowable, when the object is a noble one. We are thus led to conclude that the duty of veracity by itself cannot be regarded as an absolute standard of morality.

Consider again the case of the moral virtue called *ahiṁsā*. Literally it means 'non-killing,' but it is also defined as the quality of not wishing anyone to suffer through one's body, words or thoughts. Whatever the meaning might be, there is no doubt that this quality occupies a very high rank in the list of moral attributes as we find in the *Mahābhārata* and the Law-Codes of Manu, Yājñavalkya, etc.[2] as well as in the Buddhist Texts and Christian Theology. Yet this very noble attribute of *ahiṁsā* cannot be regarded as an absolute and independent standard of morality for the simple reason that there are restrictions put upon it. Not to speak of the act of killing other beings, even the most heinuous crime of homicide, is justified under certain circumstances. Suppose a ruffian is about to outrage the modesty of your wife, mother, sister or any other woman ; under such circumstances when all conciliatory measures fail and there is none at hand to save the situation, even the act of killing that man is justified by the ancient Law-givers of India as well as by the English Penal Codes.[3]

[1] Cf. *Strīshu narmavivāhe cha vṛittyarthe prāṇasaṁkaṭe, Gobrāhmaṇarthe hiṁsāyaṁ nānṛitaṁ syājjugupsitam* (*Bhāg.* VIII.xx.43).

[2] Cf. *Ahiṁsā paramo dharmmaḥ* (*M. S. Ādi* XI.13); *Ahiṁsā satyamāsteyaṁ sauchamindriyanigrahaḥ* (*Manu* X.63).

[3] Cf. *Guruṁ vā bālavṛiddho vā brāhmaṇaṁ vā bahuśrutam, Ātatāyinamāyāntaṁ hanyādevāvichārayan.*

Besides, the whole physical atmosphere is so completely charged with germs of animals that living itself is impossible without killing them. On this point compare the *Bhāgavata* text,[1] "*Jīvo jīvasya jīvanam*"—"One created being is the sustenance of another," as well as the text "*Prāṇasyānnamidaṁ sarvam*"—"All this is the food for life"—which we come across in the *Mahābhārata*, the *Vedānta-sūtras* and some of the Upanishads.

It is needless to discuss the point further. The fate of these two cardinal virtues is shared by all the other moral virtues.

We are now in a position to state definitely that wherever there is a true religious spirit, i.e. sincere devotion to God, there cannot but exist all moral qualities and moral excellences. This is distinctly stated in the *Bhāgavata* text—

*Yasyāsti bhaktirbhagavatyakiñchanā*
*sarvairguṇairstatra samāsate surāḥ*
*Harāvabhaktasya kuto mahadguṇā*
*manorathenāsati dhāvato bahiḥ* — V. xviii. 12

which means, "All good qualities exist in a harmonius way in him who is fervently devoted to Bhagavān (God), and none is to be found in one who is not devoted, for the latter's mind is ever directed to transient worldly objects."

An exhaustive enumeration of these qualities is useless for our present purpose. All that we can say is that according to the view of all prominent moralists the attribute of kindness occupies a very important place in the long list of moral qualities. The external duty of such kindness, viz. the promotion of happiness is, according to Indian scriptures, to be directed towards all sentient beings; and on this point the Indian theory, though it differs from that of the intuitional moralists who hold that kindly dispositions are to be cultivated towards men only, agrees with that of the commonsense moralists who hold that the pain of animals is *per se* to be avoided. Since kindness, again, is best defined as a conscious feeling within one's mind of the sufferings of others, the most natural implication of the quality of kindness is 'service to the whole creation.' This idea of universal good and service is now generally accepted as the highest conception

of morality, and it far surpasses, in respect of fulness and richness of content, that of 'service to humanity' which characterizes the conception of religion in the Positive Philosophy of Comte. Based upon the social life-conception Comte's theory is open to many serious objections coming especially from the pen of Count Tolstoi in his noble attempt at an exposition of the true theory of Christian Morality. "The man who loves humanity, what is it that he loves? There is a state, there is a people, there is the abstract conception of man. But humanity as a concrete conception is impossible. Humanity? Where is its limit? Where does it end and where does it begin? Does it exclude the savage, the idiot, the inebriate, the insane? If one were to draw a line of demarcation so as to exclude the lower representatives of the human race, where ought it to be drawn? Ought it to exclude the Negroes as they do in the United States, or the Hindoos as some Englishmen do, or the Jews as does another nation? But if we include all humanity without exception, why should we restrict ourselves to men? Why should we exclude the higher animals some of whom are superior to the lowest representatives of the human race? We do not know humanity in the concrete nor can we fix its limits. Humanity is a fiction and therefore it cannot be loved."

Indeed the serious blunder of the Positive Philosopher whereby he falls into such inextricable fallacies lies in his ill-chosen social life-conception and in the sad ignorance of the fact that the highest conception of morality must have a solid and clearly-defined foundation in the human soul, whereas love of humanity is but a theoretical conclusion reached through analogy. The real point to be specially noted here is that the essence of the individual soul being love, its well-being may be traced not to the fact that it loves this object or that one, but to the fact that it loves the Principle of all things—God whom it strives to realize through love, and will through the love of God love all men and all things. In other words, the foundation of true morality must be well chosen—the divine life-conception which is the best of all life-conceptions must be regarded as the basis of all true morality in the highest sense of the term. And if that is done, there would be no objection about the term 'humanity,' the more

because, according to the theory of creation as laid down in the *Śatapatha Brāhmaṇa* and Manu-Texts, the concept of humanity is not restricted to mankind alone but to the whole body of created beings.

It is now clearly established that ' love of God and love of the whole creation ' are the two cardinal doctrines of the two allied things—religion and morality, and that they are inseparably connected. There is no doubt that these two qualities are indispensably necessary for the establishment of world-peace and harmony. But their real significance was long lost to mankind and the result was disharmony and unrest prevailing everywhere. To save mankind from this very miserable plight and to teach them the true gospel of love there appeared a century ago Sri Ramakrishna as the Incarnation and World-Teacher of the present age. Let us, therefore, in conclusion adore with deep respect and reverence this Great Master in whose sacred memory this Parliament of Religions has met today.

## THE SPIRITUAL FOUNDATIONS OF ECONOMICS

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### I

Sitting on the bank of the Ganges, Sri Ramakrishna took some earth in one hand and a few coins in the other, and, saying that money is of no more real value than dirt, he consigned both to the Ganges. This little incident which formed part of Sri Ramakrishna's *sādhanā* is full of significance to the world today.

The cardinal feature of modern times is that the old faiths are being replaced by " isms " based on economics. I am not one of those who regret this. On the other hand I hold that we have advanced a step towards self-knowledge. In the earlier ages the masses did not recognize that their conduct was actuated by economic considerations. The people of England accepted

the Anglican Church not because Henry VIII fell in love with a woman beneath his rank, but because the Pope, when dividing the New World, left England out. Then as now the problem was one of haves and have-nots. Our fault is not that we have rejected religion and accepted economics but that our economics remains a primitive religion. The new creeds, no less than the old, have their inspired prophets and blind devotees, crusades no less ardent and Barthalomew massacres no less bloody. We say we have discarded idols, but the human sacrifice continues.

## II

We read in text-books of economics that the Mercantile system is dead; but our trade-pacts and our juggleries with currencies, exchange and tariffs are traceable to the old delusion that the inflow of gold makes a country prosperous. In a world where all labour under the delusion it is dangerous to be sane. A country that allows herself to be denuded of gold runs a grave risk because in the event of war she will not be able to buy arms. It is by establishing a monopoly of resources like capital or land that nations cut one another's throats not only in war but also in peace. For example, an underpopulated country can produce cheaper butter than a country where land bears the pressure of population. Similarly a merchant with ten million pounds can eliminate a rival who has only a million. Thus the rich tend to grow richer. Two factors facilitate this process: producers are allowed to compete or combine, and production is becoming more and more highly mechanized. The accumulation of money in the hands of a few brings in its train the shrinkage of markets, the fall of dividends, the restriction of production, unemployment, and starvation in the midst of plenty. When the situation grows desperate, equally desperate remedies are applied; but no lasting cure is effected because the remedies themselves are rooted in the delusion about money which was the cause of the disease. Humanity is like a person suffering from a recurring fever, each crisis being worse than the previous one. If the root cause is not removed, if men do not begin to understand themselves and their real needs, the next crisis may wipe out civilization.

## III

It is not the thought of genuine economic needs that makes a man glad when the entry against his name in the bank-ledger rises from six digits to seven, and miserable when he hears that his neighbour's account has risen to eight. The great money-makers as fighting and they enjoy the fight. Money-making is a game of chance. A rumour spreads that Hitler said something to Goering, and a Bombay stock-jobber is reduced to bankruptcy ; if the rumour had been of another nature he might have been made a millionaire. Modern speculation is a gamble, a craving for excitement, an escape from self. If our millionaires are like race-horses, the rest of humanity may be compared to the spectators: the gambling craze is strong in them too. They live vicariously. If a man controls the money-market, receptions are held wherever he goes, and magazines are filled with admiring accounts of how he wears his hat. The world thus encourages the scramble for money which is the cause of unemployment. The world is like a family with an only kitchen which the cook keeps locked. And they worship the cook for it. Poor martyrs to Mammon! Society suffers because the social impulse is directed to an anti-social channel by a habit which itself is the product of social custom.

How does this happen? The answer is that economics is rooted in psychology. Without going into the merits of the different psychologies of today we shall state the problem in their terms.

The economic problem is one of unadjusted behaviour, man continues to behave as if the world in which he lives has not been completely changed by science. His emotional life remains fixed to the infantile love of dirt, gold. Fixation being due to repression and repression to anxiety, we may say that he is the victim of neurotic dread. " Take no thought for the morrow " was sane advice. Sri Ramakrishna disliked plans for the future. There can never be any sense of security for the man who wants to provide against the malice of time by laying for himself treasures upon earth. The fear which makes a man provide for the morrow makes him hoard for his children, and causes sparsely

populated countries to close their doors lest there should be over-population at some distant future. The result is war, and thus the craving for security destroys both security and life. Neurosis brings about the evil it dreads.

Neurotic fear is always due to a state of inward dissociation. The modern economic system separates the gain-seeking aspect of man from the rest of his personality. "Compagnie Anonyme" is a significant name: the shareholders of a company may be persons with noble impulses, but the joint-stock company has no human sentiments. So Mrs. Warren's profession is never in lack of funds, but the wheat cultivator has no credit. Humanity is thus being crushed by a mighty machine which is nothing but an aspect of itself. The conflict between man and his environment is therefore the projection of the struggle within himself between the self-regarding and the self-sacrificing impulses, between the Ego and the Super-Ego. War is a dramatic attempt to deal with this conflict. The attempt is renewed again and again because it is ineffective; the only correct method is to begin by understanding the nature of the inner conflict. The opposition between God and Mammon is really between two aspects of one single identification: the money that we love stands for that which satisfies human needs, and our master-need is the need to realize the self.

A man goes on heaping millions upon millions because of a stagnation in the realm of values. He is the victim of a repetition-compulsion. It is as if a man were to spend all his life in studying the alphabets of the languages. The diseased mind repeats some meaningless activity, because there is a separation of the activity from its purpose, of the affect from the end of conation. Thus eating which is meant to keep the organism in health becomes a pleasurable end. Manu says that over-eating is not only an unhygienic habit but also a crime against society and a sin against Heaven. The seven deadly sins are nothing but the misguided endeavour of the hunger of the spirit to stifle itself with an over-supply of the things meant to appease the finite hunger of the body. Our economic problems can be solved only if men render unto Caesar the things that are Caesar's and unto God the things that are God's.

## IV

There need be no conflict between religion and economics: religion itself springs to satisfy a human need. From birth to death man is an economic animal. As new instincts develop, new needs arise. The trouble with conventional economics is that it ingores the dynamic nature of life and tries to treat man as a money-seeking machine. Professor Bradley had a pithy saying about dog-logic: what exists smells, that which does not smell does not exist; the economist's logic is something similar: what is not expressed in money is not wealth. But there are higher kinds of bliss that cannot be bought or sold. Indeed Buddha, Christ and others assert that money is a positive hindrance. The kingdom of heaven is like a hidden treasure having found which a man sells away everything else. "When a man tastes of the bliss of God," says Sri Ramakrishna, "no other pleasure appeals to him."

The failure of men to rise to the higher bliss is the only cause of unemployment and misery. Activity on the infinite planes will automatically remove the craving for monopolizing material objects, and open our eyes to the absurdity of an economics which makes us burn wheat and starve, simply because bars of gold are locked up. Money should be a token to be given in return for the things that nourish the flesh, but by directing the hunger of the spirit towards it we treat it as a token of distinction. At a prize distribution the successful student is given a ribbon which he can keep and others cannot get; but the supply of food is not restricted to those who gain ribbons. In the money-hoarding competition of gigantic gamblers some have been deprived of gold, but is that sufficient reason why they should be denied food? In actual practice our theory of the optimum population—that population is looked upon as the optimum which brings to each man the largest amount of money—is a piece of barbarity. Science has invented such implements that one man can cultivate a square mile, and so, in an agricultural country, if foreign markets can be secured, two per square mile will be over-population! But cultural, intellectual and spiritual life will bring about a change of attitude to fellowmen, because the

musician wants an audience and starving men listen to no music. A man cannot grow to his full stature if his fellowmen are starving. Sri Ramakrishna felt miserable till food and clothing were distributed to the poor. Individual, communal and national jealousies are rooted in the belief that the clash of interests is inevitable in a world where population tends to grow; but when life rises to higher planes, it will be clear that there is no such clash. Nay more. All available evidence points to the conclusion that the diversion of creative energy to higher channels automatically brings about a fall of the birth-rate. In short, spiritual activity is the only permanent and effective cure of unemployment. If we seek the Kingdom of Heaven, every other treasure will be added unto it.

## V

The assertion that religion will cure unemployment will seem absurd, because Marx and Freud symbolize the spirit of the age.

The gospel of Marx as commonly understood is briefly this: Destroy religion utterly, then the discontent of the oppressed classes which is being kept ineffective by this opiate will, through class-war, establish a society in which there will be no government, no inequalities, no injustice and no discontent. This popular notion is but another illustration of Marx's doctrine that the economic conditions of an age affect its thought. In our Mammon-ridden society a person who fails to achieve social recognition, or a position or a particular partner in marriage, associates all regrets with lack of money; the thwarted longings of the spirit speak, as it were, the language of economics. Reacting to such an environment, the mind conceives an ideal which appears to be purely economic. Until that ideal has transformed environment the nature of the discontent which conjured up the ideal cannot be clarified. One thing is, however, significant. The Marxian appeal is to altruism; the revolt against religion is itself a religion. There are a few who think that the love of monetary gain will evolve a " final " society in which self-interest will automatically work like justice and love, but those who believe in a dialectical process cannot concede that there will be a final

stage. The mind, according to Marx, observes outer reality in order to change it; like a spring straining to unwind itself the mind is on the look-out for an excuse to be active. The attack at present is on Mammon, and money-hoarding can be eliminated by controlling economic environment. But, when Mammon goes, we shall discover that the real enemy was not he but Satan; and pride cannot be conquered except through self-discipline. The economic environment will therefore cease to be the key to subsequent progress. That progress will not be a mere raising of the material standard of living. A man is pleased with a Ford car, if his neighbour has none: but if the neighbour gets a Buick, he must have a Rolls Royce. What is thought to be a demand of the body is often put forth by Satan. The insistence on too much refinement in the objects that satisfy material wants implies a diversion of the hunger of the spirit from its legitimate channel. A rich Marwari gentleman, noticing a soiled coverlet on Sri Ramakrishna's bed, offered to deposit money in the bank so that his needs might be supplied. Sri Ramakrishna besought him with folded hands to desist. The Marwari next approached Hriday[1] and pressed him to accept the money in the name of the Holy Mother.[2] When Sri Ramakrishna knew this, he again objected. Finding arguments of no avail, Sri Ramakrishna cried out in anguish, "Mother![3] Why dost Thou bring such people here, who want to estrange me from Thee?" Referring to this incident, he afterwards remarked, "I felt as if somebody were sawing through my skull." Marx, steeped in an ideology produced by his environment, felt that religion was a weak submission to torture; but it is really the awakening of the higher bliss. It is the free activity of the spirit on an infinite plane. Instead of denying the validity of such activity Marx might as well have affirmed it, because his own dialectic ultimately points that way.

[1] Sri Ramakrishna's nephew who was attending on him.—ED.

[2] Saradamani Devi, the nun-wife of Sri Ramakrishna. At the age of six she was betrothed to him. When she grew into womanhood, he did not live *en maritalement* with her, but accepted her as his first disciple: she embraced the ideals of chastity and poverty of which he himself was a perfect embodiment.—ED.

[3] God as the Mother of the universe.—ED.

## VI

The Freudian challenge is delivered in a peculiar jargon and we need some space to explain its significance.

God is a father-substitute. This is the central tower of Freudian psycho-analytical theory. Conscience or super-ego, says he, is formed when the child identifies himself with the father. As conscience is the legacy of the Oedipus complex of the individual, so religion is the legacy of the Oedipus complex of the race.

If the super-ego is modelled on the father it should resemble him, but it does not. Freudian interpretation is like Morton's fork. If the father was fair, he may appear in dreams as black because the unconscious thinks in contraries, or as very fair because the unconscious exaggerates, or as having the colour a man ought to have because the unconscious idealizes too! There are fathers who fear to punish their sons under the impression that a harsh father makes a harsh super-ego, but Freud definitely assures us this is a mistaken notion. Even if a child has never seen a father, the super-ego is formed. A study of the dreams of boys bred under the matriarchal system shows that the super-ego is modelled on the uncle who is never seen with the mother. How does this fit in with the theory that the super-ego is born out of sexual jealousy?

"Normally," says Freud, "the super-ego is constantly becoming more and more remote from the original parents." In the dreams of one of my students his father had many of the qualities of our Vice-Chancellor. Instead of saying that he projected the image of his father on the Vice-Chancellor, we can say that he projected the image of the latter on his father. It is more logical to look upon the super-ego of an adult as a compromise of many identifications caused by an inner hunger, than as an identification with the father caused by outer necessity. "Anything arising from within" says Freud, "must transform itself into external perceptions and come into connection with memory residues to become conscious." The father happens to be the first image on which the impulse from within is projected. This establishes nothing more than a fortuitous association between the father and the super-ego. Priority implies no causal relation.

The priority itself is far from proved. Freud now recognizes that the fear felt during the autoerotic and narcissistic stages resembles the fear felt during the Oedipus conflict. Freud has thus knocked the bottom out of his theory of the Oedipus complex. It is no longer necessary to link fear with the parent whose image it assumed at an intermediate stage of development. To confuse the super-ego with the father is like asserting that a man is a dog, because at one stage of intra-uterine development he resembled a puppy. Freud admits, " conscience is no doubt something from within," but adds, " it has not been there from the beginning,"— as if he had analysed the seed! Psycho-analysis can only dig up the root long after the plant has sprouted, the experiences recalled during analysis being, to use Freud's own words, " Inventions and fantasies." The theory that the super-ego is not latent in the seed, that it is an intruder like a parasitic growth, needs to be seriously considered only after we know exactly how the father-identification takes place. Freud's confession is frank: " We ourselves do not feel we have fully understood it." The belief that Freud has demonstrated that God is a substitute and religion a sick flight from reality is itself a mere illusion.

Jung pointed out years ago that Freud's attack on religion was due to his inability to grasp the implications of his own discoveries. Freud has now recognized the folly of the assault. Freud once believed that the super-ego caused repression; repression, anxiety; and anxiety, neurosis. But he now says, " the anxiety was there from the first and creates the repression." The super-ego or the representative of God is not simply absolved of blame; its biological value is conceded. " The fear of the super-ego should normally never cease, since it is indispensable in social relations." The super-ego impels man to self-fulfilment through social adjustment rather than through self-aggrandizement. The life-force, while developing the faculties for which social life alone can afford scope, also develops that which makes society possible. At the beginning of his career, Freud held that sex united men, but that was because he assumed that whatever counteracted egoism was sex. Now he knows better: sex divides men, the totem unites. Freud's testimony is a further corroboration of the evidence of Christian and Hindu mystics that through the holy

communion men grow into Christ or the *Virāṭ Purusha*, the cosmic man. Then economics becomes identical with religion.

Psycho-analysis corroborates one more old finding. As a dream when recollected gains attributes of space and time, spiritual experience when it enters consciousness assumes relative qualities. Hence God is differently realized by different men or by the same man at different times. The assertion that identification with God is pathological is not supported. Identification with God is not a forcing of something from outside but the clarifying of something already within. At Guruvayūr temple,[1] now made famous by Satyāgraha,[2] there was a devotee who called himself Govinda, the deity of the temple. As the deity was generally known as father, one could take it to be a case of pathological identification with father-substitute, but then he could call out to any cow he met on the road, " I am Govinda, give me milk," and the cow would come and suckle him. Faith reposed in any manifestation of perfection is ultimately reposed in God. Our successive identifications with father, teacher, healer, tragic hero, king and sage are in some measure identifications with God. Right through life we obey an innate command, " Be ye perfect even as your Father in heaven is perfect." Through identification with the father the child adjusts himself to the domestic world, through identification with God the sage adjusts himself to the larger world. Freud judging the tree by its root called God a father-substitute, let us judge it by fruit and call father a God-substitude.

## VII

The leisure that power production forces on mankind is called unemployment at present, but the right way is to make liberal education compulsory and to raise the age-limit. Then we relieve unemployment, restore dignity to man, and prevent the impressment of immature minds. A school must be a place where students learn to tolerate one another and live in a world of values rather than of prices ; premature interest in vocational training and in wages arrests the growth of personality and makes the

[1] In South India.

[2] The name given by Mahatma Gandhi to his method of passive resistance.

individual a menace to society. The disruption of post-war Europe is mainly because she enlisted boys as soldiers. Too early initiation into the business of life, whether it be the insidious warfare of peace or the honest one of the battlefield, blunts moral and aesthetic sensibilities and makes life a craving for excitement. Psycho-analytical literature is full of the case reports of businessmen who become a prey to nervous breakdown immediately after retirement. Why should the world be so organized that the unemployed for lack of food, the employed for lack of leisure, and both for lack of a cultural background, find life dull and empty?

When growth is hindered, humanity seeks opiates—drink, excitement, gambling. Even literature and religion become escapes. The economics arrived at by the study of such a society must be misleading, because men do not know their genuine needs. In this paper I have endeavoured to show how the doctrines that influence human conduct today—capitalistic, Marxian or Freudian —hinder the growth of man. If self-fulfilment is sought in terms of power or pleasure there can be nothing but privation. We cannot solve our problems without recognizing the spiritual basis of economics.

## RACE AND RELIGION

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There is a tendency among certain sociologists and even indologists to believe that all creations of the human mind, science and mathematics no less than philosophy and religion, are determined by race. But the history of religion teaches us, first of all, that certain religious phenomena such as animism, deification and worship of trees and animals, ancestor-worship, the idea of *mana* or supernatural power, the belief in the efficacy of magic rities and of sacrifices, in holy persons possessing supernatural powers, in lower and higher deities, and even in One Supreme

Deity, however it may be conceived, are found among ancient and primitive peoples of very different races. Moreover, the ideas which underlie all these religious phenomena, continue to live on in some way or other among civilized peoples of every race even to the present day.

Neither the deities of ancient Egypt nor those of ancient Greece and Rome were limited to peoples of one race. Aryan and non-Aryan cults and deities are inseparably mixed already in the Vedic religion of ancient India and still more in Hinduism. Even what is called " Teutonic religion " is clearly syncretistic, as Professor Max Haller, in his address as Rector of the University of Bern (*Religion and Rasses,* 1935, p. 11 ff.) has shown.

When we come to the deepest religious thoughts and the highest of the Godhead, whether we find them in the sayings of Yājñavalkya or Buddha, of Lao-tse, of Issaiah or Plato, it is absurd to ascribe their origin to any specific race or nation. Professor Rudolf Otto compares (in his study *Die Urgestalt der Bhagavad Gita.* Tubingen, 1934, p. 27 ff.) Iśvara of the *Bhagavad-Gītā* with the grand God-intuition of the *Book of Job* and of the *Book of St. Paul,* and adds that such parallels should warn us against deriving such ideas from the race, for Job was an Edomite and St. Paul a Jew, both Semites.

The very existence of the world-religions, Buddhism, Christianity and Islam, seems to prove that religion is not, like the shape of the skull, the colour of the skin, eyes and hair, determined by race. One might say that Christianity and Islam were forced upon many peoples by the power of the sword and not accepted by their own free will. But this can certainly not be said of Buddhism which spread to wide areas of Eastern and Southern Asia without the stroke of a sword among peoples of many different races.

It is possible to state something, though very little, about the soul or character of *nations* or *peoples,* but hardly anything of *races.* Nothing has caused so much confusion as the mixing up of the terms " nation," " people " and " race." *Race* is a division of mankind distinguished by similar bodily structure (more especially skull, colour of skin, hair, eyes, stature) and

assumed to be of common origin though in a distant past, while *people* (*nation*) is a group of men living under the same geographical and climatic conditions, sharing the same language, culture, traditions and history, and being, at least to some extent, of the same " blood " or " race." The latter, however, is by no means always the case, but more often only a pious belief. The most important factor, however, in the making of a *people* or *nation* is the feeling of belonging together, the consciousness of belonging to one and the same group of mankind—a factor which is entirely absent in what is called *race*.

To be sure, nobody will deny that there are differences of character and mental habits between the English, Irish, French, German, Czech, Norwegian, American, Jewish, Indian, Persian, Chinese and Japanese peoples. But we have no means to decide how far these differences of character arise from common descent, and how far they are the result of environment, of the common geographical, historical and cultural conditions. Nor should it be forgotten that greater than all the differences between nations are the differences in character between individuals of the same nation. As in ancient Greece we meet not only with an Achilles but also with a Thersites, so also we find in every nation weak, wise and foolish, selfless, sacrificing and saintly, and unselfish, greedy, and criminal men.

Though all generalizations are dangerous and pernicious, and it is always risky to speak about *the* Indian, or *the* Englishman or *the* German, and above all, though any verdict against a whole nation or a whole race cannot but be unjust, yet it is possible to speak, with the necessary caution, of " national character " or " soul of a people." But the talk about a " race-soul," that is about the mental and spiritual structure of any of the larger divisions of mankind, such as Nordic, or Oriental, or Negroid, or Mongolian races, has very little scientific foundation. The difficulty begins already with the larger ethnical groups. It is easier to describe the Russian or the Czech than the " Slav." Still more vague are such terms as " Aryans " or " Semites " which include peoples of entirely different characters.

No doubt, the outward forms of religion are different among

different peoples and nations, among men of different races. But the deepest roots of all religious life and experience lie in the *human* heart and in human needs, not in the peculiar mental structure of any particular race or nation. When the Negro in Western Africa in the moment of danger calls out, " Help us, Paia Njambe!" or when the Burmese in the hour of need cries out to his God, " Karai Kasang, look upon me! Karai Kasang, help me!" these people give expression to the same feelings as the Psalmist when he exclaims, " Be merciful unto me, O God, be merciful unto me . . . Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast " (*Psalm* 57), or when the Vedic Indian implores the God Varuṇa: " Have mercy, spare me, Mighty Lord " (*Ṛig-Veda* VII, 89).

In a letter dated Easter Monday 1934, D. Albert Schweizer wrote that his experiences among the savages in Africa had not taken away from him the belief in mankind, and that " *the same Man is to be found in every human being.*" Who could be a better witness than he who has not only studied and taught, but *lived* religion like few men living? No, *true religion is not a matter of race, but a matter of man, of humanity.*

CHAPTER VII

SECTION III

# *The Religious Systems of the World*

# IDEALS OF ISLAM

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## ISLAM

Islam is a religion of universal brotherhood. It makes no distinction between caste and caste, and creed and creed. Its broad principles generally aim at perfection of humanity and formation of one nationality as the Holy Koran declares, " Man belongs to one nationality." Islam strictly prohibits application of force for its observance: "There is no compulsion in religion."

Islam is not an advocate of formality and show in religion ; it hates hypocrisy. It does not attribute any sanctity to the sacrifices of animals—it requires sacrifices of inner selves. It enjoins, no doubt, external purification of the body for health and hygiene, but it demands internal purification of hearts for true salvation of human souls. It is very catholic and liberal in its ideas and theories of religion.

Islam is a great respecter of the fair sex ; it allows women to maintain equality with men. The daughter of a Muslim inherits the property of her father like her brother. The *purdah* of women within four walls or the wearing of *borkha* with nets upon eyes is not Islamic. In the time of Hazrat Mohammed (peace and blessings of God be upon him) women took part in all activities, political, social and religious.

## PRAYER

*Namaz,* the daily prayer of Islam, has nowadays been more or less a matter of formality with many Muslims. Very often we pray to please the people or to make a show that we are pious. Such prayer is fruitless and harmful as it fosters hypocrisy. It misses the real object of prayer—sincere reverence for God.

" Verily I am God ; there is no God except myself ; then worship me and perform *Namaz* to remember me only " (Taha). The main object of prayer is to remember God only and to be grateful to Him. To sing the endless glories of God and to

remember Him with gratefulness and devotion for His limitless mercy towards man is, no doubt, the first object of prayer. If anyone forgets this and says prayer for prayer's sake or does it to make a show before men, then he gains nothing by that prayer. The Koran declares: " When they stand for prayer, they do so regardless (of what they do); they make a show to men and remember God very little ; they cheat themselves ; they are neither on this side nor on that " (Nesha).

Muslims are required to perform ablutions before prayer ; but mere external ablution with water is not sufficient for the purpose of remembering God. The foremost duty of man is to remove the innermost sin of his heart ; only prayer with a pure mind shall be fruitful. The Koran declares:

" He gained (by prayer) who purified himself and remembered the name of God and then performed his prayer."

There is no possibility of external or internal sin, if the prayer is performed with sincere purity of heart. The evil deeds of man are the outcome of evil desires of the heart ; it is not possible to remember God in prayer when the mind is impure, so it is necessary before prayer. But to purify hearts and minds is to abstain from evil works, so it amounts to the declaration of the holy Koran, "Perform prayer, surely prayer keeps men aloof from committing evil and undesirable works " (Ankabut).

There is no asceticism in Islam ; so prayer is to be performed amidst other duties of the world. Some people have got wrong ideas that no work on Friday is to be done before or after *Namaz ;* that is not what the Koran preaches:

" Oh believers, when you are called for Jumma prayer, (make haste to) run in order to remember God and give up worldly business for the time being. That is better for you if you really understand it. But when the prayer is performed, scatter yourselves on the earth and seek for the blessings of God and remember Him often so that you may gain " (Juma).

### ABOUT THE SO-CALLED MONOPOLY OF RELIGION

" The Jews say ' The religion of the Christians is not founded

on truth '; the Christians say ' The religion of the Jews is not founded on truth;' both of them are reading scriptures of the same faith. Similarly those who are quite ignorant of facts are also repeating the same like them." (Bakara).

They say, "None shall enter Paradise except the Jews and the Christians"—that is their own fancy and imagination. Tell them, " If you speak the truth, then bring your proofs. Nay—whoso accepts the faith of peace and turns his face towards God and performs good works, then for him his reward is with his Lord. There is no fear for them nor shall they grieve " (Bakara).

Islam does never hold the theory that salvation is a monopoly for one set of people only. A man, whatever be his name or nationality, may attain salvation by his faith and good works, so declares the Koran.

Verily those who believe and those who are Jews and Christians and Sabians—whoever believes in one God and the Day of Judgment and performs good works—there is reward for them with their Lord and there is no fear for them nor shall they grieve.

The essence of religion is one, but it is men who differ in their opinions and think it otherwise. According to Islamic faith firm belief in one God is the essence of true religion. Declare thou, O, people of the Book, come to a common word of religion between us and you—that we will not serve any except one God nor join with Him anything nor shall regard one of us the other for lords except God. Abraham was not a Jew nor a Christian, but he was a pious and peaceful man and he was not of the polytheists.

### ABOUT KORBANI

" The flesh and blood of the sacrificed animals shall never reach God, but your piety (of sincere sacrifices of hearts) shall only reach God." The philosophy of the above Koranic saying is this —that the flesh and blood of the camels or cows or goats or sheep you kill, shall not bring salvation for you. Your salvation lies in the sacrifices of your hearts and money ; sacrifices of your time and energy for the welfare of the community and country, for

the uplift of the humanity, for the effort to remove the grievances of the oppressed and the depressed of mankind.

There is no piety in the movement of turning your face eastward or westward. . . . . And to Him belongs the East and West, so in whatever direction you turn your face you will feel His existence (Bakara).

### RESPECT FOR WOMEN

Abdulla, son of Omar, says, "Hazrat Mohammed (peace and blessings of God be upon him) said, ' Everything in the world is a useful gift but the honest women are the noblest of all gifts in the world.' " My Muslim brethren, do we follow the tradition of our Prophet?—No! In defiance of the saying we always say "Women are the root causes of all the evils of the world," and we are not ashamed of repeating the same in course of our conversation whenever occasion arises. It has become a fashion with our Munshis and Mullahs to mention these un-Islamic and ignoble sayings everywhere, be it a congregational prayer of the mosque or the assembly of the 'Eid' prayer,—not to speak of other small gatherings. Such sayings are opposed to the principles and teachings of our Holy Prophet Hazrat Mohammed who is admitted, by his strongest enemies even, to be a great respecter of women.

### RELATIONSHIP OF GOD WITH MEN

Can there be any relation between the Great and Glorious God and the very weak human beings whom He has created and has been most wondrously maintaining with His care and wisdom?

When we ponder over His creation, so great and so glorious, and compare it with the human beings, they seem to be most insignificant. But what of that? Man is one of His wonderful creations. He has created him with care, skill and wisdom as peerless jems of the earth. Can He therefore forget the noblest of His creations? That can never be. The Almighty God declares, " I am not forgetful of my creations" (Al-Momenin).

God is in close touch with man and He is not far from him.

He is ever existent in the immortal soul of the mortal man, as He declares, " Let it be known to you that God visits man and his heart and ultimately you will all appear before Him " (Anfal). "Verily, I have created man and I am aware of what he whispers in his mind because I am nearer to him than his jugular veins." " And He is with you wherever you are and He is aware of all that you do" (Hadid). That is not all. The door of the inexhaustible store of His kindness is ever open for man. He is man's guardian and helper. "And it is sufficient that God is his guardian, patron and great helper" (Nesha). "But lest he should show his devotion to God out of fear only, being afraid of the awful aspect of His creation He advises man—the last of His creations—to recognize Him as his Guardian and Guide." "O Creator of the Earth and Heaven! You are my only Guardian and Helper both in this world and in the world to come. Take me, therefore, to You while I am peaceful and faithful and allow me to enjoy the company of the Pious ones."

## THE CHRISTIAN VIEWPOINT

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Christianity is associated with and derives its name from Christ who is known as Jesus Christ. Jesus taught about a good many things and these form what we call Christian teaching. The main things only I shall write about in this paper.

### I

God is a spirit. Hence God is not material and therefore is not confined to some portion of space or other like material things. He is omnipresent. We know what a spirit is. Everyone of us as spirit thinks, feels and wills. God thinks, God knows. He knows everything present in the Universe, everything that was in it and everything that will be in the future, including the thoughts in every human mind. He feels—He loves

His creatures with infinite love. He loves all the sons of men. He is full of joy when we do the right and full of pain when we do the wrong. As the late Dr. Fairbaison of Mansfield College, Oxford, says in one of his works—"The impossibility of God is a monstrous doctrine." That God loves us is proved by the genial sunshine without which His creatures would die, the rains that fertilize the soil and without which crops supplying man's food would not grow. He willed the universe into existence. He wishes that we should do His will which is holy and should desist from going against it. In short, Christianity speaks of a Personal God.

II

God is the Father of all. The God whom Christ revealed is not indifferent to human affairs. He is not the God of the Epicureans, who when men are famished for want of food, smiles, who when a cry goes out of the hearts of men, finds sweet music therein—" a music centred in a doleful song." He is not the God of the Deists either, who having created the world and implanted laws in it has withdrawn Himself from it. The God of whom Jesus Christ spoke is immanent in the universe and also transcendent. As our Heavenly Father He loves us all with infinite love and promotes our welfare, aye welfare in the highest degree. He therefore provides all that is necessary not only for our bodily welfare, but also for our mental and spiritual welfare. Hence He sent His Son, Jesus Christ into the world so that believing in Him we may have life everlasting, i.e. eternal life, holy and happy like God's.

III

As God is the Father of all, all men are brothers. Hence Jesus Christ said, "Love your enemies, bless them that curse you too." All men are brothers, because they are all members of the family of God, only some are His obedient and some disobedient children. Christ said that just as God makes the sun rise and the rains descend on all, so we must treat all, even our enemies, as our brothers. Indeed if Christ's teaching is carried out, wars

will cease, and love, joy and friendship—the emblems of what was lost in Eden—will reign paramount in every land.

IV

God has provided a Saviour for all men—Jesus Christ. He alone can save men from the power and dominion of sin and breathe into them His spirit, so that vile sinners that cast themselves unreservedly upon Him as their only Lord and Saviour are transformed into veritable saints, effulgent with holiness and radiant with purity. It is only by Christ's death on the Cross in Calvary that our sins are atoned for and we spiritually thrive. This atonement made by Christ is a fact, though we with our limitations may not be able to understand thoroughly how by the death of One we may live. But what the Christian doctrine of atonement teaches is quite in keeping with what we see every day in our lives. How is it that our physical lives thrive? By eating rice, *dal,* fish, etc., what does all this mean? Surely that the lives of vegetables and animals must perish in order that our bodies may live. Now the God who is at the helm of the ship of the physical universe and steers its course is also at the helm of the ship of the spiritual universe and steers its course—His law is one and the same for both the physical and the spiritual world. So Christ's *death* has brought spiritual life to men. Further, those who have accepted this atonement as a fact have felt that really they have got the power to conquer sin and Satan. Hence Christian experience bears unshakable testimony to the truth of the doctrine.

V

In our Godhead there are three Persons—Father, Son and Holy Ghost or Spirit. Christ taught it when He gave His commission to His disciples to go into all the world and teach all nations and baptize them. Now it may be said that this doctrine of Trinity cannot be understood. How can there be three persons in one Godhead? In reply it may be said, "Are there not three functions or faculties of one mind—knowing, feeling and willing?" Again, we have to remember that our finite minds

cannot comprehend the Infinite and Christianity as true religion must have mysteries. If it preached such a conception of God as would be thoroughly understood, that would mean that it was a religion manufactured by the human mind. But as Sir William Hamilton, the great Edinburgh metaphysician, said, "An understood God is not a God at all." True indeed this! For a God understood by the finite human mind is not the infinite God that He really is, but a God limited and therefore not the true God.

It will, however, be said, " Is not all this conception of God based on the teaching of Jesus Christ? What guarantee is there that He taught the full truth about God and nothing but truth?" The answer is that when we scan His life through and through, we find Him to be perfect, holy, spotless. And holiness is the crowning attribute of God. Therefore Christ must be believed to be Divine. Of no mere man can it be said that he is perfectly holy. In the case of mere men there is not a single one showing perfect balance of faculties. Carlyle who was an intellectual giant lacked self-control. His outbursts of temper show this, they reveal weak will-power. Even in the case of reformers of the Christian Church, Zwingli, Luther, Calvin, as D'Anligne says in his *History of Reformation,* one of them had the heart or emotional side predominating, another the volitional side and a third the intellect predominating. But none of them had a perfect balance of faculties. What is it, however, that we find in the case of Jesus Christ, my Lord and Saviour? While a mere man, if he is a religious enthusiast, is apt to act imprudently, far different was the case with Jesus. The zeal for the house of God had eaten Him up, He drove out those that had turned the Temple into a house of trade, money-making, but while as yet His time for death had not come and they attempted His life, He made himself scarce. Again, in the case of a human parent we find that if he is tender-hearted, the spirits of authority are relaxed in him and his children are spoiled, because of his indulgence. Charles Fox, when he was six years old, asked his father to give him his gold chain and watch. " Why?" his father asked. He said " I want to tread them under my foot and break them now and here."

The father's eldest child was born with a disease in the spinal cord. The father knew that he would be useless and so his heart was set upon Charlie. "Charlie must grow to be an independent statesman and so his will must not be broken"—said the father to himself. He gave him the chain and watch and Charlie broke them in his presence. The father was exceedingly tender-hearted and therefore did not punish Charlie when he should have done it, nay indulged him. And so Charlie, though he was gifted with resplendent powers of oratory and a heart that felt for aliens, pestered his kith and kin, had a bad upbringing and turned out a gambler too. Far different was the case with Jesus of Nazareth. Out in the desert he finds the famished multitude and feeds it miraculously with food. The son of the widow of Nair is being carried on a bier, Jesus' heart goes out to her. He restores the young man to life. But if Jesus knew to be tender, aye, beyond all description, he knew to be just and indignant when the occasion demanded. From human lips there never flashed forth such burning words of indignation as those which fell from the lips of Jesus as He viewed the hollowness, the hypocrisy of the people around, you would almost say, He called them names. He compared the Pharisees to whitened sepulchres containing corpses within, so outwardly they looked religious, but were vile inwardly in their hearts. He called them a generation of vipers. These facts from His life go to show that in Him there was a beautiful unison of the most opposite qualities, a perfect balance of the faculties. He must be regarded as perfectly holy. When He boldly asked his enemies, "Which of you convinceth me" (i.e. convicteth me) "of sin?" they were speechless. None could point out any sin in His life.

And so this Jesus had stood before men in all ages and has challenged all to find any sin in Him. The whole world is bound to say "Thou, O Jesus, art Divine. Thou art God-man, the Incarnation of God, for Thou alone amongst the sons of men art perfectly holy." And it is because Jesus is Divine that we can say that what He teaches about God is perfectly true. Hence we Christians accept all His teaching about God (including the doctrine of Trinity) as coming from one who from eternity has been with God and is God.

# THE TENETS OF THE JAIN RELIGION

CHHOGMAL CHOPRHA

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*" Religion is the highest bliss: non-injury, self-restraint and penance are the component parts thereof; even gods bow down to those who are religious."*

All living beings hanker after happiness. Real happiness, however, is hardly attained by any one. The standard of happiness also varies according to the conception of each individual. Complete happiness, unrestricted by any cares and worries and unlimited in its scope and duration, is possible only in the liberated state. That state is known as *'mukti'* in Jain phraseology. Its exact English synonym is hard to find. " Salvation," " Liberation " or " Emancipation " is the ordinary word which is used to denote *'mukti.'* How *mukti* is attained and what stages must be reached in the search for the final goal have been minutely described in the Jain Scriptures. It is not our desire to deal here in detail with these stages or modes of attaining salvation. In the present-day materialistic world, to try to convince people about the necessity of striving for *mukti* may sound inopportune. But when the ultimate goal is kept before the mind's eye and when it is shown how that goal may be reached by controlling our passions and regulating our mode of life, without all of a sudden giving up the amenities and advantages of all that the modern scientific inventions place within our reach, it would be easier for all to consider whether it is worth while to have before us the goal of *mukti* and to follow the path leading to it. It may be noted in passing that Jainism does not put it down as an axiomatic truth that no other religion than Jainism shows the path leading to the attainment of the highest happiness or *mukti.* Jainism in this respect is most tolerant. In fact, by whatever creed one is known and whatever school of philosophy one may follow, if the universal truths on which is based the foundation of *mukti,* are followed by any one, he is sure to reach the ultimate goal, sooner or later. But Jainism claims that although other

religions may show the paths, the final stage is reached by processes pointed out in the Jain Scriptures.

Jainism is a religion which is not of recent growth. We claim that it is existing from time immemorial. As there cannot be fixed any time from which Truth can be traced, we say that Jainism cannot be limited to any particular time.

Jainism divides the entire world into two main divisions, viz. sentient beings (*jīva*), and non-sentient things (*ajīva*). It is the combination of the *jīva* and *ajīva* that causes all the divergence in this world. When the soul is stripped of all its *ajīva* bondage, it becomes pure and attains its ultimate *mukti* stage.

*Jīva* or sentient beings and *ajīva* or non-sentient things have no origin. They have been in existence in the past, they are present now and they will exist in future. When the combination of the two occurred is not explicable. From time immemorial they have been found intermingled.

*"Dharma"* meaning "religion" is a word which from its derivation means that which keeps the soul from falling downwards. The inherent quality of every soul is to go up. The bonds which keep it down and attached to this world, are those of *karma*—good or bad actions. To free it from its bondage is our duty. The more the *karma* particles are removed, the lighter becomes the soul, and when it is completely freed, it becomes absolutely light and pure and having nothing to keep it down, it at once goes up to the abode of the Liberated, the *Siddha-kshetra,* which is at the top of this universe.

According to the Jains, sentient beings or *jīvas* are innumerable and so also are the non-sentient beings or *ajīva.* Although from time to time many a being has attained salvation and although those who have been so far liberated and who will in future be liberated are also innumerable, such is the infinitely endless number of *jīvas* that they never come to an end and this universe will always contain innumerable living beings.

So long as *jīva* is bound down by *ajīva,* it roams about in this world. It is only when all the *karmas* (which are *ajīva*) are completely got rid of that the *jīva* attains salvation, never comes

back from that liberated state and goes up to the highest plane which is at the top of this world. There—where there is no old age or infirmity—the liberated souls remain for ever, omniscient, all-blissful, undergoing no birth or death, suffering no affliction or worries. That state is the embodiment of unadulterated, pure and everlasting joy. To describe it in words is an impossible task, as there is nothing in this world which can be compared with that state. Having no desires, the liberated souls have nothing to care for. That state is the ultimate goal of every living being. According to the Jain Scriptures, the divine beings have also to come back to the human stage before they can attain salvation. The Jains believe in transmigration of souls. Every soul has to take births and rebirths until it annihilates all its *karmas*. Divine beings go to heaven to enjoy during their long life the results of their good actions, but at the end of divine life they revert to this world again. It is the human stage where the practice of religion and the control of desires are possible. Divine or heavenly beings immersed in the utmost happiness, care not for the future uplift of the soul or for the control of their unlimited desires. Having enough means to satisfy their desires they care not for the future, and that is why according to Jainism, there is no further promotion from the heavenly state. According to the Jains, the human stage is the stepping stone to complete liberation or *mukti*. To utilize this stage in our self-evolution should be our supreme duty.

Nations, states, societies and families are all due to the association of several beings, and as in this world there are also various other kinds of living beings besides the human beings and each living being is a separate entity and unit, the development of one soul helps in the development of other souls, as it stands out as an example. According to the Jains, by his own good actions every living being can attain the higher and higher state of evolution and from the human stage can ultimately reach its goal. To free ourselves from the bondage of *karma* is the prime consideration, and it is only by right knowledge. right perception, right conduct and self-control or penance that the bonds of accumulated *karma* can be loosened and destroyed. Jainism shows the different modes of practising these, but if

these modes are also practised by any one professing any other religion, he is also sure to tread the path leading to Salvation.

Before dealing with the main causes of the forces of *karma,* it would be better if we briefly touch upon some technical terms of Jain Philosophy.

*Jīva,* the living being or soul is sub-divided into two main categories—*siddha* or liberated and *saṁsāri* or worldly beings. Worldly beings are divided into many different sub-divisions, such as: (1) *trasa* (moving) and *sthāvara* (stationary); (ii) the four *jāti* or stages of life—heavenly beings (*devas*), human beings (*manushya*), infra-human (*tiryyach*) and hellish (*nāraka*); (iii) the five classes, viz., one-organned (having body only), two-organned (having body and organ of taste), three-organned (having body, taste and smell), four-organned (having body and organs of taste, smell and sight) and five-organned (having body and organs of taste, smell, sight and hearing), and so on and so forth into other sub-divisions. With the mixing up of different *karma* particles, the living beings acquire different shapes and stages, but their inherent qualification is the same. To illustrate this by a simple example, it may be noted that just as gold may be transformed into various ornaments, but the main thing remains gold all the while, so also every living being has the same inherent quality of consciousness, although it may have different degrees of the same or may be in different planes. Just as different moulds give the same gold different names, so also different *karmas* give the soul a body, a shape and qualities which differ from those of other souls.

*Ajīva* or non-sentient things are those which have no consciousness, *which either exist by themselves or are so mixed with conscious beings that it is difficult to separate them, and which are the cause of the fall of the pure stage of soul. Ajīva* falls into five main sub-divisions, viz., *dharmāstikāya* (or that substance which helps soul and matter to move), *adharmāstikāya* (or that substance which helps the soul or matter to rest), *ākāśasti* (or space, that substance which gives shelter to the living and non-living), *kāla* (time) and *pudgala* (matter).

*Puṇya* is the effect of good actions (*śubha karma*) and *pāpa*

is the effect of evil actions (*aśubha karma*). Just as regulated diet increases healthiness and irregular diet increases disease, so also when a living being has an abundance of *puṇya karma* its happiness increases, when it has an abundance of *pāpa karma* its miseries increase, and *when both the good and evil actions are* eliminated the soul attains *moksha* or is liberated.

*Āsrava* or the inflow of *karma, saṁvara* or the stoppage of *karma,* and *nirjara,* the *partial* elimination of *karma* may be best described by illustrations, thus: just as water enters a vessel by any *leak* it has, so also *karma* particles enter the *jīva* and are known as *āsrava.* To stop the leak or inflow of *karma* is *saṁvara* and to pump out the incoming flow of *karma* is *nirjara.* All living beings, if they are not alert and if they do not stop the inflow of *karma,* are liable to be bound by *karma* particles, and this binding up of soul with *karma* is *bondage* or *bandha.*

*Moksha* is the complete separation or elimination of *karma* from the *jīva,* and as soon as that stage is reached the soul or life becomes free.

As must have been noticed from the definitions of our technical terms, it is the mingling up of soul with *karma* particles that is at the root of all unhappiness. We Jains believe and hold that every living being has many inherent qualities. It has immense potentialities, it has immense knowledge, it is full of infinite capacity for eliminating *karma*-bondages, it can also attain infinite happiness and it can also endure the utmost afflictions caused by *karma.*

Jain religion teaches us how best to develop our souls into their full glorious state, and in the meantime how to conduct ourselves so as to make this world happier and more contented. According to the Jains, all the evils of this world owe their origin to *rāga* and *dvesha* (attachment and animosity). Animosity is apparently an evil to be discarded. But attachment also is as much to be discarded as animosity. Both are causes of bondage. Both pollute the mind. Whereas animosity causes injury to others, attachment causes undue preference to one's beloved being or matter, (*jīva* or *ajīva*), and it may be called *moha* (infatuousness). This *rāga* or *moha* entangles the mind with the

object of attachment and any the least separation causes affliction. Animosity is easily discernible, but it is difficult to consider attachment as a cause of bondage. Worldly beings all over are suffering from the bondages of attachment and animosity and Jainism teaches us how to get rid of these two principal causes of worldly evils. The Jain Scriptures lay down the paths to be followed by laymen and by monks.

There are those who give up all worldly connections and take the holy orders and try to speed up their march towards *mukti*; they are known as *sādhus* or monks. They take life-long vows of absolute renunciation. They do not injure any living being and do not countenance or cause injury to others even by thought, speech or action. They take five vows which are the five great principles, viz., non-injury, not to speak falsehood, not to steal, not to have sexual intercourse and not to own property. As this stage is not for ordinary householders, we do not here dilate much on it. We only want to impress upon the world at large that Jain *sādhus* or ascetics are embodiments of what true renunciation is. How much privation they undergo in strictly observing the five great vows! They dedicate their lives for the uplift of not only their own souls but also those of all laymen. We would invite every true lover of old institutions and all seekers after truth to pay a visit to Jain Swetamber Terapanthi *sādhus* and to find out what discipline, what strictness, what hardship, what lofty character and what depth of morality they possess.

For worldly beings who cannot take the holy orders and also for ordinary laymen Jainism affords ample opportunities for the ennoblement of their souls. It shows the path for each individual and if the rules of conduct laid down for the laymen are widely followed, then this world would become a better place, a happier place and a more contented place, and there would be less of struggle for existence, there would be less animosity, less run for power. Contentment and peace is the guiding principle of these rules of conduct which are of a milder form than those enjoined for *sādhus*. Non-injury to all living beings and reverence for holy men are the principal factors which should guide all the actions of all those who are desirous of attaining *mukti*.

*Ahiṁsā* or non-injury to all *sentient* beings is the foundation of Jainism, nay, of all ancient and modern religions. But Jainism alone tells us comprehensively and in detail what sentient beings are. It does not interpret sentient beings as those of only a particular race or religion. By sentient beings it means not only all human beings, but also all animals and beasts, all living creatures, as also vegetable and mineral beings and the term even includes the visible and the invisible beings consisting of 'air life,' 'water life' and 'fire life.' Long long before modern science could even dream that air, water, fire, minerals and vegetables had life and consciousness, the Jains declared that living beings are of six kinds, viz. the one-organned: fire, air, water, earth and vegetable ; the two-organned; the three-organned; the four-organned and the five organned animals and human beings. The Jains declare that every other living being is as much susceptible to pains and pleasures as human beings are, and as such it is the duty of every person not to hurt any of the sentient beings. As a layman cannot practise and observe the principle of non-injury in all its aspects, the least that is expected of a true follower of Jainism or universal brotherhood is that he should not do unprovoked such a thing as would hurt or injure any innocent moving or living being without any rhyme or reason. This limited ideal only is put forth for a layman, because he is in a sense circumscribed by the needs of his daily life. Yet this very narrow and simple form of non-injury, if pursued with care and caution, may lead to higher and higher development of his soul and may enable him to gradually enlarge his scope of practising non-injury in its fullest sense. True *ahiṁsā* is the refraining from killing, hurting or injuring. To save the life of a sentient being is not the primary aim of a person preaching *ahiṁsā*. His aim is not to kill, hurt or injure. If by refraining from killing, he saves any animal, he does so not with the object of saving that animal but with the sole object of saving himself from the sin of an evil act. It is really kindness to one's own self.

Similarly in the case of truthfulness ; to speak absolute unadulterated truth is possible only for those saints and ascetics who have given up the world and taken to holy orders. Jain *sādhus* would keep silent where speaking the truth would cause injury

to others. They do not complain against any evil-doer, they do not give evidence for or against any person because that may cause bodily injury to the accused. They are absolutely indifferent to any act of aggression or oppression against their own person even. But this sort of absolute truth-telling is not possible for a layman, and therefore as a stepping stone to the practice of the higher form of truth, laymen are to begin by guarding against speaking any falsehood on oath or regarding any deposit of property, which may cause breach of trust. If every layman were to practise the art of speaking truth in the broadest sense, many of the social evils would disappear.

Turning now to the third principal article of faith, viz. non-stealing, it may be stated at once that *sādhus* or asceties would not take a piece of straw even without the permission of the owner. They beg everything which they require. They live in houses with the permission of the owner. They vacate and give up the house or country, if the owner of the house or land refuses permission to him to live there. Such high order of non-stealing is not possible for a layman, and it is enough if he abstains from taking anything of value without the permission of the owner or taking a stolen article, or causing house-breaking or transgressing the laws of the land.

The fourth principle is that of *brahmacharya* or refraining from sexual intercourse. It requires the highest form of self-restraint. Of all the passions the sex passion is the one which is the most difficult to control. For an ascetic or *sādhu,* the most scrupulous observance of *brahmacharya* is absolutely necessary. He is not only to observe *brahmacharya* himself, but also not to countenance by word, speech or action any violation of it by any one. But for a layman having family ties and friendships and having many dependants, it is not possible to strictly observe *brahmacharya* in all the different ways, because he has to contract marriages of his near and dear ones and thus indirectly countenance sexual intercourse. The layman or laywoman therefore takes the vow of being content with sexual connections only with the partner in life and of avoiding any illicit intercourse with any other living being.* The most sacred foundation of family

happiness and of social integrity and purity is based on the observance of this principle of *brahmacharya*. Most of the offences against woman and society would disappear, if the Jain view of *brahmacharya* and how to observe it were widely known.

The fifth main principle of Jainism is restriction of possession of property. A monk or *sādhu* is not to own any property. He has no houses, no landed properties, no riches. He begs his daily food and water and articles of clothing when required, lives in others' houses and does not keep even a particle of metal, say even a needle for his use. If he wants anything he has to beg for it and return it during the course of the day. He is not to store any article of food or drink after sunset. He has to keep with himself only limited articles of dress and receptacles. As he has no riches to pay and does not ask others to pay, he has to walk barefooted and carry his own load. He does not hold correspondence with any layman and does not buy any articles for himself, nor does he take anything bought or procured for him. But such a high standard of non-possession is possible only for a *sādhu*. For a layman the teaching of Jainism is to limit his possessions. Unlimited or unrestricted desire for possession leads to discontent. Self-control is the ideal and limiting one's desire for possessions depends on self-control. There have been millionaires and multi-millionaires, there have been emperors and kings with vast dominions and possessions, but so long as they failed to control their desire for possessions, they were engrossed with the only idea of increasing them. Contentment they had none, peace of mind they seldom had. They thought always of riches and possessions. The life of an ordinary mortal is limited, but the riches of this world are unlimited. It is difficult therefore to satisfy the unrestricted demands of any one. It is therefore of supreme importance that every individual, every society, every nation and every state should limit their desire for possession. Possessions without limit increase the desire, and non-fulfilment thereof causes discontent. All the evils of this world, all the conflicts, all the races for supremacy are due to unrestricted desire for possessions. Everyone knows that. Every religion proclaims that. Yet none dare preach limitation of possessions or need for

contentment. How much the world is now in need of this, is apparent to all readers of contemporary history.

We have dealt in brief with the main principles of Jainism ; we have not so far dealt with the question of what Jainism has to say regarding God, whether He is the creator or otherwise. That would be going into a controversial question. To answer it in brief, Jainism does not think of God as a creator. That would be attributing to Him qualities which least befit Him. The Jain idea of Godhood is the perfected soul—the liberated soul (*siddha* and *mukta*). Every soul has latent Godhood in him. It is the *karma* particles that wrap up its inherent qualities and make it roam about in this world. To stop the inflow of *karma*, to destroy the already accumulated *karma* and to bring out all the best qualities of the soul is the supreme need. There are eight kinds of *karmas* and it is necessary to destroy them all by good actions and by penances for past bad conduct. It is not in the scope of this article to describe them in detail. We would refer the inquisitive soul to the sacred literature of the Jains in general and to the Jain *sādhus* in particular. The Jains adore those only as their God, who have destroyed all *karmas* and attained salvation, they accept those only as their preceptors who have given up all worldly connections and controlled selfish desires and who lead the life of true *sādhus* and they accept that only as the universal and true religion which is promulgated by the true God and the true preceptor.

Jainism is a religion which teaches us to treat all sentient beings as inherently equal. It enjoins on us consideration for the feelings of all beings. It thus preaches universal brotherhood not only of human beings, but of all sentient beings. It aims at the uplift of the soul and for that purpose enjoins on all its followers exercise of the greatest self-control. It strongly deprecates the action of those who for the aggrandizement of the self or for their own selfish ends hurt the feelings of others. To treat others in the same way as one's own self is its principal teaching and once this fact is realized, all other questions are easily solved. The universal truths or principles of religion as preached by Jainism are non-injury to others, non-speaking of falsehood, non-

stealing, non-indulgence in sexual matters and restriction of possession, and they are all recognised by all schools of thought as sound principles, and whoever practises them developes his character. There is no caste or creed, race or nation that cannot follow the principles of Jainism. Any one following any profession may strive to become a Jain or follow the principles leading to the ultimate goal. All outward manifestations of inequality in the world owe their origin to various *karma* forces, but that does not in any way interfere with the practice of the true principles. Equality of all beings, fraternity with the whole world and liberation of every soul are the watchword of Jainism, and must also be the watchwords of every other religion having the object of the uplift of the world before them.

The Jains hold that their religion as promulgated by omniscient sages is perfect. But Jain religion enjoins that not one of its principles is to be forced on any one. The heart is to be converted by reasoning only. Religion is to be practised by one's own self, not through agents or substitutes. It is by the restraint of body, mind and speech that religion can be practised. "Mind is the cause of bondage or liberation of man." It is the preaching of the evil effects of a wrongful act and persuading people to give up that wrongful act, which is really commendable and religious. No force and no bribing will make one change one's heart. So long as you do not touch the heart of the evil-doer, you cannot even by force make him give up his evil desires. To control one's own desire and to practise restraint upon one's own self is real religion and to preach the good effects of self-control and self-restraint and induce others to practise the same is the highest service that mankind may do and is the purest form of religion. As all the woes and worries of this world are due to unrestricted indulgence in passions and consequent disregard for others' feelings, it is of supreme importance that the universal principles of Jainism, namely *ahiṁsā, satya, āsteya, brahmacharya* and *aparigraha* should be widely followed and preached and the practice of these whether on a limited or a wide scale would gradually lead to the purification of the soul and the uplifting of it to higher and higher planes. Remember—

" One may conquer millions of persons in a battle, but one who conquers his own self is the greatest conqueror."

It is necessary therefore to practise religion as has been truly said in the following words:

" So long as you are not old, so long as you are not overcome by diseases, so long as your senses are not weakened, till that you must practise religion."

## THE MESSAGE OF ZOROASTER

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With the progress of human thought and experience we have new and better tests which might be applied for judging the merits of religious systems. Let us envisage a few of them. Has the particular religious system taken into account all the realities of the world in attempting to place a spiritual interpretation on them? Does its teaching tend to improve the world and to advance its civilization? Has it maintained the proper balance between the needs of personal salvation and the duty to contribute to social progress—between the life of contemplation and the life of action? Has the prophetic imagination respected the claims of science? Has the system a contribution to make to the maintenance of the world's peace?

Now the very first of the five extant sermons (*Gāthās*) of Zoroaster shows how well he has taken into account the basic realities of life. It is far too easy to preach a mechanical Monotheism or Monism neglecting the great and fundamental factor of the struggle for existence—a struggle and mortal conflict in which not only individuals, races and types but Truth and Virtue itself are involved. There is no particular virtue in a too simple arithmetical formula of unity. A true formula comprehending the universe is bound to be far more complicated than even that of Einstein. The great problem of religion is to formulate a Monotheism which is consistent with the inextricable complications and perpetual conflicts of Good and Evil. Hence Zoroaster began

his religious thesis by emphasizing the great conflict of Good and Evil on the moral, spiritual and physical planes. Need I point out that the method of approach of much of the present-day Philosophy is on his lines? Need I refer to the position taken up by James Mill and William James, by Dr. MacTaggart and Dean Rashdall? Nor was Zoroaster the only Iranian thinker who anticipated modern philosophical speculation in that direction. The same course was followed by the leading exponents of Manichaeism and Mithraism.

Then again, a great religion must take account of and bring into consistency the aims of personal salvation and the duty of contributing to the world's progress. To achieve this, however, the system must assume a broad idea of religious values. It was the merit of Zoroaster to anticipate the modern idea of progress in its widest sense as applied to the world as a whole, and to define our ideal of duty in relation to it. The ideal of duty preached in the *Gāthās* is summed up in the word *"Frashokereta"* (advancement of the world). The *Saoshyants* (prophets present and to come) are pre-eminently workers in the cause of that progress. To the contemplative life is given its due, but not more than that due ; and as to both contemplation and strenuous action the example and ideal was furnished by Zoroaster himself who not only was a great thinker but also devoted much of his time to mundane matters like opposition to Nomads, as well as to the care of cattle. Not in vain has he been acclaimed by Western thinkers as a great hero of Sociology. Life is meant to be strenuous and vigorous, entire ascetic withdrawal being quite out of the question. Zoroaster would subscribe whole-heartedly to the aspiration expressed in the words, " Thy Kingdom come "; only he would supplement it by adding the phrase " here and now." He would also agree to the text, " The Kingdom of Heaven is within you." Only he would add that the Kingdom of Heaven should also be without you in the shape of the civilization and material progress of the world. It is the high privilege of man to co-operate with the Divine in the great task of the progress of the world in both its spiritual and material aspects.

Another merit of Zoroaster is that he does not confuse the

domains of Religion and Science, with the result that men of science have had no criticism to advance against his system. Zoroaster mentions various striking natural phenomena in his *Gāthās,* but he does not dogmatize on them, utilizing them merely as starting points for the contemplation of the Divine. That doctrine of Polarity which is taught by Zoroaster and his successors has received wide application and exemplification in the hands of the scientists of our day. The sympathies of the students of natural science have therefore been enlisted notably on the side of Zoroastrianism as is shown by numerous dicta. This forms a glorious chapter in the annals of the relation of Religion and Science ; and Zoroastrianism does not figure at all in what has been called the history of the conflict between Religion and Science.

The ideal of world progress (*Frashokereta*) had for its corollary the ideal of world-peace, an ideal of which the value was never more obvious than in the world of today. It is remarkable that in various *Yashtas* prayers are offered not merely for the prosperity of Persia but for that of all Aryan lands—a limitation due only to the limited geographical knowledge of the day. For in the *Farvardin Yashta* homage is offered to the holy ones of many other countries as well. The *Din Yashta* goes further and holds up for acceptance the ideal of general peace. Thus in this aspect also the gospel of Zoroaster might well appeal strongly to the present age of science of which the great need is the realization of the ideals of universal peace and the brotherhood of man.

I claim it as a great merit of Zoroastrianism that it was never a propagandist religion in the modern sense of the word. We have accounts of the Zoroastrian polity in its Augustan age under the Achaemenians. Although by no means wholly friendly narrators, they never assert that the Iranian Kings attempted to spread their faith by political or other means. Rather there was perfect toleration for all. The old Iranians knew that in real truth there can be no opposition between religions but only co-operation. As a Zoroastrian I would not, even if I could, shake your faith in your own religions in the slightest degree. Yet Zoroastrianism can, as an ancient, simple and undogmatic state-

ment of spiritual truth, serve as an introduction or supplement to other religions. My highest aspiration, accordingly, is that some of you at least might supplement and deepen your study of the Bible or the Gītā, of the Dhammapada or the Koran by devoting a few moments to the message of Zoroaster.

## THE SUFI MOVEMENT IN EUROPE

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### THE FOUNDER AND THE MOVEMENT

Hazrat Inayat was born in Baroda on the fifth day of July of the year 1882 in a long line of musicians, sages and saints. His mother Khatigia Bibi, daughter of a princess of royal blood, had wonderful dreams during the period preceding Inayat's birth. She dreamed of receiving special blessings from Christ and from the prophet Mohammed, and she saw herself surrounded by saints.

Her father Moula Bux, a famous musician of the highest spirituality, had a great influence on the mystical soul of his grandchild. He used to take the little one to visit the *gurus* and the sages, who attracted Inayat by their spiritual conversations.

The religion of the boy and of his family was the Mohammedan, but his mother, during the period preceding his birth, had given praise to Christ, to Moses and to Mohammed.

Religion and poetry were the favourite subjects of the boy ; and while still young, he wrote a dialogue in allegorical form between Faith and Will. Once he was asked, "Are there not enough songs in the world, that you want to write others?" "No," he answered, "there are not enough, or else God would not have created me."

He had a great talent for music and very soon he began to write sacred songs. He used to play his *vīṇā* to the old sages, to the dervishes and fakirs, who were greatly attracted to him.

On every occasion the boy showed a great respect for every belief and was always ready to protect Christian missionaries who preached in India. To those who opposed them, he used to say: "Leave them alone, they preach their belief." Once he saw some Mohammedan boys playing irreverently with Hindu idols and he objected to this. "What does it matter?" they said, "they are not our Gods." "But they are someone else's Gods," he replied.

One evening, prostrated on the roof of his home, imploring Allah, Inayat felt that he had not received a real revelation from God and that he could not possibly pray any more to an unknown God.

Then he began to study all the religions, not with a critical spirit, but as an admirer of Truth in all its different forms. He read reverently the lives of the founders of religions, realizing the unique truth that was hidden in each of them, and the One Source of Inspiration of the Messengers of every age and of every people.

When Moula Bux died, Inayat grieved over the loss of his musical guide and inspirer. He wished to continue the tradition of his grandfather, by trying to bring the sacred music of India to its primitive glory and to direct it to the most noble aims. He was eighteen years of age when he left Baroda, where he had given his services to its musical Academy, to undertake a trip across India. He wished to spread his spiritual ideals and to create a universal system of music.

During this time Inayat also studied comparative religions and became more and more interested in Western people.

When on the shores of the Ganges, the young musician heard more than ever the mystical voices of the past. One day, crossing a majestic forest, he felt all the poetry of the big trees, and in their branches he saw arms outstretched to bless in prayer. In fact he recognized in them his own hands stretched out in an attitude of benediction.

Inayat was welcomed at the courts of Rajahs and Maharajahs, and from all the cities of India he received medals in appreciation of his music.

The Nizam of Hyderabad, Mir Mahebub Ali Khan, a great mystic, showed the young musician a special favour. He kept him for a long time at his court, in order to enjoy his composition and his songs which Inayat accompanied with his *vīṇā*.

One day the Nizam asked him what mystery was hidden in his melodies. The young musician replied, "Your Highness, as sound is the highest source of manifestation, it is mysterious within itself and whosoever has the knowledge of sound, he indeed knoweth the secret of the universe. My music is my thought, and my thought is my emotion ; the deeper I dive into the ocean of feeling, the more beautiful are the pearls I bring forth in the form of melodies. Thus my music creates feeling within me even before others feel it. My music is my religion ; therefore worldly success can never be a proper price for it, and my sole object in music is to achieve perfection." On hearing these words the Nizam took from his finger an emerald ring and placed it upon the hand of Inayat.

During one of his trips, he lost all the medals and decorations which he had received in recognition of his musical talent. He felt a great sorrow at the moment, but little by little a revelation from Allah "touched the hidden chords of his mind and opened his eyes to the truth." He knelt down and thanked God for the loss, crying: "Let all be lost from my imperfect vision, but thy true self, ya Allah!"

Then he set forth, more devoted than ever, in pursuit of philosophy, visiting every mystic he could. He travelled through jungles, across mountains and along river banks, in search of hermits, playing and singing before them. In Nepal, during the pilgrimage of Paśupatinātha, he met a *muni*, a *mahātman*, of the Himalayas, who revealed to him the mysticism of sound, unveiling before his sight the inner mystery of music.

When at Ajmeer, he visited the tomb of Khaja Moinuddin Christi, the most celebrated Sufi saint of India. The sacred atmosphere of that place pervaded his soul with peace. Inayat returned home that evening and spent of the entire night in prayer. Before sunrise he heard the voice of a fakir calling to prayer. In that moment he realized the vanity of all earthly matters.

Completely lost in his thoughts, while the faithful were going to the mosques or temples, he turned towards the jungle and arrived at a cemetery where a group of dervishes attracted his attention. They greeted each other saying: "God is love and God is beloved," and they sang the songs of the Sufi Masters, such as Rumi, Jami, Hafiz and Shamstabrez.

Since then, Inayat spent a few hours in silence every day and became familiar with the life of the dervishes.

Once, in a dream, he saw a gathering of prophets, saints and sages wrapped in their yellow Sufi robes and lost in the joy of music. He had also a vision of a radiant spiritual face which increased his interest in mysticism. He asked a friend for an interpretation of both his dream and his vision. His friend, who was a lover of the mystical, answered that the dream was a symbol of his initiation into the Sufi Order of Chisti Khandan, while the vision was the image of his spiritual guide. He also advised him to pass through the initiation of Sufism.

Inayat then visited several *murshids* and after months of continuous searching for a spiritual guide, he called on Moulana Khairulmubeen to whom he confided his desire to embrace Sufism.

While reflecting on this subject, the Moulana received a telepathic message that a great *murshid* was coming to him. In fact, Saiyad Madani arrived soon afterwards, and Inayat recognized in him the face of his vision. Immediately the master initiated him into Sufism, and the sacred link between master and disciple increased Inayat's inspiration.

Before the soul of Saiyad Madani departed from his body, he placed his hands on Inayat's head in blessing and said: "Fare forth into the world, my child, and harmonize the East and the West with the harmony of thy music. Spread the wisdom of Sufism abroad, for to this end art thou gifted by Allah, the most Merciful and Compassionate."

Consequently in the year 1910 Inayat came to the West, giving up all material interests to obey the command he had received from his *murshid*.

He visited America, giving musical and philosophical lectures in various Universities, playing the *vīṇā*, and singing in order to communicate through music his spiritual ideals.

When in California, after lecturing at Los Angeles and Berkeley Universities, Inayat founded the Sufi Order, with the objects of establishing a human brotherhood with no consideration of caste, creed, race, nation or religion, spreading the wisdom of the Sufis, which had been until that time a hidden treasure and harmonizing the East and the West in music—the universal language by an exchange of knowledge and a revival of unity.

From America Inayat Khan came to Europe and initiated the Sufi Order in England, France, Holland, Belgium, Switzerland, Germany, Russia, Italy and other lands. During the last years of his life the master gave up his music, that sublime music from which his philosophy was born, to spread his message with his words.

During one of his visits to Rome, I had the privilege of introducing him to many interesting personalities, among whom a writer asked him why he had given up his music. His answer was, "I gave up my music because I had received from it all that I had to receive. To serve God, one must sacrifice the dearest thing, and I sacrificed the dearest thing to me, my music. I had composed songs and played on the *vīṇā*; and in practising this music, I touched the music of the spheres of the universe; then every soul became for me a musical note, and all life became a symphony. Inspired by it, I spoke to the people, and those who were attracted by my words listened to them instead of listening to my songs. Now, if I do anything, it is to tune souls instead of instruments, to harmonize people instead of notes. If there is anything in my philosophy, it is the law of harmony—how one must put oneself in harmony with oneself and with others. I have found in every word a certain musical value, a melody in every thought, a harmony in every feeling and I have tried to interpret the same thing with clear and simple words to those who used to listen to my music.

"I played on the *vīṇā* until my heart transformed itself into an

instrument of music, which I offered to the Divine Musician, the only musician existing. Since then I became His flute, and when He chooses, He plays His music on it. The people give me credit for this music which in reality is not due to me, but to the Musician who plays on His own instrument.

"The school of this music, if you like to call it music, as I call it, I have founded in Suresnes, near Paris, where souls from every part of the world are attracted by the music of that flute."

Sureness! Those who have had the privilege of following Hazrat Inayat's teachings in his school, will never forget the wonderful inspiration of his words and the nobility of his countenance. Wrapped in his yellow robe, he would sit under a tree in the garden, that same tree which, in 1927, at the moment of his passing, faded and died. There he was surrounded by the *murshids* who had come from every country to listen to his marvellous teaching.

His words were reverently collected, and now they form a series of books which have been translated from English into many languages. Among these books are *The Gayan* or *Notes of Unstruck Music, the Vadan* or *Divine Symphony, The Nirtan* or *Dance of the Soul, The Mysticism of Sound, In an Eastern Rose Garden, The Unity of Religious Ideals, Inner Life* and many others.

Some of his books I have had the privilege of translating into Italian, and they are greatly appreciated in my own country as well as in the entire world.

The Summer School of Suresnes in connection with the International Sufi Institute is still flourishing under the guidance of Shaikh-ul-Mashaikh Maheboob, his brother, who is assisted by his other brother, Musharaff, and their cousin, Murshid Ali.

This centre, on the banks of the Seine, is a real "oasis" of peace in the busy world of the West. The Universal Worship is held there as in all the other Sufi centres of the world, organized by Pir-O-Murshid Inayat Khan. This is the devotional activity of the Sufi movement, which recognizes Divine Wisdom in the Messengers and Founders of every religion, who brought the light

of their inspiration to humanity in different periods of the world's history.

The basic beliefs of Universal Worship are: the existence of One God, the God of all ; the recognition of all teachers of humanity, who, having guided it towards the Ideal, are the embodiments of the Divine Spirit of Guidance ; and the conviction that humanity needs to be brought to that consciousness of Unity which is the central theme of all religions.

According to these beliefs, the followers of the Universal Worship have regard for all teachers of humanity, respect for all religious scriptures, and do not criticize any existing religion nor antagonize those holding an opposite opinion. The description of this service I will give separately.

The other chief activities of the Sufi Movement are the World Brotherhood and the Esoteric School of the Sufi Order. The Sufi emblem is a winged heart with the Crescent, symbolizing responsiveness and the star representing the Divine spark which is reflected in the human heart ; by virtue of the Divine breath this spark may be blown into a flame illuminating the path of one's life.

The Sufi movement has grown rapidly during recent years, it being an international organization with headquarters in Geneva.

In Italy, as in all the other countries where Hazrat Inayat Khan brought the light of his teaching, his memory will ever be cherished.

* * *

It was a lovely evening of our Roman autumn when we heard his words for the first time, when he stretched his hands towards us with his "God bless you." And when we came out from the hall where our souls had recognized him, the Eternal City, lying in all its glory at the foot of the Pincian hill, seemed to share with us the joy of the message of Love, Harmony and Beauty ; the sound of the bells of its temples seemed to celebrate the coming of the Master among us. Thirteen years have passed

since, but the music of his first words is still echoing in our souls. He came back to Rome in the joy of the spring, to offer us the precious gift of the Altar of the Universal Worship, the altar around which we still gather united in the greatest devotion to the noble ideals of our Master.

At the end of 1926, knowing that his mission had been fulfilled, Pir-O-Murshid Inayat Khan obeyed the Call of Return and went back to his native land. There, after giving a series of lectures in the Delhi University, and after having been recognized as a great master and founder of the Sufi Order of the West, he retired to a little cottage near the banks of the Jumna.

There, after having passed some days in the state of *samādhi*, his soul parted from his physical body on the fifth day of February, 1927.

Four years ago I had the great privilege of visiting his *durgah* at Nizamuddin's cemetery. In the silence of the holy shrine it seemed to me that I heard once again, still more sublime, the notes of his *vīṇā* and his inspired words. Enchanted, I seemed to see arise on the tomb his altar, the altar of that Universal Worship he had created.

While in India you are closing the festivities of the Centenary of Sri Ramakrishna who saw in every faith a path to God, I am thinking how our *Murshid* would rejoice in this Parliament of Religions to be held in his native land. I know that his spirit will be with you in this gathering, for it is in perfect accord with his ideal of harmonizing the followers of every faith.

And may the united efforts of all the faiths and religions of the world, brought together in this Parliament, be blessed "to the furtherance of national amity, international fellowship and universal peace!"

A DESCRIPTION OF THE SERVICE OF UNIVERSAL WORSHIP

Upon the altar, covered with yellow cloth, are eight candles. The large central one, higher than the others and already burning before the congregation enters, represents the Divine Light, from which all others are derived, the Light of God.

The second large candle, standing immediately below the first, symbolizes the Spirit of Guidance, the Messenger in all ages who, known or unknown to the world, has held aloft the Light of Truth through the darkness of human ignorance.

The other six candles represent the chief religions of the world ; the Hindu, the Buddhist, the Zoroastrian, the Hebrew, the Christian and the Islamic.

The Scriptures belonging to these Religions lie at the foot of the six candles.

The service is performed by the *cherags* and *cheragas* who have been ordained. One of them, lighting the taper from the higher candle representing the Divine Light, lights the seven candles. Then the *cherag* says the prayer, " *Saum.*"

*Saum*

Praise be to Thee, Most Supreme God,
Omnipotent, Omnipresent, All-pervading,
The Only Being.
Take us in Thy paternal arms,
Raise us from the denseness of the earth.
Thy Beauty do we worship,
To Thee do we give willing surrender,
Most Merciful and Compassionate God,
The Idealized Lord of the whole humanity.
Thee only do we worship ; and towards Thee alone we aspire.
Open our hearts toward Thy Beauty,
Illuminate our souls with Divine Light,
O Thou, the Perfection of Love, Harmony and Beauty!
All-powerful Creator, Sustainer, Judge and Forgiver of our shortcomings,
Lord God of the East and of the West, of the worlds above and below,
And of the seen and unseen Beings,
Pour upon us Thy Love and Thy Light,
Give sustenance to our bodies, hearts and souls,
Use us for the purpose that Thy Wisdom chooseth,
And guide us on the path of Thine Own Goodness ;

Draw us closer to Thee every moment of our life ;
Until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy and Thy Peace.

AMEN

A second *cherag* reads the different scriptures. After this, the prayer "*Salat*" is repeated.

*Salat*

Most gracious Lord, Master, Messiah and Saviour of Humanity,

We greet Thee with all humility.

Thou art the First Cause and the Last Effect, the Divine Light and the Spirit of Guidance, Alpha and Omega.

Thy Light is in all forms, Thy Love in all beings ; in a loving mother, in a kind father, in an innocent child, in a helpful friend, in an inspiring teacher.

Allow us to recognize Thee in all Thy Holy names and forms, as Rāma, as Kṛishṇa, as Śiva, as Buddha.

Let us know Thee as Abraham, as Solomon, as Zarathushtra, as Moses, as Jesus, as Mohammed, and in many other names and forms, known and unknown to the world.

We adore Thy Past ; Thy Presence deeply enlightens our being, and we look for Thy blessing in the future.

O Messenger, Christ, Nabi, the Rasoul of God! Thou whose heart constantly reaches upward, Thou comest on earth with a message as a dove from above when *dharma* decayeth, and speakest the Word that is put into Thy mouth, as the light filleth the crescent moon.

Let the Star of the Divine Light shining in Thy Heart be reflected in the hearts of Thy devotees,

May the Message of God reach far and wide, illuminating and making the whole Humanity as one single Brotherhood in the Fatherhood of God.

AMEN

A third *cherag* gives a sermon or reads a religious *gatheka* of our Master. Then he says the prayer *"Khatum."*

*Khatum*

O Thou, who art the Perfection of Love, Harmony and Beauty,

The Lord of Heaven and Earth, open our hearts, that we may hear Thy Voice, which constantly cometh from within ;

Disclose to us The Divine Light, which is hidden in our souls, that we may know and understand life better ;

Most Merciful and Compassionate God, give us Thy great Goodness ;

Teach us Thy loving forgiveness,

Raise us above the distinctions and differences which divide men ;

Send us the peace of Thy Divine Spirit,
And unite us all in Thy Perfect Being.

AMEN

At the close of the service the blessing is given to the Congregation by the third *cherag*.

## SOME ASPECTS OF BENGAL VAISHṆAVISM

PROF. B. V. DASGUPTA
*Dacca, Bengal*

Just four hundred and forty-two years ago on a full-moon day was Lord Gaurāṅga born in the holy city of Navadwip on the sacred bank of the Ganges.

He was full of infinite love, infinite wisdom, infinite beauty and infinite grace.

He was the embodiment of the quintessence of Love or *prema*—Rādhā and Kṛishṇa blended into one. He was Kṛishṇa

assuming the nature and qualities of Rādhā to taste and enjoy his own infinite sweetness.

The current of his love flowed in two directions, one towards Kṛishṇa, the Infinite, and the other towards beings, both animate and inanimate. The poor and the depressed, the sinner and the afflicted, and the lepers—both physical and moral—became easy recipients of his infinite love and grace, He threw open the gates of the highest heavens to those against whom they had been shut from time immemorial, and brought the message of love to the doors of such people.

The Bengal School of Vaishṇavism owes its origin and development to this Incarnation of Love, whom our most honoured guest, Sir Francis Younghusband, calls the sweet Prophet of Nadia.

His message was that of *prema* and *bhakti*. *Prema* is the ultimate goal, and *bhakti* is the means to attain that goal. There is no denying the fact that the current of *bhakti* came from Southern India, but it again flowed back from Bengal in a richer and mightier stream and spread throughout the length and breadth of India in that medieval age. The revered Swami Vivekananda said:

"Bengal Vaishṇavas are not aware how Mahāprabhu Śrī Gaurāṅga's influence is working in other provinces of India. Wherever a drop of real *bhakti* can be seen, it is to be undoubtedly understood that it is nothing but a drop of grace that emanated from the Love-roars of the Lion of Nadia—Śrī Gaurāṅga."

Dr. Cousins said:

"All movements relating to this Universal *Avatāra* were local, but time would come in no distant future when the movements would shake the world, and thoughts should go forth with powers which should sleep no more."

The late Mr. Stead said:

"Such a beautiful and universal religion has never yet been preached in the world. How I wish that the *Life and Character* of Śrī Chaitanya be read in every Church of Europe."

The ultimate spiritual goal of the Gauḍīya Vaishṇava Religion is not liberation, but Love—a living Love for the Deity Who, in the perennial freshness of prime of youth, is split into Rādhā and Kṛishṇa—the Eternal Man and the Eternal Woman—for the sake of Love. Kṛishṇa is Supernatural Eros of Spiritual Vṛindāvana, the Realm of Love, and Rādhā is His Female Counterpart.

The fourfold object of pursuit, viz. virtue, wealth, desire and liberation, is discarded in Vaishṇavism, and the soul is centred in Love which constitutes the fifth object of pursuit.

Śrī Chaitanya came not as an avenger to condemn the sinner with eternal damnation. He came to redeem the world by living Love. The fallen, the sinning and the outcast were filled with a radiant hope. Instead of the burning fire of hell, they found repose in the sweet bosom of the Deity, their Eternal Lover. He washed their sins with His tears that streamed out of His love-filled eyes.

### RELIGION OF MAN

Bengal Vaishṇavism is essentially the Religion of Man. The Eternal is the Supreme Image of the Deity.

*Śrī Chaitanya-Charitāmṛita* says:—

"Of all Kṛishṇa's sports of love,
The most excellent are His Love-Sports as Man;
The Human body is the Supreme Form of the Deity."

It adds that there are numerous emanations and hypostases of Śrī Kṛishṇa, the Eternal Man. Nārāyaṇa, who represents His power and splendour, and the great divinities to whom is relegated the charge of creation, preservation and destruction—all owe their life and being to the Eternal Man. He does not directly participate in these activities.

This human aspect of the Deity is hinted at in the Bible and other ancient books. The Sufis and the Christian mystics had occasional glimpses of this truth.

"God made man after His own *image*", says the Bible. Does not this imply that if the Deity has any form, it must be

human? In Jewish *Cabala* too, the human form of the Deity is implied. Indeed no form of the Deity, other than human, can have any appeal for man.

Of all the forms of God, the one having the highest aesthetic appeal for man must be the human form. Whenever an arid divine abstraction or a deity of a fearful mien with school-masterly frown, has been in evidence in any religion, men with profound religious feelings have sought in mysticism a humane and human deity to satisfy the deep yearnings of the soul.

Now, of all the human forms of the Deity, the one in the prime of youth must have the most powerful aesthetic and religious appeal. It is because of this that Kṛishṇa is the Supreme Human Form of the Deity. Psychologically and aesthetically, there cannot be any other that can approach Him.

Even Nietzsche's heart ached and thirsted for a Deity like Kṛishṇa—the Ever-youthful Dancing God of Love, when he exclaimed:—

> "I should only believe in a God
> That would know how to dance."
>
> (Thus Spake Zarathushtra).

## VAISHNAVA MYSTICISM

Mystics in all times and climes have flashes of the truth that the ultimate reality is Love, and our earthly love is but a pale, counterfeit reflection of that Love. Some of them have glimpsed the Deity as Spouse or Divine Lover. But as this immediate awareness of God as Lover was vouchsafed to them in rare moments of exaltation, the rapture of the communion with the Eternal Lover was eclipsed by fear, doubt and bewilderment.

*The Chaitanya-Charitāmṛita* says:

Śrī Kṛishṇa pondered thus on the eve of His descent on earth: "All the world is tainted with the sense of power of the Deity who is Love. I cannot relish a love that has been disintegrated by the sense of power. The devotee who looks upon Me as the Lord and upon himself as an inferior being cannot enthral Me

who am enthralled by Love and Love alone. Mother (Yaśodā) binds Me as she is always aware that I am her little darling. Inspired by the sentiments of pure friendship My friends climb on to My shoulders and say, 'Surely you are not a great one. You and we are equals.' The maidens, who love Me most dearly, chide me in their sulks. Their reproaches fascinate Me more than the hymns of the Vedas."

This complete freedom from fear and the feeling of extreme *own-ness* engendered by it are what chiefly distinguish Gauḍīya Vaishṇava mysticism from other forms of mysticism.

This sense of 'own-ness' makes the devotees of different classes regard Kṛishṇa as being infinitely dearer than earthly friends, sons and lovers.

Indeed every earthly love, however strong it may be, is but a faint and sickly reflection of that living and eternal love that the devotees of different classes—friends, mothers or beloved—cherish in their real selves in Spiritual Vṛindāvana, for the Supreme Lover Kṛishṇa.

Spiritual Vṛindāvana is realized in the devotee's contemplation as his or her real and eternal home. And as this realization deepens, the earthly attractions diminish by degrees until they appear as shadows and lose all their charms and attractiveness. Then a *new* light breaks out from all things and the world is revealed to the devotee as the Realm of Love lighted by the living Presence of Kṛishṇa.

Ṭhākur Narottama, the prince-saint of Khetur, thus sings of the Blessed Realm of Love—

"O tonight the relishful essence of holy love raineth ceaseless showers upon Vṛindāvana. The dwellers of Vṛindāvana are floating in love. The Cloud Śyāma raineth the rain of love in torrents. In his lap, Rādhā flashes forth like a streak of living lightning. The roads are slippery with love; one has to walk with unsteady steps. The land has become miry with musk, sandal-paste and saffron. Lo, there spreads the sweet ocean of love: one cannot find one's bearings. Narottama is diving down, for he knows not how to swim."

It is not possible for me to deal with the mystic love of Rādhā, as perfectly manifested in Śrī Chaitanya, but the following description from the *Chaitanya-Charitāmṛita* will give you some idea of the wonderful physical manifestations resulting from the ecstatic exaltation of His love for Kṛishṇa:—

"The Lord was lying on the ground with His body elongated five or six cubits. He lay senseless and His breathing was completely stopped. All the joints of His hands, feet, neck and waist came out about half or a quarter of a yard apart. . . . He was foaming at the mouth. . . Soon after, He came to Himself and in a flash His detached joints again came together and His body once more regained its natural state.

" . . . At first the Lord ran on, fleet as a gale ; but soon, He stopped and stood rigid. At each hair-pore of His appeared a swelling like a boil and the hair stood on end like the stigmas of the *kadamba* flower (*nuclea kadamba*). From every hair-pore, sweat mixed with blood streamed forth. A gurgling sound came from His throat and His eyes were swimming in tears. It is as if the holy streams of the Ganges and the Jumna were uniting their waters. His whole body became white like a conch-shell and was quaking like a surging sea."

## SUPERNATURAL EROS

The Supreme Personality has been realized, though very rarely, by saints and sages of the hoary past as *Supernatural Eros*. We find the germs of this idea in the Upanishads. In the *Bṛihadāraṇyaka Upanishad* (III. ix. 1) the seer says, " Love is His (Supreme Person's) Body."

Now, according to the Vaishṇavic theory, the Supreme Person's body is spiritual. In Him, there is no distinction of body and soul. His body is His soul ; and soul, body. This truth has been elaborated in the *Bhāgavata Purāṇa* and the *Brahma Saṁhitā* both held in high authority by the Vaishṇavas of Bengal.

According to the *Bhāgavata,* Kṛishṇa is the Heart-ravisher of Eros. The *Brahma Saṁhitā* describes Him as the Living

Image of Erotic Sentiment. Jayadeva, a twelfth-century Bengali poet, the author of the *Gīta-Govinda,* describes Kṛishṇa as the Embodiment of Transcendental Erotic Sentiment.

Indian Poetics assigns blue colour to the erotic sentiment. This explains why Kṛishṇa's complexion is blue, which has been compared to a new cloud or a fresh-blown blue lotus.

During his discourse on Divine Love as narrated in the *Chaitanya-Charitāmṛita* (Madhya VIII) Rāmānanda says to Śrī Chaitanya:

"Kṛishṇa is the Supernatural Eros of Vṛindāvana who is worshipped by the seed-word and mystic syllables of Eros."

### RADHA AND KRISHNA

### THE ETERNALLY FEMININE AND ETERNALLY MASCULINE

Kṛishṇa, the Supernatural Eros of Vṛindāvana, is the highest form of God-hood, according to the Bengal School of Vaishṇavism. In spiritual Vṛindāvana, Kṛishṇa is engaged in love-sports with Rādhā and Her confidantes. Kṛishṇa is the very Image of Being, Spirit and Bliss. Every part of His beatific body is capable of performing the functions of all the senses. His eyes not only see but also hear, smell, think and feel. The same is the case with all other parts of His body. Baladeva Vidyā-bhushaṇa says in the *Govinda-Bhāshya*:

"All the qualities of Kṛishṇa may be meditated on in every part of his body: for, the Vedas say that He has hands, feet and eyes everywhere."

The *Purāṇas* add that every part of Kṛishṇa's body may perform the functions of all the senses of perception and organs of action. It is said that all the parts of Kṛishṇa's body can look upon, sustain and dissolve the worlds.

Then, again, Kṛishṇa is Beauty Itself. A particle of His Beauty may flood the universe. The Vaishṇavas also may say with Rabaia that He is "Everlasting Beauty." Again, there is one inherent power of Kṛishṇa's sweetness that it perturbs all men and women, birds, beasts and even trees and rocks. It

perturbs even Kṛishṇa Himself. His Transcendent Beauty enraptures Himself and He longs to embrace Himself.

Kṛishṇa is the centre of all attractions. He attracts all beings towards Himself with His irresistible attraction.

Rādhā is the Feminine Counterpart of Kṛishṇa. She is the quintessence of Kṛishṇa's Exhilarating Energy. Energy, according to Vaishṇava Philosophy, exists in two forms—formless and with form. Energy, as image, is like the images of tunes which are both with form and without form. In the archetypal or ideal world, ideas have eternal forms.

The heart-ravishing beauty of Rādhā attracts even Kṛishṇa, who attracts all beings. Her body, Her dress, Her excellences, Her unguents, Her adornments are all made of love-stuff.

## MESSAGE OF VAISHNAVISM

It has not been possible for me to give you even the barest outline of the Bengal School of Vaishṇavism. Every one of the topics dealt with needs a volume by itself. I shall put in a nutshell the pith of the matter.

Vaishṇavism teaches that all mankind, not only mankind, but all beings, cosmic and super-cosmic, are united in an infinite federation of love. Rādhā and Kṛishṇa—the Eternal Man and the Eternal Woman—form the life and being of all. To render loving service to Them in Spiritual Vṛindāvana—the ultimate Realm of Love which pervades all—is the law of one's life. The Vaishṇava's daily intimate prayer is that the eternal *Love-bodies* of all cosmic and super-cosmic beings may be revealed, so that they may consciously participate in rendering loving service to Rādhā and Kṛishṇa.

To such a Vaishṇava who lives to the height, depth and breadth of his being, all—men, birds, beasts, trees, flowers—become eternal love-companions: and this dull, drab world becomes iridescent with the flashes of Rādhā-Kṛishṇa and Their eternal love-games.

As one thinks, so does one become. So, Vaishṇavic *sādhanā*, if performed in the proper spirit, will create a new earth and a

new heaven, and flood the universe with love ; and all the ills of world-strife—hate, distrust, war—will vanish, as darkness fades away at the approach of dawn. Then all beings from the radiant gods down to the minutest particles of dust in their rapture-bodies, shall be realized as forming one infinitely vast congregation, adoring Kṛishṇa—the Loving Image of Everlasting Joy—through loving service.

Some of the greatest thinkers and seers of the West have accepted Divine Love as the ultimate reality. The time is not far off when the whole world will be drifting towards that ideal. Theresa says: "A pure love is indeed the panacea for all the ills of the world. The realm of love is the realm of eternal verities. All things in it are but diverse modifications of Love, profoundly deep, profoundly real and profoundly simple."

## HINDUISM

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I have been commissioned to achieve the impossible—to thread an elephant through the eye of a needle. My task is no less than to give you an exposition, within thirty minutes, of such an obscure and oceanic subject as Hinduism which is *Samudra iva gāmbhīryye* (deep as the ocean) and is the repository of ' full many a gem of purest ray serene '—of Hinduism, mis-named so in these later days by the invading hosts who found their passage eastward barred by the mighty Sindhu which they mispronounced ' Hindu.' Well, let me do the best.

In one of the older Upanishads, the Ṛishi-teacher speaks of the higher and the lower ' wisdom '—*Dve vidye veditavye parā cha aparā cha*—the lower wisdom being all the philosophies, sciences and arts, not excepting the Vedas. What then is the *Parā-vidyā*?—It is the Divine Wisdom (Knowledge of God)—*Brahma-vidyā*, the true Sophia, *Śrutiśiraḥ*, rightly called Vedānta,

the crown and consummation of the Vedas—which is enshrined in the Upanishads:

*Yenāksharam Purushaṁ Veda Satyam,*
*Provācha tasmai tattvato Brahmavidyām*

It is the root-base of all the philosophies, sciences and arts —*Sarvavidyā-pratishṭhā.*

From the view-point of this *Parā-vidyā*, God is "*Ekamevādvitīyam*"—One without a second. He is a Unity but also a *Uniquity*, so that not only is there no God *but* God (*Eka eva Maheśvaraḥ*), but God is all in all—*Yasmāt paraṁ nāparamasti kiñchit.* Hence the Vedāntic proclamation, clear, concise and unequivocal is *Sarvaṁ khalvidaṁ Brahma* (All this is indeed Brahman). But can this be maintained in the face of the manifold universe, which hits our senses—either external or internal—every moment of time? Manifestly there *is* multiplicity, yet Vedāntic Monism assures us, *neha nānāsti kiñchana* ("Nowhere is there multiplicity whatsoever.")

In the Upanishads, this problem of non-duality is tackled in a twofold way, viz. (i) by asserting that multiplicity, *dvaita* (duality) is only *māyā*, and (ii) by demonstrating that the external world with its manifoldness, on careful analysis, turns out to be a mere mode of manifestation of the Absolute. With the accent of pure Monism, the Vedānta says, "the world exists as it were"—*Yatra hi dvaitamiva bhavati.* It is mere illusion or appearance *Māyāmātraṁ tu*—that is to say, the *esse* of the Universe is its *percipi. Pratītimātramevaitad bhāti viśvaṁ charācharam.* This is finely illustrated in a famous passage in the *Chhāndogya*: *Yathā soumya! ekena mṛitpiṇḍena sarvam mṛiṇmayaṁ vijñātaṁ syāt vācharambhaṇaṁ vikāro nāmadheyam mṛittiketyeva satyam.* ("If, my dear, you know a lump of clay, you verily know all clay-made things, so verily it is with the Universe—the underlying substance of it all being the Absolute.") As the rope appears to you as the snake, the mother of pearl as silver and the solar rays as flowing water, so the Brahman *appears* as the multiple universe of *nāma rūpa*—of names and forms—

*Aho, vikalpitaṁ viśvam ajñānāt mayi vartate,*
*Raupyam śuktau phaṇīrajjau vāri śūryyakare yathā*

The alternative exposition is that of *Viśishṭādvaita* (Qualified-Monism). Thus the *Bṛihadāraṇyaka* says—*Sa yathā dundubherhanyamānasya na bāhyān śabdān śaknuyāt grahaṇāya, dundubhestu grahaṇena dundubhyāghātasya vā śabdo gṛihītaḥ* ("Just as the notes of a musical instrument—drum, conch or lyre,—can be seized only when the instrument is seized, so the World of plurality can be known only when Brahman, whose emanation it is, is known.") We know that in these modern days, science, in the ultimate analysis, has reduced the diversity of the Universe into the great duality of matter and energy—the same, on a lower plane, as the ancient Sāṁkhya spoke of as *Prakṛiti* and *Purusha* and the Upanishads as *Rayi* and *Prāṇa*. The Vedānta, going one step further, resolves these two ultimates into a supreme Unity, regarding matter and energy as the two poles of Being, as the *Parā Prakṛiti* and the *Aparā Prakṛiti* of Brahman—His two modes of manifestation, His *Vidhā* or *Prakāra*—

*Apareyamitastvanyām prakṛitim viddhi me parām.*

We are also told that when the "One without a second" desired to manifest,—*Eko'ham bahusyām*—His *Prakṛiti* bifurcated into *chit* and *jaḍa*, into matter and energy, which, when the hour strikes for the dissolution of the Universe, are once again resumed into the Unity from which they had emanated—

*Prakṛitiryā mayākhyāta vyaktāvyakta svarūpiṇī*
*Purushaśchāpyubhau etau līyete Paramātmani*

(*Vishṇupurāṇa*. VI. iv. 38)

So the Vedānta speaks of Brahman or the Absolute as *Pradhāna-purusheśvaraḥ*—the one and only Reality of whom matter and energy are but modes of manifestation.

What is the nature of this Absolute? According to the Vedānta, He is both a Principle and a Person—both *Nirviśesha* and *Saviśesha*, both *Nirguṇa* and *Saguṇa* at the same time—both a Transcendence and an Immanence (*Bahirantaścha bhūtānām*), at once static and dynamic, far yet near (*Dūrāt sudūre tadihāntike cha*), above life and in it, all Love yet all Law, eternal in essence though working in time, vaster than the vastest, yet tinier than the

tiniest (*Aṇoraṇiyān mahato mahīyān*),—in a word He is the supreme Unity of all contradictions. He is a being " who, closer than breathing, nearer than hands and feet," reveals Himself to the intuition of man as a wondrous Personality. . . Beyond all personality—yet a Person of persons.

As a person He is *Sat, Chit* and *Ānanda*—Life, Light, and Love—" the glorious Trinity of Power, Wisdom and Bliss "—*Pratāpa, Prajña* and *Prema*—a Trinity in Unity.

So far about the Absolute, the *Paramātman,* the Universal Self. What about the individual self, the *jīvātman*? The *jīvātman,* according to the Vedānta, is a Divine fragment—"*Mamaivāṁśa*" as the *Gītā* phrases it—a spark of the Eternal Flame, a wavelet of the boundless Ocean of Life. Being made in the image of God, the *jīva,* as we may expect, is also *Sat-Chit-Ānanda* in his essence and has potentially all the Divine powers and potencies. We men are verily the sons of God (Lodge), the heirs of immortality—*amṛitasya putrāḥ*—though for the moment wearing perhaps a beggar's disguise. Each one is God in the making, a logos in gestation and one day, having evolved the latent potentialities of Power, Wisdom and Love, he, a God in the becoming, will actually become God.

Note, that like Brahman, the *jīva* is both a transcendence and an immanence. As Prof. Deussen, echoing the Vedānta, points out—" Brahman is not in part only but undivided and completely and as a whole, present in that which I, with true insight, find within me as my own self." As transcendence then, as the Monad, my *Pratyag-ātman,* my metaphysical " I " ' persists in untarnished purity, through all aberrations of human nature—eternal, blessed ' (Deussen).

As regards the *jīva* as immanence, the whole aim of what we call evolution, is to enable him to unfold the latent germ of divinity within him, so as to realize himself as the transcendence.

From this point of view, the Vedānta speaks of the *jīva* as a tiny seed sown in the womb of nature (*Mamayonirmahad Brahma*) —" sown in weakness in order to be raised to power." As the seed has, infolded in itself, all the potentialities of the mighty tree,

to be unfolded in the process of growth, so it is with the *Chit*-atom called the *jīva*.

It is interesting to note that in an old Hindu book, the stages of evolution are indicated fairly fully. There we are told of two million births of the *jīva* successively in the mineral kingdom, followed by 900,000 in the vegetable, the same number in the reptilia, one million as birds, three millions as beasts, 400,000 as monkeys, until at last the human kingdom is reached. As an American poet, speaking of the progression of the evolutionary current, has finally said—

> "It slept in the jewel,
> It leapt in the wave,
> It roamed in the forest,
> It rose in the grave."

Repeated re-incarnation, then, is the law of growth for the individual.

So far, man apparently is the crest wave of evolution. He is, in the words of Hamlet,

> "the beauty of the world, the paragon of animals."

So the Psalmist apostrophizes: "We are fearfully and wonderfully made" and the Upanishad speaks of him as *sukṛitam* (well-done).

Having reached the human stage, the *jīva* has to mount up slowly and painfully the rungs of the evolutionary ladder. Emerging from the savage condition, he first becomes semi-civilized and then civilized. The majority of men at the present day are in this "civilized" stage, but most of them are "still immature, ugly like an embryo, unfinished, incomplete, imperfect" (Lodge), that is to say, they are yet treading the *pravṛitti mārga* (path of forthgoing) and still grow by *ādāna*—by grasping, by appropriation.

They have next definitely to turn the corner and enter the *nivṛitti mārga* (the path of return) where the law of growth is *pradāna*, giving, expropriation. It is apparent that men and women occupy different stairs and stand on different rungs of the evolutionary ladder and so differ from one another in capacity.

This is the foundation of what in Hinduism we speak of as *adhikāri bheda.* Therefore, the law for their growth is not uniform and what it meat for men may be poison for babes. " Be your age " is the golden rule at each stage.

So the Vedānta has tolerance for every opinion and practice—whether it be the fetishism of the savage, the idolatry of the semi-civilized, the church-going of the civilized or the contemplation of the " uncovered Light " by the highly civilized. Thus the Vedānta says—*Yata mata tata patha* and speaks of diverse and devious ways of approach to God—*ṛijukuṭilapatha jushām* and regards " the many faiths as all one holy Church."

When a man has , in the fullness of time, entered the *nivṛitti mārga,* he has by and by to leave the level valley and scale the steep mountain-path—from the normal he has now to pass to supernormal evolution. He has first to become an Initiate, then an Adept—a *Ṛishi* and by and by a *Maharshi* and finally a *Paramarshi.* In a word, he has to contrive " to be born again, born from above." The technical name in India for the twice-born man is *Brāhmaṇa*—he who knows *Brahman,* whom the Buddha speaks of as the " Knower of the Uncreate." That is the real goal of man—to know God, to be one with Him—*jñātvā devaṁ sarvapāśāpahāniḥ*: So the Sufi, the Vedāntist of Persia, says " Verily unto Him shall I return." For,

> ' Man who is from God sent forth,
> Doth again to God return.'

That is why the Vedānta speaks of God as our Home—our *asta—Hitvā avadyam punarastamehi.* And man, "the pilgrim of an inward Odyssey" reaches *home* when he is unified with God. His supreme destiny is only then realized when he is able to say *So'ham*—" I and my Father are one—Anahal Haq—*Brahma san Brahmāpyeti.* This is also the experience of Western mysticism. Says Meister Eckhart—" If I am to know God directly, I must become completely He and He I: so that this He and this I become and are one I." Again, " In this highest stage, the soul is united to God without means ; it sinks into the vast darkness of Godhead." (Hinton). But note, that to mount to God is really

to enter into one's self. For " Heaven is within you and whoever shall know *himself,* shall find it." Is not " individual man one with God and of His very nature in essence and existence?"

Friends, be assured, all this is not mere speculation, mere exercise of intellectual ingenuity—what John Milton anathemized as ' vain ' philosophy, which

> Uncertain and unsettled still remains
> Crude or intoxicate, collecting toys
> And trifles for choice matters.

With the great Masters of the Vedānta, it is a matter of realization. With them the Brahman is not a Being enthroned apart on a sapphire seat in a far-off heaven. He, " the first and last, end and limit of all things, incomparable and unchangeable " is seated in the cavity of our own heart—*Guhāhitaṁ gahvareshṭham purāṇam.* Thus, we are verily tabernacles of God and the most High dwelleth in each of us. So the fulfilment of each man's quest is this realization of his essential unity with the Divine Life, by a process of ecstatic beatification through Love or Wisdom,—through *prema* or *jñāna,*—which in this country we know by the technical name of *Yoga.* Therefore, true religion is a matter of direct, immediate, first-hand experience, not by any means a matter of hearsay. He who can merely say: " Thus have I heard," and cannot say, " I know " is, to borrow a legal phrase, out of court. Thus, religion is not a matter for the priest and the *purohita* but for the Prophet and the Paigambar—those who can say with the ancient Ṛishis: *Vedāham etam Purusham mahāntam*—" Verily, I have known the Divine Effulgence, beyond the depths of darkness and limitation, and the golden veil which, before I was regenerated, hid the face of my Beloved, has now been drawn aside. Thus, have I seen Him face to face, *Tattvam pūshan apāvriṇu Satya-dharmāya dṛishtaye*—seen my Beloved, who is dearer than offspring, dearer than wealth, dearer than anything—*Preyah Puttrāt, preyo vittvāt, preyah anyasmāt sarvāsmāt.* This is the mysticism of the true Saint and Sage, those who are able temperamentally to react to the vision of

Reality—what is called "*Satyasya Satyam*"—the Reality of the Real" in the *Vedānta.*

*Namaḥ Paramaṛishibhyaḥ!*

## CHINESE BUDDHISM THROUGH INDIAN EYES

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Buddhism as it obtains today in China and Japan is Mahāyāna in essence but mixed up with Confucianism or Taoism in China, and Shintoism in Japan. The Chinese, for instance, has adopted the ethical teachings of Confucius and not of the Indian *dharmaśāstras* or *Vinaya piṭaka,* and uses the philosophical expressions and ideas of the Tao texts more than those of the *Abhidharma-piṭaka.* Japan again, has retained its ancient religion of worshipping a hero as a god or a demi-god and so when Buddhism made its way into this land of hero-worshippers, it received Buddha more as a superman and hence worthy of worship as a god and not as a rationalistic philosopher giving a solution to the problems of the world. This being the case, the common folk, in Japan today, finds it difficult to distinguish Buddhism from Shintoism, and instances of people claiming both Shintoism and Buddhism as their religion are countless. But Buddhism has stolen a march over Shintoism by infusing into the hearts of the people the philosophy of *Śūnyatā* or the substance-lessness of the things seen around us and the ultimate oneness of the world and *Śūnyatā.* Thus it may be stated that Buddhism in China and Japan may have incorporated the local ethics and beliefs into its code of ethical laws and book of religion but it has kept its philosophy of life or the exposition of the truth untarnished by any of the speculations that might have come into existence before or after its advent. To express in the words of Nāgārjuna, the conception of *Nirvāṇa* or *Śūnyatā* of the Chinese and Japanese even today is that which is

*Anirodhamanutmādamanuchchhedamaśāśvatam*
*Anekārthamanānārthamanāgamam anirgamam*

(*Nirvāṇa* or *Śūnyatā* is that which has no decay and no origin, no termination and no permanency, no singularity and no differentiation, no coming in and no going away.)

### THE FOUR MAIN DIVISIONS

Though there are no two opinions among the Buddhists of China and Japan regarding the conception of *Nirvāṇa* or *Śūnyatā*, there are wide divergences of opinion regarding the means to the realization of the same. For this reason a number of sects have come into existence according to the ways of obtaining *Nirvāṇa*. They are:

(1) The way of Meditation ;
(2) The way of Faith ;
(3) The way of *Vinaya* Discipline ; and
(4) The way of Gradual Spiritual Training.

(1) The *way of meditation* or the school of Ch'an in China and Zen in Japan, corresponding to our *dhyāna* school, was introduced into China by Bodhidharma, a saint of South India, in 520-529 A. D. Bodhidharma is said to have been the twenty-eighth patriarch (Saṅghatthera) of this school counting from Buddha, Aśvaghosha and Nāgārjuna being counted as the twelfth and the fourteenth respectively among the many patriarches who preceded Bodhidharma.

(2) The *way of devotion* very popular in China and specially in Japan called the Amida sect was derived and modified from the Amitābha cult of India. Its introduction into China may be inferred from the date of the earliest Chinese translation made by Anshi-kao (148-170 A. D.) of the *Amitāyus-sūtra* (*see* Nanjio, col. 10, fn.) which enunciates the cult of Amitābha or Omito or Amida in Chinese and Japanese.

(3) The *way of Vinaya discipline* or the Lu-tsung of China has no corresponding sect in Japan. It is really an extension of the Indian Vinaya School called Theravāda which sets great store on the observance of the Pātimokkha injunctions and the rules recorded in the *Vinaya piṭaka*, or the *Śrāvakavinaya* referred

to in the *Śikshā-samuchchaya,* or unrecorded but practised by the monks within and outside the monastery.

(4) The *way of gradual spiritual training* or the Tien-tai School of China corresponding to Tendai and Nichiren sects of Japan is an eclectic one, and teaches that devotion, study, meditation are all indispensable for the attainment of the goal. It, however, lays emphasis on the *Saddharmapuṇḍarīkasūtra,* instead of the *Amitāyus-sūtra* of the Amidists and specially on the two methods of teaching adopted by Buddha, viz. imparting the *saṁvṛti-satya* to the less advanced of his disciples and *paramārtha* to the highly advanced. For devotional exercises it encourages making and painting of images of Buddha and writing of scriptures. The earliest Chinese translation of this *sūtra* is dated in the III Century A. D. and as such we may tentatively regard this date or a little earlier as the probable time of introduction of this cult into China.

The origin and growth of sects in China and specially in Japan are due mainly to the appearance of one or another great teacher, who happened to be fired with the frenzied zeal of giving out what he had experienced in his spiritual life as the only means of realizing the truth. In Japan, the political exigences of the time wielded a great influence on the formation of sects and there are not a few instances of teachers who mixed up religion with national progress ; so we may say that political upheavals were no less responsible for the origin of new sects in Japan. There are various other factors which led to the growth of several sects in China and Japan, with which we do not propose to deal in this paper. The four main divisions in the Buddhist church in China and Japan referred to above were imported from India. The career of these sects in India has not come down to us in any records, but from the existing literature it is evident that the four divergent ways mentioned above for the attainment of *Nirvāṇa* were known and practised in ancient India. Terms like *gantha-dhura,* and *vipassanā-dhura, paññā-vimutta* and *saddhā-vimutta,* which we come across in Pāli literature, are definitely suggestive of the four different ways recognized by the ancient Indian Buddhists for the attainment of *Nirvāṇa,* but we are not aware

if these four different ways divided them into four separate sects as we find the case in China and Japan. *Gantha-dhura* (vide *Dhammapada-aṭṭhakathā*, i, p. 7 and iv, p. 37) meant the way for spiritual advancement by studying scriptures. While the *vipassanā-dhura* meant the way for spiritual advancement by constantly meditating in solitary places, keeping in mind the evanescent state of one's existence. These two terms do not appear in the early texts like the Nikāyas but the common expressions in them like the *'Bahussuta'* and *'Dhammadhara'* and *'Āraññaka'* and *'Jhāyā'* can well be regarded as the forerunner of the later terms *'ganthadhura'* and *'vipassanādhura.'* The other two terms *paññāvimutta* and *saddhāvimutta* go back to the earliest texts like the *Majjhima Nikāya* (I, pp. 477-79). The former refers to those emancipated by means of knowledge of the teachings imparted by the Teacher while the latter to those emancipated by means of faith in Buddha and his teachings ; in short, one is the usual path of intellect, i.e. insight into the constituents of the world, and the other the path of implicit faith in Buddha, Dharma and Saṅgha (for a detailed treatment of which read the *Vatthupamasutta* in the *Majjhima Nikāya*, I). In ancient Buddhism, an adept could take recourse to any one of the four ways for attaining *mukti* but that had nothing to do with his sectarian belief as the sectarian divisions rested mainly on doctrinal and disciplinary differences. Our materials at present are too scanty to show a closer connection between the sects existing in China and Japan with their forerunners in India, but we hope further study of Chinese and Japanese texts will throw light on this unexplored region.

## TEMPLES

Let us now turn our attention to the temples in China and Japan to ascertain how much of the Indian ideas and beliefs are still left there.

The whole of China is dotted with Buddhist temples, pagodas and monasteries, some of them dating back to the early days when Buddhism was introduced into China. The plan of a Chinese temple is almost the same everywhere in China, except that in a

temple belonging to a particular sect more importance is given to the image and position of the deity or the saint regarded by the sect as its patron. Almost all the big temples consist of three or four halls, placed one behind the other separated by a court-yard or a flight of steps as the case may be, according to the location of the temple on a level ground or on the side of a hill. The sites for temples were selected in China just as it was done in India in places away from human habitation, mostly in the outskirts of a country or on a hill-side, in the forests or where possible, on cliffs overhanging the surging ocean or a torrentuous river, but not so far or perilous as to be inaccessible to the lay public. Every temple provided accommodation not only to the monks dwelling in there but also for those who might happen to visit it in course of their peregrinations, for the monks were and are, as a rule, expected to spend a portion of their time in roaming about, visiting the sacred places. This was enjoined not so much for earning merit as for realizing their state of homelessness.

In every temple around the halls for deities and saints, are dormitories for monks and students, rooms for receiving guest-monks, rooms for meditation to be used by monks either alone or in groups, dining hall, kitchen, rooms for ecclesiastical works, and a few rooms for keeping the images of distinguished saints including Arhats (or Lohans in Chinese).

The temples are made mostly of wood, some with exquisite carvings, gilded in the rich ones, exhibiting even today the enormous sums spent by the faithful devotees. Most of these temples are now very carelessly kept due to the lack of zeal and earnestness both on the part of the monks as well as on that of the lay devotees. In spite of the growing irreligiousness of the people in general, there are in each of these temples one or two monks living a saintly life unaffected by the material interests of the world.

Of the three or four halls composing a monastery the first hall is usually dedicated to Maitreya Bodhisattva,[1] a smiling corpulent figure squatting on the platform " with the left leg crosswise in

[1] In Lung-hwa temple, the principal figure in this hall is that of Bhaishajyaguru instead of Maitreya.

front of the body." "In his right hand he holds a lotus bud or more often a rosary." In the Lung-hwa temple at Shanghai there is one hall exclusively devoted to this image, but in most of the Chinese temples, there are four guardian deities on the two sides of the image. These guardian deities are our Lokapālas entrusted with the care of the four corners of the world. They are:—

(1) Dhṛtarāshṭra o Crhi Kuo presiding over the summer and the east. It is a huge figure in a sitting posture with a mandolin in his hands. The legend is that by music he rectifies the hearts of men. On its head there is a crown, indicating his royalty. The face is amiable and clean-shaved, and has eyes cast upon the earth, suffusing the worldly beings with love and mercy.

(2) Virūpāksha (Kwang-muh), presiding over the winter and the west. It is another huge standing figure, holding a sword to destroy all evil spirits. The face, as can well be imagined, is bearded and has a frowning look with red gaping eyes. It wears a warrior's dress and bears a crown on its head.

(3) Viruḍhaka (Tseng-chang), presiding over the spring and the south. It also wears a crown and is neatly dressed. The face is lovely and is in a happy mood bringing joy to the hearts of men. It carries an umbrella symbolic of the shelter it gives to the beings to protect them from miseries.

(4) Vaiśravana (To-wen), presiding over the autumn and the north. Its face has grinning teeth and red-hot eyes, and strikes awe and terror into the hearts of people. In every movement of its muscles there is a feeling of disgust. It carries a snake to overcome evil.

In the centre of the hall, facing opposite to the images of Maitreya and Bhaishajyaguru there is a gilded figure called Wei-to with eight arms, carrying a sword. It is represented as the Commander-in-chief under the four Lokapālas. It is difficult to find out which Indian god is represented by Wei-to. Probably it represents the Vihārapāla and as such may be identified with Indra or Skanda.

The images in the first hall are of the biggest size in the

whole establishment, but for that reason they do not receive the highest veneration. Incenses are burnt and offerings are made before the image of Maitreya but not with that amount of devotion as is shown to the image of Amitābha or Śākyamuni. Prayers and thanksgiving are not offered to them.

The second hall (the third in Lung-hwa temple) contains five images, the principal of which is that of Śākyamuni placed in the centre. On its two sides are the images of Wen-shu (Mañjuśrī) and Pu-hsien (Samantabhadra). Behind these two images, there are two others, one of Ah-nan (Ānanda) and the other of Chia-seh (Kāśyapa). Along the walls on the two sides equally divided there are images of twenty gods, who are devotees of Buddha and of sixteen Arhats, the images of the Arhats being placed next to those of the gods, i.e. ten gods and eight arhats on each side. These Arhats are supposed to have been entrusted with the care of the Dharma till the advent of Maitreya, so they have postponed their attainment of Nirvāṇa. The chief of these Lohans is Piṇḍola Bharadvāja.

The images of Mañjuśrī and Samantabhadra have, in some temples, been replaced by those of Amitābha and Vaidūrya, or Vairochana and Loshaṇa.

In place of the central figure, Śākyamuni, there is, in many temples, either the image of Avalokiteśvara or Mahāsthāmaprāpta (Ta-shih-chi) or Kshiti-garbha (Ti-tsang). This change is usually made in accordance with the belief of a particular sect.

In Lung-hwa temple there is a fourth hall which contains three images, the principal of which is that of Amitābha having on its two sides those of Kwan-yin and Mahāsthāmaprāpta.

All around this temple there are living quarters, meditation halls, detailed above, but there is one hall containing images made of clay and straw of 500 Lohans. Among these Lohans, the image of Bodhidharma is given prominence due evidently to the fact that he is the founder of the most popular sect of China, viz. Dhyāna sect. Besides these there is a big pagoda (*stūpa*), towers, a drum and bell towers.

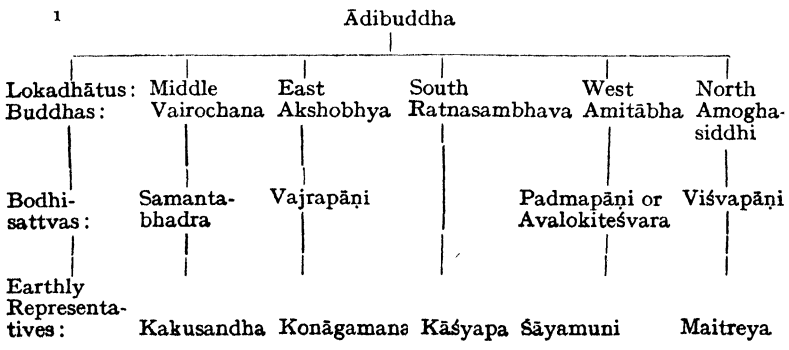
In almost all temples besides a room set apart for the spirit

tablets of abbots, monks and benefactors, there is a stone chamber (p'ie t'ung-t'a) holding in separate cavities the ashes of ordained monks and nuns, *upāsakas* and *upāsikās*. It is constructed of massive stones having on each of its four sides a small hole a few inches square; through these holes are deposited the ashes of the dead, the holes being closed by a movable stone.

### BELIEFS

We have seen above that the Chinese worship (1) Buddhas (2) Bodhisattvas, (3) Saints and (4) Tutelary deities. Among the Buddhas Śākyamuni occupies the most prominent place. He is represented either in the *Dharma*-preaching attitude, or in a meditating posture, and sometimes as an ascetic with shaggy beard and matted hair and sometimes as lying on one side in the Mahāparinirvāṇa posture. In the Mahāyāna pantheon Śākyamuni is not the only Buddha to be worshipped; there are other Buddhas as well, viz. Vairochana Akshobhya, etc. One of these Buddhas is adopted by a particular sect in China as the presiding deity along with his attendant Bodhisattva, but veneration is shown to all other Buddhas and Bodhisattvas. In Western China the most popular deity is Amitābha accompanied by Kwan Yin. Next in importance is Mañjuśrī with Samantabhadra, and then Vairochana and Kshiti-garbha ; in some places Dīpaṅkara Buddha is also worshipped.

Among the 500 Lohans (Arhats), Ānanda and Kāśyapa are



prominent. Several Chinese emperors who espoused the cause of Buddhism are also included among the Lohans.

Among the tutelary gods, we have already spoken of the four Lokapālas, Indra or Skanda. To these we may add the images of Chun-ti and Kwan-ti corresponding to Chaṇḍī and Kārttika. Chun-ti[1] or the Holy Mother is represented with eighteen arms with a third eye in the middle of the forehead. Kwanti is described as a brave general of the III cent. A. D. and was deified about the close of the XVI century A. D.

The sanctuaries are covered with cloths of beautiful designs and bright colour. In front of the images, there are wooden platforms for candlesticks, incense burners, dishes for offerings, flowers and artificial fruits.

### FORMS OF WORSHIP

Thrice a day the monks assemble and chant hymns. During the offering of prayers or recitation of texts sound is made by an instrument called wooden fish, of which there is plenty in every temple. The monks or devotees kneel down on a padded footstool provided for the purpose and utter their prayers.

The worship of the lay-devotees consists mainly in bowing, and chanting of liturgies, and burning of papers containing some writings. There are many superstitious practices, one of the most popular of which is that a person first prays to the deities for success in his projects and then in order to foresee whether his project would succeed or not, he takes a bunch of numbered wooden sticks and starts shaking them in a round box with one side open until one of the sticks comes out. This stick is taken to the priest who finds out the result by the number inscribed on the stick. Similarly there are a few wooden slabs which are cast on the ground like our tossing of coins to ascertain good and bad luck in any project.

Among other superstitions, we may refer to the practice of tying a thread around a person at the time of death with the image of Amitābha under the belief that the dying man will be

[1] She is a Tāntric goddess, and is sometimes identified with Mārīchi.

carried to heaven, and to the practice of putting dots in printed charts to keep a record of the number of times the name of Amitābha is muttered, corresponding to the counting of beads as practised by the Vaishṇavas and the Catholics.

The laity of China are similar to the laity of every other place and religion. They are more concerned with their worldly successes and calamities than with the attainment of *Nirvāṇa*. They visit temples to offer thanksgiving for good luck or to pray for averting calamities or for something good.

### MONKS

It is a very peculiar custom in China that a person becomes a monk not by choice. Usually the parents, either in fulfilment of a vow or just believing that a religious life would be good for their son, send their son to the church for living the life of a *śramaṇa*. It is told that there are cases when parents gave away their children for money. From among the elderly monks, foster-fathers are selected. They impart to them religious education and train them up from their boyhood in the duties of a priest of a monastery. At the age of twenty, they are given *pabbajjā*, i.e. formally admitted into the monastic life. This is followed by the ceremony of higher ordination (*upasampadā*). Though this should take place some years after *pabbajjā*, the ceremony is performed only after a week or so. These two ceremonies are well known to us through the Pāli *Vinaya*. There is a third initiation peculiar to Mahāyāna Buddhism and practised in China. It is called the Initiation of a Bodhisattva. This initiation is very painful as it tests the power of endurance and force of will of the monks. The Bodhisattva is expected to undergo all sorts of suffering for doing good to the world and leading all beings to *Nirvāṇa*. He should be prepared to give up his life, not to speak of suffering injuries to his body. As a monk has to take the vow that he would sacrifice his life for the good of the world, he has to prove his earnestness at the time of his consecration by submitting to a number of painful brandings ranging from 2 to 18. On his shaven head are put small cylindrical-shaped burning charcoal pieces stuck on the head by an adhesive substance made from fruits. These pieces

burn into the scalp and leave a black mark. The aspirant in pain utters 'Omito,' 'Omito'; sometimes the pain is lessened artificially by pressing the temples.

All monasteries cannot give ordination. They must have the imperial decree for the same. After ordination they can grant certificates which serve as a passport as well as an order to the laity and monastic people to give them food and shelter. When they go about on a tour of pilgrimage, they must have their certificates endorsed by the abbot of monasteries visited by them.

The monks have six appointed hours for devotional exercises viz., early at sun-rise, between 8 and 9 and 11 and 12 in the morning; at 3 p.m., 7 p.m., and 9 p.m. in the evening. These have been contracted into three. The exercises consist of invocations, praises, and recitation of some important chapters from the scriptures. These are sometimes muttered and sometimes chanted in a melody. The chantings are accompanied by the beating of wooden fish, bells, drums, cymbals and tambourines. The offerings consist of rice and tea.

Meditation forms an essential part of their daily life. Those who meditate betake to the Hall of meditation and follow the methods laid down in the code of meditation. They sit for sometime in absolute silence, then make a sudden exclamation of a pious formula, spring up and walk fast round a table covered with images, the slackers being lashed by the superintending monks.

They live on vegetable food. Their meals are prepared in the monastery as they do not observe the custom of begging food. There is no regulation forbidding meals after midday.

The *upāsakas* and *upāsikās* live in the monastery and do the lower works. There are also many nunneries.

## SECTS

There are ten schools of Buddhist thought in China. They may be broadly divided into six:

The first is *Ch'an or Dhyāna School* founded by Bodhidharma. This school rejected study of scriptures and practice of rituals, and

preferred oral instructions, their ideal being to develop a Buddha mind—a mind completely free of all thoughts—which, according to the Yogāchāra philosophy, is the state of *Nirvāṇa*. To them worship of images or recitation of texts was superfluous.

The second school is *Lu-tsung* or *the Vinaya School* founded in 667 A.D. It sets the greatest value on the observance of the old monastic regulations. It exists in Pao-hua-shan near Nanking. These monks take two meals in the forenoon, afternoon meals being forbidden. It corresponds exactly to the Vinaya Schools like Theravāda prevailing at the present moment in Ceylon, Burma and Chittagong.

The third school is the *Tien-tai* or *Tendai* or *Saddharmapuṇḍarīka* School. It tries to combine the philosophy of Bodhidharma with the reading and writing of scriptures.

The fourth school (*Nsien-shou-tsung*) is the *Avataṁsaka school* attributed to Nāgārjuna. Its ideal is the attainment of Buddha nature or Dharmakāya, as envisaged in the *Daśabhūmika-sūtra* or the *Bodhisattvabhūmi*.

The fifth school is *Tzu-en-tsung*, adopting the *Vijñaptimātratāsiddhi* of Vasubandhu as its main text.

The sixth is the *school of Western Paradise* (*Ching-tu-tsung*), the well-known Sukhāvatī sect with Amitābha and Kwan Yin as the presiding deities.

## CONCLUSION

The Chinese are a very practical people and do not care to go beyond everyday experiences. They are satisfied with positive and negative aspects of things. They concern themselves with the knowable and leave the unknowable, and have little regard for metaphysics. Confucius taught them the rules for social well-being, the sanctity of human relations between ruler and subject, husband and wife, parent and child and so forth, somewhat akin to Aśoka's *dhamma*. Taoism gave them a bit of metaphysics. Tao is the formative principle of the universe, the primordial matter corresponding to the *Prakṛiti* of Sāṁkhya, from which has emanated the phenomenal world. The mystic monistic tendency was

introduced by Taoism and was partially accepted by Confucianism. According to Lieh-tze of the ante-Chin period, the world of phenomena is derived from an unnameable absolute, the *Tao ;* the soul reverts to its own essence after death ; life and death, existence and non-existence, creation and annihilation are the laws of nature. Buddhism placed before the Chinese people its conception of *Śūnyatā* in a more scientific form. Along with the philosophy of *Śūnyatā* or *Vijñaptimātratā* it introduced the host of Buddhas and Bodhisattvas and volumes of *mantras* and *tantras,* and made the Chinese people develop a polytheistic tendency. Its *Karma* theory also made an appeal to the Chinese heart which was already prepared for it by the Confucian teachings. But in spite of all that Buddhism has done in moulding the Chinese philosophy, religion, literature, art and architecture, it seems that Buddhism has not been able to bring a radical change in the outlook of their life in contradistinction to what it has been able to effect in Japan.

## ISLAM

PRESIDENT EL-MARAGHY

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Humanity is steadily progressing towards perfection and despite the existent strife between human communities and their seeming desire to overturn and destroy one another, they are in reality subordinated to certain forces which vigorously stir them up in order to bring out the best of those noble traits inherent in human nature.

Some nations may rise and others may fall, some communities may flourish and others may decay, the earth may quake under the very feet of society so much so that the onlooker would feign the world to be heading towards sure and inevitable destruction. The truth, however, is that its component parts are undergoing a reaction, even like that which chemicals undergo, to produce a new compound embodying all the distinctive qualities

of those parts, and to discharge a new function which none prior to it could have discharged, thus forming a prelude to further material and moral developments which follow one another and act conjointly for the fulfilment of the Lord's promise on earth.

For ages men lived in divided and contending communities differing widely in principles and doctrines. The human mind was shrouded in the vestiges of early primitiveness, and contentions and differences were wielded as strong factors to widen the human schism, while religions were employed as incentives to carry on the strife to its farthermost limit. This state of things went on till means of communication and intercourse between races were facilitated and the need was felt to exchange products and utilities.

A new consciousness, hitherto unknown to the world, was born among nations necessitating the establishment of some relation between them which provides for co-operation in life in order to satisfy their mutual needs in their commonest and most simple forms. World trade was thus established and proved to be a means of understanding which contributed to tranquillity and peace. A new era in the history of the world was inaugurated bringing nations more and more together and paving the way for the greatest epoch of humanity, the epoch in which to unite mankind on a universal basis and make them strive together throughout the stages of life for the perfection of human knowledge and attainments.

In the beginning such unity remained a mere idea in the world. It passed through some minds hardly taking roots therein, yet growing stronger day by day until the advent of Mohammed the last of the Prophets—" Peace be upon him."

It was in that period that the Creator had seen it fit to render the mere idea into an accomplished fact. He ordained Islam for mankind and bade it spread into the farthermost corners of the earth, inaugurating thereby a final era which humanity never before contemplated. Individual nations have been taught that all religions were false save the particular religion they followed. Whence then could the desired unity come to bind them all in one religion?

This was an intellectual impossibility. Some philosophers imagined this unity to be attainable only through the abandonment of all religions. But could that be conceivable among nations in whose blood ran the love of religion and to whom it was dearer than life itself?

How then did Islam solve this all-important problem within the bounds of reason and nature of things?

How did it justify itself in the minds of men to such an extent that all that was needed to convince and win an adversary of Islam was just to give him a clear and lucid exposition thereof?

Islam has proclaimed that, in its doctrinal principles, it is not a new religion ; but it is the first faith which the Lord had revealed unto Noah and continued to reveal to all Prophets after him. If men, however, find that religions differ in those principles, it is because of the corruption and distortion effected by the heads of those religions and the arbitrary and misguided interpretations which they put upon them out of spite and mutual jealousy.

It was with this pure and unadulterated faith that the Lord had eventually sent His Prophet Mohammed unto the world so that men might unite on a universal basis to enjoy the blessings of unity and turn in their entirety in an endeavour to attain the perfection promised to humanity.

The Lord's saying fully bears this out:

" Allah hath ordained to you the religion which He commanded unto Noah, and which We revealed to thee and which We commanded unto Abraham, Moses and Jesus: observe this religion by true belief and obedience, and divide not into sects concerning it. The worship of one God to which thou callest them is intolerable unto the unbelievers. Allah will choose to that Faith whomsoever He pleaseth, and will guide thereunto whomsoever shall turn unto Him."

Nor were the past generations divided among themselves, out of spite and mutual jealousy, till after the knowledge of the true Faith had come to them ; and had not a decree from thy Lord gone forth respiting them unto the Judgment Day, verily the

matter would have been decided by the destruction of the gainsayers.

They who have inherited the Scripture after them are in perplexing doubt concerning it. Wherefore summon thou them unto the true Faith and go thou straight on as thou hast been bidden and follow not their vain desires, and say: I believe in all the Scriptures which The Lord hath sent down, and I am commanded to establish justice among you: Allah is our Lord and your Lord, the Creator and sustainer of all: unto us will our deeds be imputed and we will be recompensed thereon, and unto you your deeds will be imputed and you will be recompensed thereon.

" Let there be no strife between us and you ; for Allah will bring us together on Resurrection Day and unto Him is the final return." (Baidawy's Commentary).

And:

" Verily the true Religion with Allah is Islam and none other is acceptable unto Him ; and those who were given the Scriptures differed not concerning it until after the knowledge of its truth and authenticity had come unto them, out of mutual jealousy and the desire for supremacy ; and whosoever believeth not in the signs of Allah, verily Allah is prompt in reckoning with him."

If they dispute with thee in religion and say: I have faithfully given myself unto Allah, as have they who followed me: And say unto them who received the Scriptures, and unto the ignorant who have no knowledge thereof: Do ye give yourselves unto Allah even as I have done, now that its truth has been established? If they embrace Islam, then they are rightly guided and are benefited thereby ; but if they turn away, verily thy task is only preaching that which hath been revealed unto you ; and Allah is regardful of His servants." (Baidawy's Commentary).

Should this explanation be given to anyone, it will find ready acceptance in his mind inasmuch as it lends peace and tranquillity to his heart and soul. For how could it be that God would reveal various religions differing in their doctrinal principles to nations

who are potentially and intellectually similar, whereas truth is one and the laws of nature are unchangeable?

Where then does the responsibility of this criminal difference rest, if not with the heads of religion?

Is it conceivable that universal knowledge should be one and the same everywhere and that its fundamental principles in any part of the world should be the same as in all parts, while religion should have different phases which contradict and impair one another?

Two things have ensured indefinite continuation and immortality to Islam: one is human nature and the other is the influence of pure reason. Men are the same in so far as the essential requisites of human nature are concerned. Whatever man's nature deems good or bad, all men deem the same, unless parents or teachers deliberately introduce corruption into this nature. It is a fundamental condition of Islam that this nature should remain pure and free of all taints which are apt to change its course.

As to the influence of pure reason, there could be no power on earth to rob man of it. It is a ray of God's light, a breath of His Divine Wisdom.

For centuries the heads of anterior religions have endeavoured to destroy it and have chastised by fire and steel, whomsoever sought its aid. But the Lord has lent it His support and rendered it victorious over all the evil forces which were marshalled against it. From this conflict, it has emerged pure and unsullied and today it is the final arbiter of right and wrong throughout the whole world.

Islam has fully depended on these two natural things even as an edifice rests on its main pillars, and in this connection the following Koranic verse is significant:

"Wherefore set thou thy face towards the true Faith deviating not therefrom: the law of Allah to which men are created and are naturally disposed. No one could change the creation of Allah. This is the right Faith but most men know it not." (Baidawy's Commentary).

The Creator explains that religion is just a streak of divine nature inborn in human souls, provided that this nature remains unimpaired by teachings which force it to change its natural course.

Yet this situation requires a certain element to direct in the right way. Men differ in natural instincts and hereditary traits. They may include the staid and the hasty, the far-sighted and the imprudent, the resolute and the irresolute, etc. It was therefore imperative to set up an arbitrator whose judgment will be binding on all, and no one but a vain and bigoted caviller would take exception thereto. This arbitrator is reason ; and since it is the basis of accountability and the umpire of right and wrong, it should be in such a position as to discharge satisfactorily this all-important function.

For this reason The Lord has urged for the perfection of the human mind through meditation of the signposts which He has set up in the universe to shed perfection thereon, and the beacons which He raised to light the way unto guidance and truth, so that it may gain strength and confidence in the judgment it pronounces and may not be confused by falsehood in its variegated forms.

The combination of human nature, mitigated by the influence of pure reason, is the religious basis with which The Lord has sent the last of the Prophets to proclaim unto nations so that they may be unified in religions and beliefs inasmuch as they are united in humanity, nature and intellect.

Bacon who had established the scientific system over three centuries ago, had succeeded in the unification of science all over the world by founding it on observation and experiment as well as on analysis and composition, and by excluding conjecture and hypothesis from its subject-matter. And if Bacon has merited the admiration of the world for this great achievement, Islam rightly deserves the greatest honour imaginable for the revelation of that religious system which contributed to the unity of distant people on whose lands the sun never sets.

Since Islam aims at the unification of nations in a new era

of humanity, we find its doctrines are based on this universal principle. It enjoined its followers to believe in all the messengers of God, to make no distinction between them and believe in the dispensations they were sent with.

This was made the basis of belief so that Islam may be given a universal character from all standpoints and in this connection The Lord saith:

"Say ye believers: We believe in Allah and that which hath been sent down to us, and that which hath been sent down to Abraham and Ismael and Isaac and Jacob and his offspring, and that which was given to Moses and Jesus and that which was given to the Prophets from their Lord. We make no distinction between any of them and to Allah we are resigned." (Baidawy's Commentary).

## THE BAHAI RELIGION

MRS. SHIRIN FOZDAR

*Bombay*

Before I undertake to present in brief outline those events, persons and principles that combine to produce the significance of the Bahai Cause, permit me, on behalf of the Bahais resident outside as well as inside India, to express heart-felt and lasting gratitude towards those by whose vision and energy this Conference came into being. For this Conference, both in character and in method, expresses the ideal of religious unity so indelibly impressed upon all the members of the Bahai Cause, and its very existence, under these conditions of impressive dignity and far-reaching influence, appears to us as the fulfilment of a glorious, long-cherished hope.

After eighty years of existence, the particular genius inspiring the Bahai Cause, clearly expressed by its founder and universally accepted by all its adherents, is the ideal of Unity consciously binding the hearts of men.

Both as a spiritual doctrine and as a living movement rooted

in well-nigh incredible sacrifice and heroism, the Bahai Cause can well be presented in the light of the gradual working out of the ideal.

The origin of the Cause itself coincided in point of time with the beginnings of what all thoughtful people discern to be a new era in the development of mankind. In the West, the new era manifested itself most visibly through the abrupt industrial revolution produced by the influence of scientific discovery; in the East, less visibly, the same ferment and universal spirit of change also had its effects in the realm of feeling and thought.

It was in that country of the Orient least touched by the Western influence,—that country, Persia, least known to the people of the West and least significant to them politically, economically or morally—that country, most firmly bound to its own separate tradition and to all appearances most incapable of throwing off the fetters of the dead past, that Bahaullah, founder of the Bahai Cause, arose with a message instinct with the ethusiasm of a new day.

History, that greatest of romances, surely never played a drama of human destiny upon a stage so completely in contrast with the players or with the theme! All the machinery of daily life in Persia at that time was devised to resist change ; of external assistance or accidental reinforcement for the purpose of Bahaullah there was none; the idea of progress even in the economic aspects of life did not exist; arts, crafts, professions, education, creed and custom all combined to sanctify the excellence of what had been ; available only to this pure spirit was the innate influence of his unswerving faith, indomitable courage, singleness of purpose, willingness to sacrifice ease, comfort, honour and life itself upon the path, and a mind able to impress other minds with the integrity of new principles and ideals.

But, for the message of Bahaullah due preparation, in fact, had already been made.

Between May 23, 1844 and July 9, 1850 occurred that remarkable series of events known to history as the " Episode of the Bah." Within the brief compass of six years a single youth had

succeeded in shattering the age-long ineritia of the country and animating thousands of people with an intense, all-encompassing expectation of an imminent fulfilment of their profoundest religious belief. The teaching had been quietly spread even before the appearance of the Bah so that the time had come for a new spiritual leader—one who would restore the foundations of faith and open the gates to an expression of universal truth. A survey of the religious experience of other peoples would reveal the working of the same influence here and there both in the East and in the West at that time.

The martyrdom of the Bah in 1850 was but the extinguishing of a torch which had already communicated its flame far and wide. To extinguish the flame itself proved impossible, though the annals of the world's religions contain no record of deliberate persecution more cruelly imposed, nor suffered voluntarily by so many believers. The figure most generally accepted of the Bahi and Bahai martyrs is in excess of twenty thousand souls. Such was the price paid for faith in the promise of the Bah—such the spiritual heritage the Bah in passing handed on to him whom he had heralded as Bahaullah!

To take up this spiritual heritage,—to arouse this vivid expectation in thousands of faithful hearts and to inspire them with permanent principles—to establish a mould of doctrine and new custom for this fluid fire was, for Bahaullah, the descent from a position of highest material comfort and authority to the lowest degree of poverty, imprisonment, suffering and exile. All that worldly men cherish and long for, Bahaullah freely sacrificed in order that his vision of God might be fulfilled and perpetuated in the conscious unity of men. As the desperate forces of reaction gathered against him, ecclesiastical and civil authorities of Persia realizing that their influence would be destroyed by the spread of the enlightened teachings of Bahaullah, he and his little band of faithful followers were imprisoned in Tehran, stripped of property and rights, exiled to Baghdad, to Constantinople, to Adrianople and at last, as the supreme infliction, in 1868 confined for life in the desolate barracks of Akka, a Turkish penal colony near Mount Camel in the Holy land. Scarcely fifty years later, as the

Bahais point out, those responsible for the exile and imprisonment of Bahaullah—the Shah of Persia, and the Sultan of Turkey—were themselves abjectly hurled down from power.

Voluntarily sharing these ordeals from very childhood was the eldest son of Bahaullah, Abdul Baha (servant of Baha), whose confinement at Akka lasting forty years was terminated in 1908 by the Turkish Revolution initiated by the Young Turk Party.

When Bahaullah arrived in Akka, through the power of God he was able to hoist his banner. His light at first had been a star; now it became a mighty sun and the illumination of his cause expanded from the East to the West. Inside prison walls he wrote epistles to all kings and rulers of nations, summoning them to arbitration and Universal Peace. Some of the kings received his words with disdain and contempt. One of these was the Sultan of the Ottoman kingdom. Napoleon III of France did not reply. A second epistle was addressed to him. It stated, "I have written you an epistle before this, summoning you to the cause of God, but you are of the heedless. You have proclaimed that you were the defender of the oppressed; now it hath become evident that you are not. Nor are you kind to your own suffering and oppressed people. Your actions are contrary to your own interests and your kingly pride must fall. Because of your arrogance God will surely destroy your sovereignty. France will flee away from you and you will be overwhelmed by a great conquest. There will be lamentation and mourning, women bemoaning the loss of their sons." This arraignment of Napoleon III was published and spread.

Read it and consider, one prisoner single and solitary without assistance or defender, a foreigner and stranger imprisoned in the fortress of Akka writing such letters to the Emperor of France and the Sultan of Turkey. Reflect upon this—how Bahaullah upraised the standard of his cause in prison. Refer to history. It is without parallel. No such thing has happened before that time nor since—a prisoner and an exile advancing his cause and spreading his teachings broadcast, so that eventually he became powerful enough to conquer the very king who banished him.

Bahaullah's teaching reflected no acquired learning—it was an immediate experience in the soul of one who turned wholly and directly to God. " Oneness, in its true significance," he has said, " means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of its energy."

Bahaullah teaches that all the founders of religion are successive, correlated expressions of the will of God, identical as to purpose and function, separate and diverse only in that each founder adapted the one divine teaching to the particular needs of his time. The glory of this age, according to Bahaullah, is its capacity to understand the oneness of all religions; and his inextinguishable vision of united humanity vitalizes a method of unity based upon that understanding.

This point is essential to any consideration of the Bahai Cause. Let us turn to Bahaullah's own words, " God singly and alone abideth in His place which is holy above space and time, mention and utterance, sign, description and definition, height and depth. God hath been and is everlastingly hidden in His own essence and will be eternally concealed in His identity from the sight of eyes. Nay, there hath not been nor will be any connection or relation between the created beings and His word.

" Therefore God hath caused brilliant essences of sanctity to appear from the holy worlds of the spirit, in human bodies, walking, among mankind, in accordance with His abundant mercy. These mirrors of sanctity fully reflect that sun of existence and Essence of desire. Those who earnestly endeavour in the way of God, after severance from all else, will become so attached to that city that they will never abandon it for an instant. This city is the revelation of God renewed every one thousand years, more or less."

In every age and dispensation all divine ordinances are changed according to the requirements of the time, except the law of Love which, like unto a fountain flows always and is never overtaken by change.

Bahaullah departed from this world in 1892, leaving among

his papers a will or testament appointing his eldest son, Abdul Baha, as the executive head of his Cause, and the interpreter of his teaching. The statement may be made without reservation that no previous religious teaching ever dealt with the innumerable problems of daily existence with such a degree of purity as Abdul Baha maintained for the message of Bahaullah.

What unique claim, one may ask, has this message upon our attention? What element does it bring, which is not already contained in the older religious systems of the world? How can this new Cause contribute to a solution of those world-problems under which humanity staggers today?

"Guidance," said Bahaullah, "hath ever been by words, but now it is by deeds."

True to this counsel, Abdul Baha first applied to his own life those ordinances and principles he received from the teachings of Bahaullah. The principles developed by Abdul Baha may fairly be considered his characteristic solution of the problems of this age.

Let us attempt a brief summary of these principles:—

(1) *Independent investigation of Reality*—Discover for yourselves the reality of things, and strive to assimilate the methods by which noble-mindedness and glory are attained among the nations and people of the world.

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes and hear with his own ears and investigate independently in order that he may find the truth. The religion of forefathers and ancestors is based upon blind imitations. Man should investigate reality.

(2) *Abandonment of all prejudice*—Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West. Religious hatred and rancour is a world-consuming fire. All the prophets of God have come to unite the children of men and not to disperse them, to put into action the law of love and not

enmity. We must banish prejudice. Religious, patriotic and racial prejudices must disappear, for they are the destroyers of human society. We must become the cause of the unity of the human race.

(3) *The oneness of mankind*—Today, as we see and feel the immediate inter-action of events and conditions throughout the world, and how no portion of humanity is independent of any other portion, we begin to realize something of the significance of this teaching. White doves and gray doves associate with one another in perfect friendship. Man draws imaginary lines on the planet and says, "This is a Frenchman, a Mussulman, an Italian!" Upon these differences wars are waged. Men are fighting for the possession of the earth. They fight for that which becomes their graves, their cemeteries, their tombs!

In reality all are the members of one human family—children of one Heavenly Father. Humanity may be likened unto the multi-coloured flowers of one garden. There is unity in diversity. Each sets off and enhances the other's beauty.

(4) *The Foundation of all Religions is one*—The foundation underlying all divine precepts is one Reality. It must needs be Reality and Reality is one. Therefore, the foundation of the divine religions is one. But we can see that certain forms and ceremonies have crept in. They are heretical, they are accidental ; because they differ, hence they cause differences among religions. If we set aside all these superstitions and seek the reality of the foundation, we shall all agree, because it is one and not multiple.

(5) *Religion must be in accordance with Science and Reason*—As a matter of fact, while irrational religion and materialistic science seem outwardly opposed, inwardly they are equally conditions of being that manifest the absence of the Holy Spirit. Both are plants confined in darkness and both are ships deprived of sails. Where the Holy Spirit obtains, all seeming antagonism between science and religion vanishes, for there is but one Reality, though this can be cognized by the several faculties on the several planes.

Religion and Science must be brought together, indissolubly

in Reality. Down to the present day it has been customary for man to accept blindly what was called religion, even if it were not in accordance with human reason.

(6) *Establishment of an International Auxiliary Language*—As the nervous system is one throughout the body, and co-ordinates all the organs and limbs, so the body of humanity requires one universal language and writing to be learnt by all people in addition to the mother tongue, which will serve to interpret its needs, write its interests and consolidate its purposes; and diversity of tongues engenders the paralysis of the body of mankind.

(7) *Universal Education*—Partaking of knowledge and education is one of the requisites of religion. The education of each child is obligatory. If there are no parents, the community must look after the child. It is suggested that the childless should educate a child.

(8) *The solution of the Economic Problem*—The solution of the economic problem Abdul Baha declared to be a distinctive characteristic of religion in its universal aspect; for no human power or alliance of powers hitherto has been able to work out a solution. One of the elements is the universal obligation of useful labour. Useful labour, performed in the spirit of service and with the ideal of perfection, is accounted an act of worship and a form of prayer. Abdul Baha has also expressed as an organic universal principle the equality of man and woman. This is peculiar to the teachings of Bahaullah. All former religions gave man a higher status than woman, but Bahaullah has declared that they are equal in all conditions and degrees. The importance attributed to this principle in the Bahai's Cause can be measured by another teaching to the effect that parents who can afford to educate only one child should give preference to daughter over son, the reason being that mothers are the first educators of the race.

At the very dawn of the feminist movement it was a Bahai in fact, the famous poetess Quarrat-al-Ayn, who first threw off the traditional veil of the Oriental woman, and entered that extraordinary career of public teaching which led to her martyrdom by the enemies of Bahaullah.

The arch which these social principles of Abdul Baha, like pillars, are intended to support, the structure which fulfils their purpose and directs their use, is the principle of an International Tribunal. Abdul Baha regards the function of legislation as a function of illumined minds severed from all considerations save those of justice and truth.

When the whole human race has been consulted through its representatives and invited to corroborate this treaty which verily will be accounted sacred by all the peoples of the earth, it will be the duty of the united powers of the world to see that this treaty shall endure.

The principle by which Abdul Baha is most widely known is that of Universal Peace. He says that peace, perfect peace, must first possess the heart, through the breaths of the Holy Spirit.

Thus, in brief, has the successor and interpreter of Bahaullah established a vital contact for his followers with the fundamental needs of the time—a contact which carries religion into the very heart of life, yet without impairing its essential sanctity and holiness. The social aspects of the Bahai teaching are extremely important at the present day.

The relationship of social service to the religious life, so strongly emphasized in the Bahai teachings, is perfectly symbolized in the form of the Temple, or Universal House of Worship which Bahaullah established. The Bahai Temple, nearing completion at Wilment, a suburb of Chicago, on the shores of lake Michigan in the United States, embodies this conception on a most impressive scale. Open to all men and women without distinction of race, class, creed or colour, this institution will consist of a central structure devoted to meditation and prayer, surrounded by other edifices, used as schools, asylums, hospitals, hostels and orphanages—the embodiment, in fact, not merely of the relationship of religion to life, but also of soul to body. The world contains no purer expression of the new inter-religious, inter-racial and international brotherhood that is coming to fruition in this age.

The Bahai Revelation is the Spirit of this age. It is the

essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement—the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Socialists etc.—all find their highest aims in this Cause. Socialists and philosophers find their theories fully developed in this Revelation.

Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas and the disintegration of their handiwork, would do well to turn their gaze at the Revelation of Bahaullah and to meditate upon the World Order, which, lying enshrined in his teachings, is slowly and imperceptibly rising around the welter and chaos of present-day civilization.

## THE AVADHŪTA ORDER OF MONKS IN THE GAUḌIYA SCHOOL OF THE ŚĀKTAS

SRIMAT KALI KRISHNANANDA GIRI

*Calcutta*

By the word '*Avadhūta*' we mean one who belongs to the 'fifth *āśrama*' which is above the '*turīya* or the fourth *āśrama* of the Smārta philosophers.' This '*turīyāśrama*' is known otherwise as '*sannyāsāśrama*' of the Vaidikas. By 'Vaidikas' I mean only those who happen to be invested with the 'holy threads' (*upanayana*) according to the canons of the *Grihya Sūtras* of the Veda to which they traditionally belong. But this *Vaidika sannyāsa* is forbidden in the present Age of Kali in view of the fact that the Age is not suited to the observance of the rituals as prescribed by the Vedas. Manu, the great law-giver, is explicit on the point. Manu says that one who is fallen from the rituals of the Vedas, cannot expect to enjoy the fruits thereof. The situation of things in the present age is such that the Vedic rituals (*āchāra*) cannot be followed. This is why they have taken to the system of *dīkshā* or initiation which is wholly based on the

rules and canons as prescribed by Śiva in the course of His famous discourses with His Spouse and which had the sanction of Vishṇu behind them. These discourses are as authoritative as the Vedas themselves. For, if the words of Brahmā are accepted as infallible and authoritative, why should not the words which have fallen from the lips of Hara and Pārvatī not be taken as equally infallible and authoritative? Besides, society is not static. It is dynamic, it changes as the ages roll by. And with the revolution of ages and empires new scriptures have been in force. In the Satya Yuga we had the Śrutis to govern us; in the Tretā which followed, we had the Smṛitis to govern the society; in the Third Age of Dvāpara there were the Purāṇas and the Itihāsas such as the Rāmāyaṇa and the Mahābhārata. In the present age of Kali, we have the discourses between Śiva and Śakti to guide us in the civic, social and religious planes of our life and thought. In the present age one who receives initiation from the *guru* and duly takes to the life of renunciation, according to the rules and canons as given in the discourses between Śiva and Śakti, is known by the name of '*Avadhūta*' or merely a '*sannyāsāśrami.*' Thus the *Avadhūta* is an order of monks in the Kali Age, who are more ruled by the canons of the *Tantras* which are but embodiments of the various discourses between Śiva and Śakti.

The *Avadhūta* as an order of monks is seen to be of various denominations. There are the *Brahmāvadhūtas* who are *Brahmavādins,* the *Śaivāvadhūtas* who are initiated in the Śaiva cult and the *Vaishṇavāvadhūtas* amongst worshippers of Vishṇū. But there is another class of *Avadhūtas* who are known as the *Śākta-* or *Kulāvadhūta* for their worshipping the Divine Power as the Great Magna matter of the World. These *avadhūtas* differ from one another not only in their thought, theology and ritual worship of their respective *Ishtas* or Ideals, but also in their outward garb and mode of living. I would have to digress long if I were to dwell on these differences of various kinds which subsist between them. I propose, therefore, to deal with the *Avadhūtas* or the monastic order of the Śāktas, i.e. the worshippers of Śakti or Power of Paramaśiva or Pure Consciousness revealing Itself as It does in the supreme unitary experience of the highest *samādhi.*

But the worshippers of Śakti as the Power of *Brahman* or Paramaśiva, are divided into a good number of schools of thought, theology and worship. For, there is the Kerala school of Śakti worshippers which constitutes the *samaya*-group and according to which there is no worship in the Macrocosm. Then there is the Kashmir school of Śakti worshippers who though constituting the *Kaula*-group by their following the worship in the Macrocosm, differ from the Śakti worshippers in Gauḍa in a good many important matters of ritual which is but the outward material expression of the inward thoughts and sentiments of the worshipper. I shall dwell briefly on the monastic order of the Gauḍīya school of the Śāktas or worshippers of the Śakti as the Great Mother of the Universe—the *Kulāvadhūtas* of the Gauḍīya school of thought, theology and worship.

But where is Gauḍa after which a famous religious school has been named? Historians mention five countries as Gauḍa ; they are Sārasvata, Kanyākubja, Mithilā, Utkal and Gauḍa. These five countries are known to the Indian sociologists as constituting the Gauḍa. And the Śakti worship as ritually followed in these countries is known as the Gauḍīya School. But as there are subdivisions of thought and theology which are known by the names of Sarasvatī school, Kanouji school, Maithilī school, etc. in the Gauḍīya school, I am inclined to lay more stress on the Gauḍa proper than on other countries in my determination of the nature and character of the Gauḍīya School of Śakti worship. I am inclined to hold on to this view on the strength of a text which I received from my revered friend Tantrajñānakulārnava Pandit Kṛishṇa Chandra Vedāntachintāmaṇi. The text means to say that the northern face of the Great Śiva represents the Gauḍa (*Uttarāmnāya Gauḍa syāt*) where the Atharvan is the Veda (*Vedātharva prokta*) and Dakshiṇa Kālikā is the Presiding Deity (*Adhishṭhātrī devatā cha Dakshiṇā Kālikā*). To make his contention clear the Pandit explains that while the Great Śiva as an embodiment of the *Mahāpraṇava* (*Om*) has seven faces, for the purposes of daily worship He is spoken of as a God with five faces and with three eyes in each (*pañchavaktraṁ trinetram*). The celebrated hymn on the ' Five-fold Foot-stool of Śrī Guru,'

speaks of the five faces of the Sovereign Guide. These faces are known as (i) the *paschima* or the western face, (ii) the *Dakshiṇa* or the southern face, (iii) the *pūrva* or the eastern face, (iv) the *uttara* or the northern face and (v) the *niruttara* or the upper face. It is by each of these faces that the Sovereign Guide as the First Great Author of all forms of knowledge (*Ādikartā Śivaḥ sākshāt Śūlapāṇi Maheśvaraḥ*) revealed the various deities worshipped by various schools, recited the *mantras* by which the deities were to be worshipped and the rituals which were to be observed in the procedure of worship of these deities. These faces which are technically known as *'Āmnāyas'* thus represent the different schools of thought, theology and worship. We are told that just as the western face of the Great God represents the Kashmir School, so the northern face stands for Gauḍa where the Goddess Kālikā is the presiding deity, Tāriṇī being the presiding deity in the Kashmir School. By the northern face, Śrī Guru revealed the feminine deities beginning with Dakshiṇā Kālikā, Tārā or Nīla Śarasvatī, Mahishmardinī Durgā and the like as verities of the Primordial Power (Ādyāśakti) of the Universal Consciousness (Parmaśiva). That the deities which were revealed by the northern face are the favourites of Bengal for worship, is acknowledged on all hands. This is why it has been said in the scriptures that Kālikā and Her verities are in Bengal (*Kālikā Vaṅgadeśeta*). But Śiva Himself defines the boundaries of Gauḍa when he says that Gauḍa has on the north Nepal, on the west the Vindhya Hills, on the south the great ocean and on the east the great Kaliṅga. The Gauḍīya School of the Śāktas are, therefore, those worshippers of the deities of the northern face who live within the religious jurisdiction of the Vishṇukrānta which extends from the north-eastern borders of the Vindhya Hills and runs eastwards and where the *mantras* and rituals as prescribed by the northern face of the Sovereign Guide are followed in the worship of the said deities.

Now, although so vast and extensive is the jurisdiction of the *Uttarāmnāya* or the northern face of the Great God whereof the Ṛishi is Vāmadeva who is mentioned also in the *Chhāndogya Upanishad* in connection with the *Vāmadevya vratas*, yet it is in

Gauḍa proper which is identical with Bengal that we find the real Gauḍa school of the Śāktas. According to this school of thought, theology and ritual worship of the deities of the northern face, one is not entitled to worship any of the deities unless he is properly initiated by the ritual performance of *abhisheka*. One must have the full initiation before one could be rightly permitted to worship any of the Goddesses of the *Uttarāmnāya*. For instance, to be initiated into the worship of Dakshinā Kālikā, one is required to go through the ceremonial performances of the full Initiation. In the worship of Tāriṇī on *pañchamuṇḍī* the aspirant is required to be initiated into *krama*, in the worship of Mahā-shoḍaśī the *'Sāmrājya'* initiation is needed, and so on. All these forms of initiation beginning with the *pūrṇābhisheka* and ending with the *mahā pūrṇā* or *virajā grahaṇābhishekha*, are uniformly characterized by the *pañchatattva* ritual with slight differences in the matter of the last *tattva* which is substituted by the performance of *japa* involving the coupling of the lips.

Thus it appears that according to the Gauḍīya School of Śakti worship, the aspirant must at least have the full initiation (*Pūṇābhisheka*). And the aspirant who has such initiation is an *avadhūta* or a member of the ' fifth *āśrama* ' above the *turīya* of the Vedic *sannyāsins*. The *sādhakas* of the Gauḍīya School of Śakti worship, therefore, are all *avadhūtas* and as such they are called *Kulāvadhūtas*. For, ' *kula* ' means *Śakti*, just as ' *akula* ' means *Śiva* for which reason the *Śaivāvadhūtas* are known by the name of *Nakulāvadhūtas*.

The *kulāvadhūtas*, as such constitute the monastic order of the Gauḍīya School. For, they are monks, or members of the *sannyāsāśrama*, as prescribed by the Āgamas and the Nigamas. But a distinction is drawn between these *avadhūtas* of the Gauḍīya school from the mode of life they lead on earth. Some live with families to hide their faith and cult while others formally renounce the family to live openly as *bhikshus* dwelling in the *maṭhas* or *akhāḍas*. The former is, therefore, known as ' hidden ' (*gupta*) monks, while the latter is known by the name of the ' avowed ' (*vyakta*) monks. But whether 'hidden' or 'avowed,' these monks of the Gauḍīya School differ from the monks of other schools, by

their use of certain rituals. For, generally speaking, all are agreed in the matter of the evolution of the World when it is said that the Ultimate Reality which is Pure Consciousness by virtue of Its own Power polarizes Itself into positive and negative, into *Purusha* and *Prakṛiti,* into Śiva and Śakti as revealed in the conjoint figure of half-man and half-woman which again, subsequently splits up into two distinct entities only to unite again, in consequence whereof we have the embodied souls (*jīvas*), the world of matter and motion (*jagat*) and the twenty-four categories (*chaturviṁśati tattva*) of the Sāṁkhya materialists. The *Kulāvadhūtas* whether ' hidden ' or 'avowed' of the Gauḍīya School differ from the Kerala school, for instance, by their worship of the Devī in the Macrocosm and by their use of *Mahākapāla* as *pātra*. The monks of the Gouḍīya School differ from the monks of the Kashmir school who use cocoanut shells as *pātras,* and other substitutes in the place of the real *Pañchatattva*.

Be that as it may, it is clear that it is the monks who, according to the Gauḍīya School, are entitled to worship the deities of the northern face. For, it is they who rightly speaking, can strive to realize that *jīva* is *haṁsa* and that this *haṁsa* is ultimately the *'So'haṁ'* (*jīvo haṁseti samproktaḥ, haṁsa so'haṁ svarūpiṇi*). The monks of the Gouḍīya School which is represented by the northern face of Śiva have the ascetic title ' *Giri,*' by which they are still known to the people.

## BUDDHISM IN THE MODERN WORLD

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When the Buddha after his enlightenment arrived at the Deer Park near Benares, he was nothing but a lonely wanderer, a pilgrim like thousands who daily go to that sacred city. He was forsaken by his friends, given up by his family—nobody knew of his great victory, no visible sign was there to convince the

world. And even had it been possible to impress the world by signs and miracles, the Buddha had been the last to use such means.

And yet this lonely pilgrim carried in his heart that light which was to illuminate the world and to shape the face of humanity!

It is good to keep this picture in mind, because we are living in a time in which worldly power seems to be the only reality and in which brutal force is worshipped as the ultimate authority. It is good to keep in mind that those who have proved stronger than the power of kings and emperors, stronger than wealth and armies, stronger than time and even death, have been lonely and forsaken, have been wanderers like us in the pitiless desert of *Saṁsāra*. It will give us the courage to plant the banner of truth in a hostile world. It will make us feel that we carry within us the seeds of enlightenment and that it only depends on our own effort to cultivate them and cause them to burst their shells and open their petals. This faith in our own latent forces is the only faith the Buddha demands. Without this faith nothing can be achieved. But the Buddha most probably would not have used the word "own," because we possess these forces as little as the light that falls into our room: we only partake in it. Thus this faith is not the self-confidence which very often grows into arrogance, but the confidence that our little ego will not prove a permanent prison, the faith in the immanent liberty of man. The first words of the Buddha after his enlightenment were:

> "*Apāruā tesam amatassa dvārā,*
> *Ye sotavanto, pamuñchantu saddham.*"
> "Wide open are the gates of immortality,
> Ye that have ears to hear, release your faith!"

That the Buddha with this 'faith' (*saddhā*) did not speculate upon the credulity of the people may be seen from the fact that the first proclamation of his teachings was addressed to those of his former companions who had lost their confidence in him and met him with the greatest diffidence. When they saw the Buddha coming through the Deer Park, they decided neither to greet nor to welcome him, but to treat him with contemptuous indifference.

But what happened? When the Buddha approached, they rose one after the other from their seats and went to meet him. His face bore the expression of his great spiritual victory, his eyes had the deep glance of one who had gone through the mysteries of life and death and had conquered them, his whole personality was radiating happiness, as if the inner light had saturated and penetrated his bodily form. Never a man's expression and behaviour revealed a greater power of conviction, sincerity and devotion to truth, combined with the ardent desire to communicate this highest experience to others for the benefit of all living beings than that of the Buddha in this historic moment. It was this sincerity and perfect harmony of his whole being which gave his words the enormous effect, an effect which has overbridged millenniums and which makes his message reverberate in our hearts, as if those words were spoken at this very moment. All the happiness which the Buddha had silently enjoyed during the weeks after his enlightenment in the loneliness of the forest, is condensed in the solemn exclamation with which he addresses those five ascetics in the Deer Park:

*"Open your ears, O monks; the deliverance from death is found!"*

Strange enough, this happy message is almost forgotten among modern students of Buddhism, especially among those of the West, who have tried to interpret Buddhism as a kind of pessimistic philosophy or a life-negating rationalism. But just this very first sermon of the Buddha which opens with these triumphant words shows clearly the fundamental standpoint of his teaching—the idea of the Middle Way, which is as far from a life of selfish enjoyments as from that of self-mortification and gloominess, but which, free from these extremes, "enlightens the eye, enlightens the mind, leads to peace, knowledge, to enlightenment."

This avoidance of extremes, applied to both the practical and the spiritual life, gave birth to a new kind of thinking, even to a new system of logic and later on to the greatest philosophies of Asia in which the idea of *relativity* forms the axis around which everything moves. This idea, if properly understood, would be

the great remedy for the ills of the modern world in which the extremes in thought, in religion, in politics, and in life have torn humanity into pieces and have resulted in a hopeless struggle of all against all. Though relativity has been acknowledged by science, present humanity is far from understanding its spiritual and practical consequences, which would mean a *living relationship* between everything that exists, a recognition of the necessary differences in life and mental outlook, the avoidance of the extremes of a rigid mechanical law and lawlessness, the overcoming of dogmatism and the absolutism of concepts, and the creation of real tolerance. That tolerance can go very well together with strong convictions has been proved by the practice of the Middle Path in the history of Buddhism, and I therefore think that Buddhism is specially qualified to bring peace and harmony in the present world and to mediate between the conflicting views of humanity.

Organized, dogmatic religions have always been extremists. They divided men into believers and unbelievers. They claimed each to be the only authority, they dictated what man should do and what he should not. In their attitude towards the world they were never capable of judging impartialy. They either praised or condemned the world. Men were not allowed to think independently. They had to act according to prescribed rules and to obey the given orders. They had to believe certain revelations and to follow certain traditions. The worship of this or that deity was indispensable for liberation. People could not think in other terms than ' good ' or ' bad,' ' right ' or ' wrong,' ' moral ' or ' immoral,' ' absolute existence of the soul ' or ' non-existence,' ' eternal life ' or ' eternal death,' ' reality of the mind ' or ' reality of the world ' and similar extremes. They were caught between ' yes ' and ' no,' stranding either at the one or at the other side—blind to the fact that reality is beyond such logical polarities.

The Middle Path of the Buddha compels nobody to believe in God or Gods, nor does it prevent anybody from doing so. What a man *believes* is his private matter. Just as a physician does not ask the patient what he believes but what he is suffering

from, so the Buddha investigates the sufferings of humanity. After having analysed them, he understands their cause and prescribes the remedy for their removal—the Noble Eightfold Path, leading to spiritual health and harmony, *Nibbāṇa*. The constituents of this Path are:

1. Right understanding (*sammā ditthi*), namely of the fact of suffering, of its origin, the possibilities of its annihilation, and the practical way towards the liberation from suffering ("The Four Noble Truths.")

2. Right aspiration (*sammā saṁkappa*)—the right mental attitude (sympathy and selflessness).

3. Right speech (*sammā vāchā*)—truthful, kindly and to the point.

4. Right action (*sammā kammanta*) in harmony with the mental attitude.

5. Right livelihood (*sammā ājīva*) for the benefit of both ourselves and others (avoiding trades and professions which are harmful to others and to our own spiritual progress).

6. Right effort (*sammā vāyāma*) to overcome our weakness and to produce and cultivate the best within us.

7. Right attentiveness (*sammā sati*) or contemplation of the body, the feelings, the mind and its phenomena.

8. Right concentration (*sammā samādhi*)—the synthesis and 'internalization' of all the previous steps in the intuitive state of meditation.

There is nothing in this Path which could not be accepted by every man and by every religion. It contains only that upon which all religions agree and it avoids all that upon which the religions disagree and on account of which people hate, persecute and kill one another, namely dogmas and all such things which are a matter of mere belief. There is no 'thou shalt' or 'thou shalt not'—but 'I am determined,' 'I make the firm decision,' 'I pledge myself,' and 'I am ready to take upon me the consequences.' There is no room for sin or condemnation. As long as man has not sufficient insight into the laws of life and the

nature of things, he will act foolishly and suffer from its results. But this suffering is not a humiliating punishment but the natural effect which will teach him much more than the commands of an external power. Everybody is his own teacher. This does not exclude mutual help, but it means that there is no authority to be followed, no dogma which one has to believe. Not even the Buddha wanted to be followed as an ' authority.' The Buddha once asked Ānanda whether he followed him out of faith and veneration or because he had understood and realized the teachings (the *Dhamma*) within himself. Ānanda answered that he followed the Buddha's teaching on account of his own insight into the *Dhamma,* whereupon the Buddha expressed his satisfaction and told Ānanda that if he had followed him only in blind faith, he would not have been benefited by his teachings. The Buddha did not want his followers to *believe* in his words, but to understand them, to take them as a starting point of their own investigations and experience. The greatest knowledge cannot help us, if we have not acquired it by our own effort. Therefore, more important than showing the truth is to show the path that leads towards its realization.

The Buddha, for this reason, did not try to explain the world but open the eyes of the people. He did not waste his time in metaphysical speculations, but showed the way towards the experience of Reality.

Enlightenment consists in the *removal of hindrances* that obstruct the light. And as this light exists everywhere (potentially), it cannot be created but only revealed. It is visible to all who open their eyes. It is a *direct experience,* not a mere belief, nor a hypothesis or theory that is to be proved.

The light is *universal,* but everybody must see with his *own eyes.* Buddhism, therefore, which—as its name indicates—is the way to enlightenment, is a religion which is both *universal* (undogmatic) and *individual,* and is thus able to satisfy the needs of the modern man and to extend its sympathetic co-operation to all other religions which are striving for the creation of a better world and a happier humanity.

# INTRODUCTION TO SHINTO THEOLOGY

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If, as Sri Ramakrishna has said, religion offers enlightenment to the soul which is groping in the dark wilderness, if, in other words, religion is a Life-tree,—Life's roots, trunk and branches, even its flowers and fruits—then that Life-tree of the Japanese nation, that backbone from which has emanated an uninterrupted flow of enlightenment which has served to preserve the growth of Japan's national life, I should say in all firmness, is Shinto. 'Shinto' may be translated into English as 'The Way of the Gods,' or 'The God-like Way,' or 'The Way from the Gods,' although, it is necessary to mention here, all these translations fail to be adequate. From time immemorial Shinto has been conceived by the Japanese as an 'All-pervading Indefinable Way' which is quite universal. The oldest interpretation of Shinto, as we are able to find it in *Nihon-shoki* (one of the two oldest Chronicles of Japan), says that Shinto implies spontaneous following of the 'Way of the Gods,' which (i.e. the 'Way') is immanent in every human being. Shinto, therefore, cannot be called as one 'ism' as opposed to other religious 'isms'; but it constitutes a teaching which is found on the most universal principle of realizing Shinto in other religions, while at the same time realizing all the other religions in Shinto. One of the most significant characteristics of Shinto is that it defies all efforts on the part of scholars to confine it to a set of cut and dry verbal theories or concepts. It is a fundamental mistake to propose to subject the omnipresence, omnipotence and omniscience of 'The All-pervading Way' to verbal limits, and therefore, those follow a mistaken path whose minds are motivated by the desire to set up Shinto in a well-defined form distinctly holding its own against other religions. Why did Shinto refuse all this time to be subjected to theoretical and conceptual treatment? To this question the answer is as follows: The Japanese Deities, according to *Manyoshu* (which is the oldest Japanese anthology), are supposed to observe *Koto-agesenu* which means 'non-raising of words.' Now, this fact signifies that they

even go so far as to perceive, should I say, a distance between even the Logos and the Absolute Reality, considering the former as a mere attribute of the latter and as such a mere means of expression which is quite different from the Reality. Due mainly to this sharp distinction between even the Logos and the Absolute Reality, Shinto, on the one hand, was kept from becoming standardized and theorized, but on the other, it could also retain its freshness and vitality for these three thousand years, and was saved from the fate of being divided into several sects and minor sects. If one finds that Shinto, on one side, has succeeded in consummating Confucianism, Buddhism and Christianity respectively in the national life of Japan and has, on the other, found a most appropriate vehicle of self-expression in each of them, one will have to admit that the fact is due chiefly to its insistence in dealing directly with the Reality regardless of its attributes. The world may wonder at the fact that a Japanese who is a faithful follower of Shinto can at the same time be a Confucianist, or a Buddhist, or a Christian, or what not, but for us Shintoists this very view of the world comes as a surprise, since in our eyes the world seems to be concerned only with the forms or attributes without any regard whatsoever for the Reality. Accordingly, in my opinion, Shinto finds its best expression in the teachings of the great Ramakrishna and as such the occasion of the hundredth anniversary of this great master's birth has got a meaningful significance for us Shintoists.

It is no exaggeration to say that a proper understanding of the Japanese nation as well as culture remains inaccessible so long as a thorough understanding of Shinto is not attempted. This point, however, is precisely the one which is usually overlooked by foreign students of Japanese culture. And it is therefore that no foreigner could as yet interpret the Japanese culture aright. For, it is Shinto as a Spiritual Reality which has united the Japanese people into a nation and supplied them with an urge to maintain as well as develop along the lines of their national existence. Again, it is Shinto as a Spiritual Reality which has helped to bring into existence what is called Japanese culture, i.e. religious faith, politics, economics, art, literature, etc.,

furnishing them with forms, characteristics, types, etc. If with all its wonderful tolerance and inclusiveness towards Confucianism, Buddhism and Christianity, Shinto has been successful in retaining its vitality and forcefulness for all these thousands of years, it is not because any grandiose philosophy or complicated ritual (for these are non-existent in the Shinto teachings) has been there to sustain it, but because Shinto has been all these years the most natural and realistic spiritual force pervading all the nooks and corners of the national as well as the individual life of the Japanese, at times controlling, at times vitalizing, but all the time striving to preserve the integrity of the life of the Japanese and their nation. Thus by us Japanese, Shinto has been identified with the 'All-pervading Universal Way' which, if viewed together with its attributes, functions by way of creating all things, giving them forms, characteristics and vitality. Shinto, therefore, can be best described as a 'Creative-formative Principle of Life.' And this Life-Principle which characterizes Shinto could be seen revealed in each and every branch of the Japanese culture, as for instance, in the Japanese code of ethics, in the Japanese family-structure and national structure, and also in the various divisions of the Japanese fine arts, where this all-pervading Shinto principle is predominant in the background. Let us cast a glance at the historical growth of the Japanese nation or at the spiritual growth of the Japanese individual and we cannot fail to find at once the main role of Shinto as a causal factor which has from time to time rejuvenated and reinforced the social and religious life of Japan. One cannot but perceive that in comparison with Shinto the respective roles of Confucianism, Buddhism and Christianity in preserving the line of growth of the Japanese national and individual life have been indeed relative and secondary. In fact, Shinto is the final cause from which has emanated the whole Japanese culture, and the whole Japanese culture finds its best expression in the various walks of the national life of Japan. Thus these three are inalienable from one another, forming merely the components of one complete whole, interacting upon one another, always mutually sustaining and being sustained, always revolving and thus evolving an ever-

growing tree, which is the Japanese nation. This could be better explained when I say that while Shinto admits sharp cleavage between the visible and the invisible, the spiritual and the material, the ideal and the real, this world and the other, and considers this cleavage as unconquerable, it is also inclined to regard this impasse as a dialectic means of self-expression of the one Universal Reality. In short, Shinto urges absolute self-negation on the part of the material in order to sublimate the self into the spiritual, as it equally does the self-negation on the part of the spiritual to find its realization in the material. For, without mutual self-negation, according to Shinto, on the part of both the spiritual and the material, there could not be perfect communion, and without this latter there could not be the self-perpetuating cycle of Life-Universal, which in other words is the 'All-pervading Way of God.' The Shinto term, *Musubi* (Creation, Completion and the Controlling Bond between), the spiritual and the material, the real and the ideal, the invisible and the visible, etc., Shinto admits definitely; but these contradictory phases Shinto regards as mere attributes of the Absolute Universal Self which is beyond the attributes and is never affected by them. According to Shinto, however, these attributes are functional, since it is from them that our conception of Time has come into existence. Rather, these contradictory attributes are like the two ends of the universal pendulum striving incessantly to measure for the humans what remains ever immeasurable, ever illimitable. According to Shinto mythology *Ame-no-mi-naka-nushi* (Heaven-centre-ruling Deity) is this Absolute Universal Self from whom both *Kenkai* (visible) and *Yukai* (invisible) worlds have come into existence through the activities of the three Deities of *Musubi* (Principle of Creation, Completion and the Controlling Bond between).

The system of Shinto, in my opinion, resembles more the system of Hinduism than that of Confucianism or Buddhism (which, as I understand it, is but a phase of Hinduism), with but one difference. To my mind Hinduism represents a system of philosophy which deals more with the 'static' character of Being, while Shinto is ever apt to deal with the 'dynamic' character of the latter. While Hinduism represents a tendency to offer the

widest possible scope of action to the clear and all-piercing intellect of its followers and thus force the Absolute Reality in the pure, Godlike, etherial behaviour, individual as well as communal, of its followers, this insistent care of Shinto for ' behaviour ' as a whole has lent to it a synthetic character rather than an analytic one. This also is the reason for its being symbolic in nature instead of descriptive, intuitional rather than rational. Shinto has all along stuck to its *Koto-agesenu* (non-raising of words) principle, which even today is manifest in the various cultural movements of Japan. It is this same 'insistent care for behaviour' and this same preference to the principle of 'non-raising of words' that has enabled Shinto all this time to keep its own individuality, although it could at the same time find itself best expressed in the fine Confucian ethics of social interaction as well as in the elaborate system of Shinto. It is to be found not in the clear perception of verbal logic but in the self-eloquent behaviouristic logic of clear conduct. The most essential point in the whole system of Shinto is that it does not take a partial view of individual or national life, and, therefore, of 'salvation' of the individual and of the entire life that is indivisibly related to him. This harmonious complex of Life including individuals is what we call ' *Kuni-hito* ' or ' nation-man.' Contrary to what they do in the West, we are never apt to identify mere individuals in the nation with the nation as a whole. For us, the nation means a harmonius complex of individuals and the given spot where they are providentially placed, and therefore, 'salvation' for us means the 'salvation' of the whole nation instead of 'salvation' of a few individuals. Thus Shinto neither sacrifices a few for the whole, nor does it neglect the whole, nor the whole for its parts. Instead, it aims at the self-perpetuating cycle of the complete whole, revolving and evolving, thus safeguarding the healthy and harmonious growth of the entire nation-tree. This indivisibility between individuals and nation, it should be noted, is not of a bio-organic nature. Shinto does not admit this kind of view. Instead, its nature is likened to that of the relation between a microcosm and a macrocosm, and therefore, it is of an astronomic nature. *Kuni-hito,* which literally means 'nation-man', includes,

without hurting any, innumerable individual microcosms within itself while enjoying an independent macrocosmic life of its own, and the same turns naturally into a microcosm when viewed in terms of the world, which, then is supposed to enjoy an independent and macrocosmic life. In this way, the astronomical order which starts from individual microcosm and expanding respectively through family, nation and world macrocosms grows into the greatest macrocosm including several worlds, is what Shinto means by *Kami* or God. Therefore, all the lesser macrocosms which *Kami* includes are supposed to enjoy a harmonious existence in accordance with the 'Way of God'. Even the smallest individual is also considered, according to Shinto, to be a lesser microcosm enjoying, under the aegis of the way of 'Kami' or the greatest macrocosm, a perfect existence. The self-revelation of this great ' way or Kami ' is what is again, according to Shinto, the all-enlightening forces of Intelligence, or the all-harmonizing forces of Love, or the all-creative forces of Will, and the harmonious interaction of these three is supposed to be the pre-requisite for the orderly growth of all things. These three are symbolized in Shinto theology by mirror, jewel and sword respectively, which latter three are considered to be the most holy regalia of our Tenno (Sovereign Emperor) who is the direct descendant of Amaterasu-Omikani (All-Heaven Shining Great Goddess). They are, again, supposed to symbolize the dynamic working of the Great Way and as such they are to be found in the fore-front of every Shinto shrine, commonly known as *Mitsu-tomo-e* or the ' three huge commas'. All things that receive enlightenment according to the self-revealing process of this all-pervading Great Way are believed to be Deities, whether they be individuals, ancestors, plants or animals. To Westerners who cannot overcome the distinction between 'matter' and 'spirit,' this may seem as merely a primitive way of worshipping Nature, but in that, I am sure they are greatly mistaken. Therefore, Shinto, instead of being a kind of pantheism (in that it places theistic value in every being), is a kind of personal religion which, while ascribing divine attributes to every being, does not fail to admit difference in levels, distinctions and individualities. The historical revelation

of Shinto or the All-pervading Universal Way is to be seen in the great structure of Japan's national life which rests upon the stout beams embodied in the principle of *Sai-sei-itchi* meaning 'indivisibility of religion and politics, politics and *etchi* and religion and economics.' In other words, absolute loyalty to Tenno or Sovereign Emperor, deep feeling of piety towards the parents, respect for the ancestors and love for children—these four concepts constitute the main structure of the Great Universal Way. Self-realization, according to this Great Universal Way or Shinto, means, to put it finally, the dynamic and cyclic process of mutual interaction of two forces, one of which is represented by the individual or the smallest microcosm which through self-negation is constantly reborn into a greater and ever greater macrocosm represented by family, nation, the world and *Kami* respectively, and the latter, that is the other of the two forces, also through self-negation, reincarnates itself into lesser and lesser microcosms, i.e. the world, nation, family and individuals respectively. Thus, the constant interplay of rebirth and reincarnation of lesser microcosms and greater macrocosms becomes absolutely necessary, according to Shinto, for the orderly growth and preservation of the whole universe. And the principles of '*Hojinism*' or 'the absolute oneness of Land and Man' and the ideal of 'Faith International' for which the Nippon Cultural Federation stands are but mere modernized terms for Shinto philosophy.

## THE TEACHINGS OF HEBREW PROPHETS

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### CREATION

In the beginning God created the heaven and earth. The waters were created much before, as it is explained in the scriptures that the spirit of God was hovering on the face of the waters, though the scriptures have not disclosed when the waters were created.

The heaven and earth were created from Fire and Water.

You must admit that the text teaches that God (as Judge) created the heaven and earth. The Lord (the Merciful One) created the world in mercy, because though at first He intended to create the world to be placed under the rule of strict justice, yet He realized that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice. It is to this that what is written in *Genesis* (xi. 4) alludes.

Now God said, "*We will create man.*" Meek was the Holy One—blessed be He—because man is in the likeness of the angels and they might envy him, He took counsel with them (*Genesis*). And when He judges the Kings He likewise consults His heavenly council, for thus we find in the case of Ahab.

So God consulted His heavenly Council and asked permission of them, saying to them, "There are in the Heaven beings after My likeness; if there will not be in earth also beings after My likeness, there will be envy among the beings that I have created." Although the angels did not assist Him in forming the man, and although this use of the plural may give the heretics an occasion to rebel (*i.e.* to argue in favour of their own views), yet the verse does not refrain from teaching proper conduct and the virtue of humbleness, that the greater should consult and take permission from the smaller. For, had it been written, "I shall make man," we could then have learnt that He spoke not to His Judicial Council, but to Himself. And as a refutation of heretics, it is written immediately after this verse, "And God created the man. And they shall have dominion over the fish (and the beasts)." The Scripture places cattle and beasts on a level with human beings; that is to say, it places all alike in the same category with regard to food, and did not permit Adam to kill any creature and eat its flesh, but all alike were to eat herbs. But when the era of the sons of Noah began, He permitted them to eat meat, for it is said (*Gen.*, ix. 3), "Every moving thing that lives should be for food for yourselves even as the herbs that I permitted to the first man."

God had created Adam on the sixth day and given him the charge of the animals.

Adam had three children, viz. Kain, Abel and Sheth. Kain killed Abel, and the descendants of Kain were drowned in the flood. The descendants of Sheth are all the humanity of the world.

God had created the world for His Glory ; as His name is being praised in Heaven, so His name is to be praised on earth.

The book of *Song of Songs* tells us that the *Shekinah* (God) descended to earth, which is explained in the *Zohar Teruma* thus:—

We have been told that at the revelation on Mount Sinai, when the *Torah* was given in ten words, each word became a voice, and every voice was divided into seventy voices, all of which shone and sparkled before the eyes of all Israel, so that they saw eye to eye the splendour of His Glory, as it is written, " And all the people saw the voices " (*Ex.*, xx. 18). The voice warned each individual Israelite, saying, " Wilt thou accept me with all the command implicit in me?" To this the reply came, " Yes!" Then the voice circled round his head once more, asking, " Wilt thou accept me with all penalties attached to me in Law?" And again he answered " Yes!" Then the voice turned and kissed him on the mouth, as it is written, " Let him kiss me with the kisses of his mouth." The Israelites have taken an oath to be the trustee to receive the *Torah,* the Ten Commandments on behalf of themselves and for the World.

Man is the pattern of supernal glory. The fact is that the Holy One created man in this world after the pattern of the supernal Glory above. This supernal glory expands itself into spirit and soul after soul, until it reaches a region which is called " Body " and into this " Body " the spirit from the Fountain of Life enters what is called " *All* " for all the good and all the satisfaction and nourishment of the " Body " are in it.

### TORAH IS THE PLAN OF GOD

He looked into His plan and, although in a sense, it was the plan which brought the palace into being, it is not called by its name, but by that of the King.

The *Torah* (Law) proclaims, " I was by Him an architect,

through me He created the world!" For the *Torah* preceded the creation of the world by 2000 years and so, when He resolved to create the world He looked into the *Torah* into every creative word, and fashioned the world correspondingly, for all the words and all the actions of all the worlds are contained.

The *Torah* (Law) as given to Moses, the Prophet, consists of 613 commandments, which are the essence of the supernal and terrestrial mysteries, and which include the essence of the masculine world above, and of the feminine world below.

And all these commandments are limbs and members in which the mystery of the faith is comprised.

He who does not endeavour to enter into the hidden meaning of the commandments knows not and has not considered the manner in which the members of the body are organized in the supernal mystery. Although some limbs and members are more important than others, yet a man in whom even the best of them is broken suffers from a disfigurement. How much greater a disfigurement it is, when even one of the commandments is broken! Such an act causes, as it were, a blemish in a supernal region.

In this connection it is written, "And the Lord God took Adam and put him into the garden of Eden to till it and to keep it" (*Gen.*, xi. 15). *To till it* refers to the 248 upper organs, the positive commandments; *and to keep it* to the 365 lower organs, the negative commandments.

The former belongs to the category of "remember," while the latter belongs to that of "keep," and both are one.

Blessed is he who is worthy to fulfil them. Through this law he is enabled to possess both the worlds.

Now God had created humanity according to Himself and the *Torah*, which explains thus:—

The *Zohar* explains that God has given to humanity *Romah aebaro*, viz. 248 bones to humanity, which works according to 248 parts of the Law, and *shissha Gido*, viz. 365 nerves of the human body. These two total to 613 counsels given to the human body.

We have been taught from the Jewish Scriptures that the Holy One—blessed be He—gave 613 counsels unto man in order that he might be perfect in attachment to his Lord, for the Holy King desires only his good both in this world and in the world to come, but more especially in the world to come, since whatever good the Holy One bestows upon man in this world is taken from the sum of good which he is entitled to receive in the world to come.

Because as we have been taught, the world to come is, as it were, God's own possession.

This is not to say, of course, that this present world is not His also, but as it has been said, it is like unto an ante-chamber in comparison with the hall itself and the reward of a truly good man is taken from that which is God's own.

*The Zohar Waera* says that, as a result of a proper knowledge of God as Creator and Lord, the 248 organs (bones) of the human body become the organs of 248 positive commandments of the Law, and man's life becomes something complete and harmonious, and the particular individual knowledge of God causes salvation and blessings to enter into everyone of the 365 days of the year corresponding to 365 negative commandments.

The *Torah* (Law) signifies divine revelation, either the fact of communion between God and man, or the wisdom so imparted.

Though the *Torah* was given to Israel, yet Israel was representative of humanity under the oath taken at Mount Sinai.

Intercourse between God and man is fundamental and without it, human life is above the merely animal stage.

Rabbi Akiba (Jewish Saint) once wished to tell his pupils how short life really is, and that it is only given to us on loan to use to the best possible advantage. He said, " Everything is given to man on pledge, and the net (of death) is cast over the living."

The shop is opened. The dealer (the Lord of all the world) gives credit (for rewards or punishments do not immediately follow our actions). Then the ledger is opened, the hand writes, and whosoever wishes to borrow comes and borrows.

The bailiffs (the angels who allot rewards and punishments, happiness and sufferings) go round continually every day, and demand payment from every man, whether he be content or not. The judgment is a just judgment, and everything is prepared for the banquet of Heaven. For even a wicked has a share in the world to come after repentance.

REPENTANCE

(1) Happy the man who repents in the strength of his manhood.

(2) The end and aim of all wisdom is repentance and good deeds (works).

(3) As the ocean never freezes, so the gates of repentance never close.

(4) So great is the virtue of repentance that it prolongs a man's years

(5) The tears of true penitence are not shed in vain.

(6) Even the most righteous shall not attain to so high a place in heaven as the truly repentant.

(7) One hour employed in this world in the exercise of repentance and good deeds is preferable to a whole life in the world to come.

(8) Repent one day before thy death.

As soon as Israel separates herself from the *Torah* (Law), the attribute of justice comes forth to bathe in the blood of Israel. Because of the neglect of the *Torah,* said Rabbi Judah (Jewish saint), " Man's fate depends in the last resort upon repentance and prayer, and especially prayer with tears, for there is no gate which tears cannot penetrate." The Jews always pray in the feast of tabernacle in four vegetable species belonging to the vegetable kingdom; those which we use on the *Succoth feast* (tabernacle) are designed to remind us of the four elements of nature which work under the direction and approval of the most high.

The first species is the tree known as *hadar* (the citron). Its colour is high yellow and resembles *fire.*

The second species is the palm branch (lulab), a high tree, growing up straight in the air, whose fruit is sweet and delicious to taste—and this represents the second element, *air.*

The third is the bow of the myrtle, one of the lowliest of trees, growing close to the ground. It is cold and dry as earth, and fittingly represents the element *earth.*

The fourth is the willow of the brook, which grows in perfection close beside the water, dropping its branches into the stream, and symbolizing thus the last element, *water.*

The Bible teaches us that for each of these four elements we especially thank God. May the Creator of the above four elements, who is our Father, help you!

When the Israelites were coming out of Egypt, Moses the Prophet accepted the gentiles, who were ten times the number of the Israelites. God had warned Moses not to accept the Ereb Rale, but Moses appealed to God saying, "The Divine of the universe! These are also your children and since they have seen your power, and know you, why should you not allow them to join the Israelites, whom you have created with the alphabet *'He,'* which is mercy, O Merciful God." And Moses the Prophet was permitted to accept them, which is another instance showing that all humanity are considered as his children, and there should be love, as they are our brothers and sisters. In the words of Rabbi Hillel, the author of *Babylonian Talmud*—"Love thy neighbour as thyself, which is the essence of Religion."

*Every faith is a path to God, and without love of humanity, the World will come to chaos.*

Abraham the Prophet was the first person who has revealed God to all humanity. "And God brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (*Gen.*, xv. 5). In *Genesis,* chapter xvii, we have the following:—

> "And I will make my covenant between me and thee, and I will multiply thee exceedingly.

" And Abram fell on his face, and God talked with him saying:

" As for me behold, my covenant is with thee, and thou shalt be a father of many nations.

" Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many Nations have I made thee.

" And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

" And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

" And God said unto Abraham, as for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

" And I will bless her and give thee a son also of her yea, I will bless her, and she shall be mother of nations and kings of people shall be of her."

In Chapter xiii of Genesis it is said—

" God told Abraham, for all the land which thou seest, to thee, I will give it, and to thy seed for ever.

" And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered."

In Chapter xiv is written—

" And Melchizedek, King of Salem brought forth bread and wine and he was the Priest of the most high God.

" And God blessed Abraham of the most high God, possessor of heaven and earth."

Abraham had two sons, one from Sarah, and one from Hagar, the Egyptian woman, viz. Isaac and Ishmael, who are the fathers of Jews and Mohammedans respectively. Besides he had another four sons from Keturah who were the parents of all castes now existing.

Isaac had two sons, viz. Essau and Jacob, and their descendants are the Christians and Jews respectively.

Now coming further, Jacob had twelve children, viz. Reuben, Simeon, Levi, Judah, Issakhar, Zebuloon, Dan, Naphtali, Gad, Asher, Joseph and Benjamin. These are the parents of different peoples as shown below:—

(1) *Reuben*: The descendants are the Brahmins of India.

(2) *Simeon*: The descendants are scattered in certain parts of India.

(3) *Levi*: The descendants are the parents of the Prophets Aaron and Moses, and of the Prophetess Miriam or Mary.

(4) *Judah*: The descendants are the tribe which had King David, King of Israel and author of the *Psalms* read by both the Jews and the Christians.

(5) *Issakhar*: The descendants are the Kashmiris of India.

(6) *Zebooloon*: The descendants are in Central Europe.

(7) *Dan*: The Danes are the descendants.

(8) *Naphtali*: The Scotch people are the descendants.

(9) *Gad*: This was the parent of the well-known Buddhists of today, and this is mentioned by a well-known author in Japan, proving that the Japanese are the descendants of Gad, the son of Jacob our Father. Even they wish one another as Mi-gad as mentioned by Cheiro, the late astrologer.

(10) *Asher*: Cheiro has also proved that the Chinese, the followers of the Buddhist religion are all descendants of Asher.

(11) *Joseph*: He was king in Egypt, and in the words of Cheiro his descendants are as—

(i) Manesseh, who is the father of United States of America,

(ii) Ephraim, whose descendants today are the British.

(12) *Benjamin*: He is the father of the Afghans, who resemble the Jews.

Those who think of the humanity of today, will immediately discover that all people are brothers and sisters. They should love one another and should give up all hatred. When the Messiah will come, they all will be gathered from all parts of the world as the children of *Sheth,* the third son of *Adam.*

## THE RELIGION OF THE DEV SAMAJ

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### THE FOUR TESTS

The Deva Dharma or the religion of the Dev Samaj, as discovered and taught by the most worshipful Bhagavān Dev Ātma, Founder of the Dev Samaj, is the only science-grounded religion. It is so, because of its being based upon the facts and laws of Nature. It stands the following four tests or criteria which give to any other scientific knowledge the seal of truth:

(1) That the knowledge in question should relate to any existence in *Nature* which is composed of all matter in its subtlest and grossest forms and all force in all its phases whether living or non-living, visible or non-visible, whenever and wherever existing in space and time.

(2) That the knowledge in question should be consistent with the direct knowledge acquired by man by means of his (i) various sense-organs or preliminary consciousnesses such as sense of sight, smell, hearing, etc., (ii) intellectual powers, (iii) powers or consciousnesses of ' I ' or ego, (iv) lower kind of feelings, namely, love of money, love of sexual enjoyment, etc., (v) various kinds of aesthetic senses, such as sense of beauty, sense of music, sense of order, sense of tidiness or cleanliness etc., (vi) various altruistic feelings based upon justice, (vii) altruistic feelings of reverence, gratitude, disinterested service of others etc., (viii) *Deva Śaktis* or the highest psychic powers, i.e. all-sided or complete love of truth, all-sided or complete love of goodness, all-sided or complete hatred for

untruth or falsehood, and complete or all-sided hatred for wrong or evil.

(3) That the knowledge in question should be in accord with the fundamental principles of logical reasoning. Anything which is inconsistent with logic is not true.

(4) That the knowledge in question should be in harmony with the immutable processes or laws of Nature which are working in it and bring about changes in all kingdoms or existences in Nature. Anything which is not in harmony with these laws is untrue.

The religion of the Dev Samaj amply fulfils the above four conditions and stands the test. It is, therefore, the only science-grounded Religion.

### THE EIGHT TRUTHS ABOUT NATURE

As the religion of the Dev Samaj believes in Nature as the only true reality, and as man (both his body and soul) is a part of Nature, it is essential that he should know some truths about Nature, before he can have correct knowledge about the true *dharma*. We give here some main and basic principles believed by and taught in the Dev Samaj about Nature:—

(a) *Conception of Nature and its Components.* Nature is one complete existence or indivisible whole, which, as stated above, comprises of all matter and all force.

There is nothing in Nature that really exists and yet that is not made up of matter—gross or fine, and force whether living or non-living. In fact, they are the components of Nature and of every existence in it. It therefore follows inevitably that we cannot know, accept or believe in the existence of anything that is not composed of matter and force in any form and which may be stated to be outside or beyond Nature. Hence, as a matter of fact, all such existences as are supposed to be beyond or outside Nature are mere delusions.

(b) *Eternity of Nature and its self-existence.* The Dev Samaj believes that these two components of everything that we know

of or can think of (i.e. matter and force) only change their forms or phases but are never destroyed altogether, i.e. they never become totally extinct. Thus the sum-total of all matter and all force is always constant, i.e. it has been in the past what it is today, and shall always remain the same in the future. Hence the whole Nature which is made up of them is eternal or self-existing.

(c) *The Mutual Relation of Matter and Force.* These two eternal components of Nature—matter and force—are so indissolubly connected with each other by their inherent nature, that none of them has ever been proved to exist quite apart from or independent of the other. Matter is never found void of force and force is never found apart from some sort of matter. Hence, they could never have existed separately before too. And there could arise no necessity of their being joined together by any supposed supernatural entity.

Force in nature has the inherent quality of motion and is ceaselessly changing the forms of matter and is also changing itself by its own motion. These changes in matter and force are termed as transformations.

By ceaseless and eternal action of force upon matter and by its own transformation, various forms of non-living and living beings have been appearing and disappearing in Nature from eternity. This process is going on now and will go on for eternity. Nature thus admits of no creator or maker and the Dev Samaj believes in no such Creator or Maker.

(d) *Conception of Laws of Nature and their Eternity.* While the whole Nature is unceasingly changing, every change in its part takes place by certain fixed methods, i.e. under certain fixed conditions certain results always follow, or in other words, certain causes always produce certain effects. This relation of cause and effect is reciprocal and this unalterable sequence of cause and effect is an inherent process or method of change in Nature, hence it is called a law of Nature. As Nature is eternal, the laws of Nature are also eternal. The so-called miracles which are inconsistent with the laws of Nature are mere delusions.

(e) *The Universal Law of Change or Variation.* The great law of Nature that governs all living and non-living beings is the law of change or variation. Under this eternal and universal law of change, everything in Nature changes, i.e. it does not remain exactly the same as regards its form, function and quality. This variation may not be perceptible to us at times, when it is very slow, but it becomes perceptible in course of time when it accumulates. However, under the unceasing motion of force unceasing change is inevitable whether perceptible to our naked eye or not.

(f) *Evolution and Devolution.* The change that makes an existence better in its form, functions or qualities is called the higher, upward, progressive or evolutionary development of that existence. And the change by which any existence degenerates, or becomes worse as regards its forms, functions and qualities, is called a downward or degenerating one. If the latter change continues in any existence, it brings about the complete dissolution of that existence as regards its form and qualities.

The process of evolution in Nature brings about a gradual change towards betterment in its various parts, and thus from the diffused and disorganized substance—matter and force—called nebula, organized worlds are evolved as has been the case with our solar system, and from non-living or inorganic forces, organic living forces of different kinds are evolved producing thereby innumerable living existences of various kinds in the vegetable, animal and human kingdoms.

(g) *The opposite consequences of evolution and devolution.* The evolutionary process in Nature leads to more and more of higher harmony or adjustment in mis-adjusted mutual relations of the non-living and living worlds or beings that are capable of change for the better, thus bringing about the highest good for all. This evolution, however, is not in a straight line.

The process of devolution or degeneration in Nature leads to the reverse results, i.e. it brings about in the non-living and living beings that become incapable of upward or higher change their gradual degradation or degeneration and ultimately obliterates them out of existence as entities.

(h) *Man is also subject to evolution and devolution.* Man being a part of Nature is closely related to its other parts and is always surrounded by them. The parts of Nature which surround or affect man or any sub-human existence constitute his or its environments. No man or sub-human existence can be immune from the effects or influences of the environments. Those environments which bring about a change for the better in the body or soul of man are called his favourable environments, and those which influence him to change for the worse in body or soul or both are called his unfavourable environments. Hence, the more a man is fit to adapt himself to the influence of his favourable environments and to resist the influences of unfavourable environments, the better, the more powerful, the more beautiful and the more useful he becomes thereby. Reverse is the case when he is not able to adapt himself to the favourable environments and is unfit to resist the influences of the unfavourable environments, for, in that case he becomes worse, weaker, more ugly, more harmful and more misadjusted than before and thereby gets deteriorated or degraded.

These are the eight truths about Nature on which the teachings of Deva Dharma are based. The question may be asked that if the Deva Dharma has no place for any supernatural being, what does it then deal with? The Deva Dharma deals with the science of the soul or life-force of man. It teaches four great truths with regard to the soul.

### FOUR GREAT TRUTHS ABOUT SOUL

1. *What is soul?* The soul of man is an organized life-force in Nature which has the property of building man's living material body for its habitation and use, and without which his living body could not be produced or maintained. This organized life-force is the real self or soul of man. It constitutes the most essential part in the being of man. This organized life-force or soul not only builds but preserves and moves its body and keeps it living. This organized life-force or soul of man is therefore not the effect but the true cause of man's living body.

This soul of man along with his organized living body has

gradually evolved in millions of years from the non-living force and non-living matter of Nature. The individual human soul begins its career for the first time in the womb of a woman, after her ovum is penetrated by man's sperm under certain conditions. This new life-force is the infant soul, which commences the work of building or constructing its living human body from the material it gets from the mother's blood. When it comes out of the womb safe and sound, it continues the work of developing its body including its brain. It also develops its emotional and mental powers and in time becomes conscious of its own individual being or entity.

2. *Soul's relation with its body in this world and hereafter.* Since force and matter are never found quite apart from each other in nature, the organized life-power or soul of man has a very close and intimate connection with its bodily organism. Just as the human body dies when the soul leaves it off, so the soul of man is not only unable to feel, to think or to do anything without any organized living body,—gross or fine—but it loses its individuality altogether and becomes extinct, if it fails to build or have any organized body.

The soul is enabled to build its body by its constructive power which is by far the most important of all its powers as when it loses this power, it totally loses its individuality. This constructive power of the soul gets weaker by its slavery to several pleasures or harmful actions and grows stronger by unselfish service to others. This constructive power on becoming sufficiently strong begins to make relatively lighter or more refined cells from the gross living cells which it makes daily for the upkeep of its earthly living body. At the death of this earthly body, if no mishap occurs, the soul of man, out of the refined cells drawn from its earthly body, forms, by means of its constructive power, a new but subtle living body of nearly the same type and shape, and begins its conscious life as before. This subtle-bodied soul remains on or near this earth, if its new body is too dense or gross to reach and live in the refined earth called *Paraloka*. Such earth-bound subtle bodied souls are those who lead very sinful lives on this earth. Hence, they remain very miserable and if no

better change takes place in their lives, they go on losing their constructive power and after suffering a lot of miseries, become extinct as separate entities. On the other hand, the soul of a man who lives a life of other-worldliness, builds a better or more refined subtle body, and is thus able to go and live in any region of the subtle earth or *Paraloka,* for which he has developed his fitness. Thus the higher the condition of man's soul, the higher is the region it attains in the *Paraloka* after the death of its earthly body.

3. *The origin of sin and suffering.* Every human soul becomes diseased and degraded when it goes against the cosmic law of evolution or betterment. Being a part of nature man's soul is closely related to other parts of Nature—human and sub-human. Hence, if moved by its higher feelings, it thinks, feels and acts in such a way as to contribute towards the betterment of these parts, and it thus fulfils the law of evolution, and evolves thereby in its own constitution, and develops its constructive power. On the contrary, if it proves unduly harmful to them, it goes counter to the law of evolution and suffers various kinds of woeful consequences in relation to itself and produces similar consequences in relation to others.

Various kinds of feelings which degrade the soul of man and lead him to wrong, evil and harmful thoughts and actions in relation to his own being and in relation to others, have their basis in the gratification of his various low pleasures. For instance:—

1. The bodily pleasure-giving low love of taste, intoxication, sloth and lust.

2. The egoistic pleasure-giving low love of fame, honour and power, praise and selfishness.

3. Low pleasure-giving love of offspring or children.

4. Low pleasure-giving love of acquisitions, money, property, etc.

5. Low pleasure-giving love of traditions, companions, habits, etc.

6. Low pleasure-giving love of *himsā*, or unnecessarily teasing, annoying or troubling other animals or men.

7. Low pleasure-giving love of false or blind faith.

8. Low pleasure-giving hate of various kinds such as jealousy, vindictiveness and revenge, and religious, communal or racial prejudice.

These are all called low loves and low hates because slavery to them makes the soul diseased and degraded.

This slavery further produces such woeful consequences for man as the following:—

(i) He becomes hard-hearted and thus becomes unable to see the truths regarding his soul-life; (ii) he gets perverted in vision to such an extent that he considers evil life as good and good life as evil, the enemy of his being as friend and the friend of his being as his enemy, the false religious beliefs as true and the true religious faith as false, etc.; (iii) he loses whatever capacity he has for getting true freedom from low loves and low hates and for higher evolution in altruistic forces of soul; and (iv) he destroys his constructive power altogether. Besides this he undergoes various kinds of pains, afflictions, griefs and losses both of body and mind in this world and the world hereafter.

4. *The supreme goal of man is true salvation and true evolution in higher life.* Hence the true goal of man wishing to preserve and evolve his life is not the attainment of pleasure or happiness here or hereafter, but to get (i) true knowledge and consciousness about the organism of his soul, its diseases, their true causes, and true salvation therefrom, and its true evolution in higher life ; and (ii) true higher or life-promoting environments which may help him to obtain true salvation from his soul-degrading diseases and their causes, and true soul-evolution in higher or altruistic feelings of forces of soul.

The true salvation of man lies in the attainment of real freedom by him from (i) all his false, wrong, evil and sinful thoughts beliefs and acts prompted by his pleasure-affording low loves and low hates, and all his slavery to such loves and hates themselves ; and (ii) all his previous soul-impurities accumulated in his soul

by such evil thoughts and acts through proper retribution. The true evolution of man's soul lies in the growth and evolution in it of the higher or altruistic powers which lead him to the unselfish service for the betterment of other existences of Nature.

According to the immutable laws of Nature a fit soul, in so far as he possesses the real capacity, can get such true salvation and such true evolution in higher soul-life when he is able to get the true essential things, i.e.

(a) The highest psychic light (*deva jyotis*) that can enlighten him as regards the really harmful and horrible nature and consequences of his wrong and evil thoughts and acts and of his low loves and low hates which produce them, the true nature of soul-organism, its diseases and the true way of getting freedom therefrom as well as the true beauty and the blessedness of the higher or the altruistic powers that constitute it and the true way for attainment of and evolution in them.

(b) The highest psychic power (*deva tejas*) which can create in him true repulsion and pain for his wrong and evil thoughts and acts and his slavery to low loves and low hates instead of his previous attraction for them, evolve all those altruistic feelings and higher loves that he lacks for the upbuilding of true higher life of his soul.

This unique highest psychic light and this unique highest psychic power have developed in Bhagavān Dev Ātma, the most worshipful founder of the Dev Samaj, teacher and highest embodiment of Deva Dharma, as a result of the evolution in his soul, of those unique psychic powers which he inherited in their germ state in the process of evolution. These unique psychic powers are—(a) The complete or all-sided love for all that is true in all relations, (b) the complete or all-sided hatred for all kinds of falsehoods and untruth in all relations, (c) the complete and all-sided love for all that is good and beneficial in all relations and (d) the complete and all-sided hatred for all that is wrong, evil or unjust in all relations. By the evolution of these highest psychic powers Bhagavān Dev Ātma has become a spiritual sun for the whole human world, emitting the above kind of unique

psychic light and unique psychic power. By the evolution of these unique psychic powers he has risen to be the teacher of the one true science-grounded religion for all mankind and is the complete and all-sided benefactor of human life and sub-human worlds as is evident from the unique history of his evolution and the unique achievements of his life given in details in his own various publications.

### THE UNIQUE ACHIEVEMENTS

The Dev Samaj was established in February, 1887 by Bhagavān Dev Ātma for being serviceable in his unique mission of giving true freedom here on this earth to all fit souls not only from their false faiths, false rituals, evil habits, sins and crimes, but from the slavery of all low loves and low hates which are the root cause of them all, and to develop in them here on this earth higher and altruistic feelings so as to make them really useful and serviceable in all their relations ; in the fulfilment of this grand mission lies the highest good of the human and sub-human kingdoms. Hence before the Dev Samaj admits anyone to its membership, even of the lowest grades, it enables him to give up and refrain from the eight specified sins regarding which he takes the following pledges:—

1. I shall not take myself or give, or cause to be given to others any intoxicant, such as wine, opium, bhang, tobacco, *charas, chaṇḍu,* cocaine, etc. except on medical grounds.

2. I shall not eat myself or give, or cause to be given to others for eating flesh or eggs or anything made of them.

3. I shall not gamble, or be helpful to others in such an act.

4. I shall not steal anything of others, or help others in committing theft.

5. I shall not take bribe in the performance of my legitimate duties to others.

6. I shall not withhold any money or any other thing entrusted to me as deposit ; I shall not suppress payment of any donation promised by me towards a beneficent cause, nor withhold anything or debt borrowed by me from any body, when I

am able to pay or return it ; I shall not suppress payment of the price of anything purchased by me.

7. I shall not commit adultery, or help others in doing so, or remarry in the life-time of my wife or husband.

8. I shall not knowingly kill any sentient being without any proper reason for doing so, i.e. when one is obliged to use the right of defence of himself or his relations, or property, etc.

Hundreds of persons are thus being rescued from these sins. There are hundreds of cases which have happened so far and are happening now, in which the sinners have made amends for their past wrongs. Those who had obtained money, property or any other thing by dishonest means have not only confessed their guilt to the wronged persons, but have returned thousands of rupees to them with penitent hearts. In several cases, even after the death of the wronged persons, they have paid the amount to their heirs. In cases, where the trace of the wronged persons could not be found, the ill-gotton money has been given to some charitable cause for the welfare of the soul of the wronged person. In some cases, the sons have paid the dishonestly gained moneys of their departed fathers or even fathers-in-law.

Again, some who had been guilty of sexual misconduct or had inflicted any bodily injury on others or had wounded the hearts of others and created various kinds of misery for others by their wrong acts, have felt repentance for such misdeeds and made due reparations in one way or another.

Further, some men who had done great wrong to the animal world by killing animals for the pleasure of sport or for eating their flesh, after repenting these wrong acts, have made reparation by serving their kind in different ways.

The most wonderful of all changes that is being wrought in the life of scores of fit persons is that they are beginning to realize the life of selfishness as an ugly life and the life of unselfish service as the positively useful life. Hence, many persons in the Dev Samaj are devoting part of their time or the whole of their life in the service of others.

UNIQUE DISCIPLINES (SĀDHANĀS)

With a view to enlightening fit souls as to their (a) different kinds of duties and (b) wrong feelings and acts in various relations on the basis of the higher feelings of other-worldliness, the Dev Ātma has given numerous commandments in detail in all these relations in part IV of his monumental work, the *Deva Śāstra*. The whole year is divided into sixteen periods, and each period is set apart for the special observance of religious exercises in one or the other of the following relations of in order to be more and more serviceable and less and less harmful in them:—

*In relation to human world*: In relation to—(1) parents and children, (2) brothers and sisters, (3) husband and wife, (4) master and servant, (5) the Dev Samaj, (6) one's country, (7) one's own tribe or lineage, (8) one's own being, (9) one's own nation or race, (10) the departed ones, (11) the fellow members of the Dev Samaj, (12) humanity at large, and (13) Bhagavān Dev Ātma.

*In relation to sub-human worlds*: In relation to—(1) the animal world, (2) the vegetable world, (3) the inanimate objects or non-living world.

By performance of these religious exercises, an attempt is made to lead man, as far as he is capable, towards the grand ideal of Harmony on the basis of higher feelings, with the higher or evolutionary course of Nature, which the Dev Ātma has disclosed to the world, and which he had realized in his own unique soul.

Thus by developing a feeling or sense of regularity, method, sincerity, exactness, responsibility and devotion to duty, faithfulness for higher principles of life, toleration and respect for the rights of others, forbearance, courage, self-respect, self-help, self-confidence, self-restraint, discipline etc., higher character is being built and thereby a new era of higher peace and concord is being evolved between good parents and good children, good husbands and good wives, good brothers and good sisters, good masters and good servants, good citizens and true patriots, and well-wishers of all human and other living and non-living beings.

The whole world, which is at present on the verge of a very dreadful war even in this civilized age among the most enlightened

and advanced nations, and especially our mother country, are very pathetically crying for the advent of such renovating and regenerating true *Dharma* and we are sure that, in course of time, its cause is bound to be taken up by all sensible and good men and women.

## THEOSOPHY OR BRAHMAVIDYĀ

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The name 'Theosophy' is derived from the Greek term *Theosophia* which literally means *Brahmavidyā* or Divine Wisdom. This Divine Wisdom is all-inclusive and is the source of all knowledge, and the epithet *Sarvavidyā-pratishṭhā* (container of all wisdom), used in the *Muṇḍaka Upanishad* (I. i. 1) is very significant. It includes the ordinary knowledge of phenomena, *aparāvidyā* (lower knowledge) and *Parāvidyā* (higher knowledge) which is attained by the mystic realization of the Ultimate Principle.

All that we find embodied in sciences, philosophies, histories, grammar, mathematics, the Vedas, Purāṇas etc., constitute the *aparā* or lesser knowledge, while the *Parā* or higher knowledge is attained subjectively by deep meditation (*samādhi*) as a direct realization by mystics (*Ibid.*, I. i. 4, 5).

Again, in the *Chhāndogya Upanishad* (vii. i. 2) we find that Nārada enumerated the subjects studied by him when he approached Maharshi Sanatkumāra for direction to attain *Parāvidyā*. This list includes all the subjects that we know or can think of, which then constitute *aparāvidyā*. This Theosophy or *Brahmavidyā* is eternal, absolute and ancient and is maintained by a hierarchy of adepts. But it is to be proclaimed and re-proclaimed in different ages in different languages to suit the mentality of the people. Theosophy is thus the ancient *Brahmavidyā* re-proclaimed in a modern way and in a modern language. It is the old wine in a new bottle.

The necessity for re-proclamation has arisen from the conditions that have been existing for some time amongst the different nations and the faiths of the modern world. The followers of any particular creed and culture among the different creeds and cultures now existing, have been emphatically asserting that their religion is the only true one, while all other religions are false. Thus religion has now become the cause of separation and quarrel instead of co-operation and friendship between man and man and nation and nation, and it is no longer the binding principle but a separating factor. Some students of Comparative Mythology say that these religions have all evolved with the evolution and growth of mentality and the development of man as an organism, and they classify religions into three groups, viz. (1) those arising out of fear, (2) those arising from the social sense, and (3) those arising from the religious sense in man. (1) When men were in their primitive mental condition and could not attribute any cause to the catastrophic natural changes to which they were subjected or to the sudden appearance of epidemic diseases, they thought them to be due to the existence of some superhuman beings of great power and capacity. They began to worship them in a form of ceremonials and rituals in order that their wrath might be appeased, and these rituals formed their religion. (2) With the growth of social feeling amongst them they appreciated more and more the love, guidance and protection that they received from their fathers and leaders, and they attributed these qualifications anthropomorphically to their God and worshipped Him as a comforter in sorrow, as one granting boons and as preserver of the souls of the dead. These two types of religions are anthropomorphic in character. (3) Then there is the third type developed from the true inner religious feeling. This view of the evolution of religions is not supported by the history of religion and culture.

We find that at the back of every religion and culture developed in and through a nation, there is a great being, a prophet or sage or seer. It is he who has given the special type of culture and special aspect of religion suited to the nation and to the age. Religion was in its pure state when it was given by the seer, but it had a gradual degradation or involution in the hands of the

followers of the second, third or fourth generation who were not necessarily seers themselves and for whom the original principles in the religion became articles of faith and not a part of their being. These disciples imposed on the religion their own minds, and many customs and habits developed in the nation were imposed upon the religion forming as if a crust on it. For instance "Love thy neighbour" is an article of faith for an ordinary person, but for a seer it is a part of his being, for he feels his unity with his neighbour. So the religion loses its pristine purity, and a crust of tradition, superstition and meaningless customs and habits is formed. The prophets who founded these religions gave the esoteric part or the mystic discipline to a select few, but an exoteric cult of rituals and ceremonials to common people. This mysticism in these religions is lost in many cases as also the inner meaning of the symbols and ceremonies. We know there were mystic practices in the oracles in Greece, lesser mysteries and greater mysteries in Egypt, and also mysteries amongst the early Christians. These are mostly lost or their meaning forgotten generally. A few there are even now in every religion, who follow the path of mysticism—some the mysticism of grace, some the mysticism of love and so on, and there is perfect understanding between the mystics belonging to the different religions.

Due to these outer differences the followers of every religion think that there is truth in their religion only; and some of these followers, quite in good faith and in order to spread the truth in that religion for the benefit of others, begin to impose their own ideas and ideals on them. Thus has arisen the missionary spirit quite in conformity with the human psychological laws which, with added dogmatism and oppression, has given rise to what we may call aggressive sectarianism. It is this aggressive sectarianism that is harmful and is the cause of religious antagonism. The qualities emphasized, for example, duty, purity, beauty, righteousness, love, sacrifice and so on, are certainly not antagonistic but positively complementary. They must all be developed fully for the final spiritual elevation of a person. The religion that will be most helpful for a particular nation or a particular individual is what is required for that individual or nation to take the next

step in the course of spiritual elevation. Universal religion is, therefore, an impossibility.

After studying the existing religions and also by comparing them with the tenets of old ones as obtained from manuscripts discovered in Egypt, India and America, students of comparative mythology have observed a similarity in the essentials of all different religions, but due to their bias they ascribed this similarity to all religions being born out of the ignorance of men. This view is not supported by students of comparative religion and is evidently untenable, for only results derived by knowledge will agree with one another and not those obtained from ignorance. Thus has been shown not only the essential unity of the religions but, if I may say so, their common origin which is the hierarchy of adepts or just men made perfect. Theosophy embodies all these essential fundamentals of all religions and is therefore Religion, but not a religion.

Mankind throughout all these ages has sought to understand itself and to understand Nature and by its attempt, developed science, philosophy and religion for realizing the Truth. Science starts with its observation of phenomena by the senses and wants to find the causes of these phenomena, then the second set of causes of which the first set are effects, then to a smaller number of causes and so on. The aim is to get at the ultimate cause, the cause of all causes or the causeless cause. Philosophy in a similar way, by correlating the results of different sciences, wants to arrive at the understanding by which the apparent diversity of phenomena can be explained from a central unity. The mystic on the other hand raises his consciousness by a special discipline step by step, he directly experiences the Reality by temperamentally reacting to it. These different branches of knowledge pursued by different sets of people developed more or less independently, and in their exclusiveness each ignored the possibility of attaining truth by other ways. But science could catch the popular imagination by the glamour of its great achievements and predominated over others in popular mind, and scientific materialism was affecting the thought of the West as well as of the East. This influence was at its highest point during the latter part of the nineteenth century,

when Theosophy was re-proclaimed synthesizing science, philosophy and religion, showing their relative positions and functions and the inter-relation between them. It shows that science must explain phenomena with reference to consciousness and life, just as the religious and philosophical teachings must have their support in scientific corroborations. Theosophy is not only a synthesis of all religions, but a synthesis of science, philosophy and religion.

Thus Theosophy comes as a peacemaker between different religions as also between religion, philosophy and science. It emphasizes the fact that Religion is the everlasting search of the human spirit for the Divine and the religions are the different methods adopted for that search. The essential fundamentals of religions that constitute Theosophy may be summarized as follows:

(1) There is One Eternal, Absolute, Infinite Existence—One that is incognizable.

(2) From that One existence proceeds the God, the Creator of a Universe, manifesting Himself as Trinity.

(3) The whole universe is in God.

(4) Man is eternal and is a fragment of the Divine, a spark from the divine flame.

(5) Man evolves gradually developing the powers latent in him. This evolution is controlled by the laws of *karma* (law of cause and effect) and re-incarnation.

From (2) and (3) follows the Principle of Immanence of God. Verily all this is Brahman. This is not Pantheism, for Brahman is not simply all this. He is all this and much more. Having permeated the Universe with a fragment of Himself He remains as is stated in the *Gītā*. God is both Immanent and Transcendent. From (4) we find that man is unborn and eternal. He is not destroyed when the body dies.

Linked with the above principles is that of the solidarity of all living beings. There is only one life and one consciousness and that is the Life and Consciousness of the Brahman or God. All living beings are rooted in that one life. This is the basis of the principle of Universal Brotherhood from which is derived the first

object of the Theosophical Society. Just as the Immanence of God is the basis of all religions, so the solidarity of man is that of morality.

Theosophy as an outcome of the study of the evolution of forms or bodies and of life and consciousness working in and through these vehicles, offers a consistent system of philosophy of life. In so doing, it has utilized the results so far obtained by different sciences and those of new psychology as well as of occult investigation by great *Yogins*. It explains the formation of the seven planes of nature or *Prakṛiti*—Physical, Astral, Mental, *Buddhic, Ātmic, Anupādaka* and *Ādi*. Man is a fragment of the Divine with all divine powers latent in him and is sown into the field of Nature in order that by evolution he may develop those powers. The spirit comes down from plane to plane involving into grosser and grosser matter till it reaches the mineral kingdom. Here is the turning point, and it then rises higher and higher through the vegetable and animal kingdoms into the human stage. While entering into the human stage he receives a fresh outpour of divine influence. Here, therefore, is a discontinuity. The human brain and soul are not developed as a result of evolution from the ape brain and soul. This has been supported by many biologists. Prof. Mac Bride in his *Evolution* says that there is probably a fresh outburst of divine creative power in creating man. Hence man, not other animals, is made in the image of God. Man thus possesses two souls—one animal soul (*bhūtātman*) and the other the human soul (*jīvātman*). At first man, following the " outgoing " path, grows by grasping and absorbing. He will then follow the path of renunciation and evolve by love and sacrifice. The Divine in man will overpower the brute in him, and expressing his latent powers he will rise to the level of God. Theosophy shows the past, the present and the destiny of man, and that every man is a god in the becoming. It shows that there is a plan of God working itself out through the mineral, vegetable, animal and human kingdoms, and that this plan is evolution. Finally as a result of long evolution man will ultimately attain God by himself becoming God. It is also definitely indicated that by following the disciplines given in the esoteric parts of different religions, man

can attain the goal in a much shorter time. Theosophy thus offers us a definite hope.

The Theosophical Society was formed in November 1875 in the City of New York by Madame H. P. Blavatsky, a Russian lady of aristocratic family and Col. Henry Steel Olcott, an American lawyer and army man. Its original object was to study the Eastern Yoga system and other systems of philosophy. After about two years it changed its Headquarters to India and it is now located at Adyar, Madras. Its objects are:—

(1) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

(2) To encourage the study of Comparative Religion, Philosophy and Science.

(3) To investigate unexplained laws of Nature and the powers latent in man.

It is now a world-wide international organization with branches in forty-eight countries of the world. It is fundamentally a Brotherhood movement. The Society has not made the acceptance of Theosophy a condition of its membership. There is no definite set of tenets or dogmas to be accepted by its members. Persons belonging to all faiths or to none, included in its membership, retain their own religions and are free to express their special views from the Theosophical platform, but only in such a way as not to wound the religious feelings of others. They enjoy perfect freedom of thought and are expected to allow the same freedom to others. A Hindu remaining a Hindu in outer garb and inner belief can join the Society. The only restriction put on him is that he is not to call the followers of other faiths in or outside the Society *mlechhas*. A Muslim member retaining his own individuality will say his own prayer in the Theosophical Hall, but he is not to think the followers of other faiths *kafirs*. Similarly a Christian member will be expected only to be tolerant to other faiths and not to call the followers of other faiths pagans or heathens. Members of the Theosophical Society are not bound to subscribe to the views of any person, however exalted his position in the Society may be: members belonging to different sects,

when entering the Society, do not leave any portion of their positive faith or any of their peculiarities, but they are to leave out all aggressive sectarianism, and they may remain attached to any teacher or school of thought they choose either inside or outside the Society. The common element in them is the truth-seeking spirit. They are all truth-seekers and are pilgrims travelling towards the same goal, although differently. The motto of the Society is—" There is no religion higher than truth." If any person following any particular creed maintains in word and deed a friendly and brotherly attitude to the followers of other creeds, he is a Theosophist whether his name appears in the register of the Society or not. There are other brotherhood organizations in the world, but I know of none in which no personality is held up to be accepted as a teacher or no change is to be made in inner principles and outer garb.

The one article of belief that is to be compulsorily accepted by every member of this Society is the doctrine of Universal Brotherhood. This has been taught by all prophets and is behind all religions, but this principle, although the most vital for the spiritual elevation, is observed more by its breach. By coming into the Society and practising this principle, a Hindu will be a better Hindu, a Muslim a better Muslim, and a Christian a truer Christian. The Theosophical Society stands for co-operation, fellow-feeling and amity between man and man and nation and nation and it stands for the fraternity of faiths. This certainly is a true spiritual outlook, for spirit is one while matter is diverse.

I now conclude by reciting the universal prayer of the Theosophists:—

" O Hidden Life vibrant in every atom,
O Hidden Light shining in every creature,
O Hidden Love embracing all in oneness,
May each who feels himself as one with Thee
Know he is therefore one with every other."

Peace! Peace!! Peace!!!

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## THE SPIRIT OF CHRIST

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I shall speak on "The Spirit of Christ," dwelling on the phases thereof which relate to the transformation of man's moral condition from sin to righteousness. It is important that man should get Christ's spirit in order to get eternal peace and joy with God or salvation or eternal life. Christ says: "It is *the spirit* that giveth life, the flesh profiteth nothing" (*John*, vi. 63). He also said: "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshippers" (*John*, iv. 23). Outward religious forms and ceremonies have no value unless the spirit inside is transformed to be in tune with the divine spirit. Forms are temporary and will disappear, but the spirit will remain forever. Therefore, it is important that we should know what spirit we should have in our relation with our fellowmen and with God. Christ's spirit is the perfect ideal. So I shall speak on this with regard only to the following six points:—

*The Spirit of Christ is—*

(1) The Spirit of Truth,
(2) The Spirit of Righteousness,
(3) The Spirit of Purity and Holiness,
(4) The Spirit of Justice,
(5) The Spirit of perfect Divine Love, and
(6) The Omnipresent Spirit, pervading everywhere.

Now I come to the first point—

### THE SPIRIT OF TRUTH

In this connection I shall speak on (i) his claim that he is The Truth, and (ii) his teaching about speaking the truth.

(i) *Christ says "I am the Truth."*

Christ said about himself, "I am the Truth, The Way and The Life" (*John*, xiv. 6). In him all moral truths are

personified. Men are, today, looking for Truth. Many have declared that they want the truth and nothing but the truth. What, then, is *truth*? This is a great question and is answered in various ways, by different thinkers. The materialistic,—the idealistic, and the rational philosophers have their own answers to this question.

A materialist, who says that thoughts are the processes of matter, may define truth as "expressive of the properties and relations of material things and human beings." Such a definition of truth has nothing to do with the moral sense in man. Such a knowledge does not benefit him morally. Though he may have a knowledge of things outside himself and of a lower order than himself, yet there is a feeling of want in him for knowledge of what is higher than himself.

An idealist denies the existence of matter apart from ideas or mental ideas. He may say that all that we see and know about matter is illusion. These different philosophers may define truth in their own way.

A rational thinker takes the facts as they are. He cannot deny the existence of matter, neither can he deny the existence of a spiritual something inside him that does the thinking. He realizes that there is an *Ego,* a spiritual reality that is quite different from the material body which is called a "Spiritual man," "Soul", or " Spirit." Hence the rational thinker recognizes the different truths in different spheres of life. There is a truth in regard to the material things outside himself in their relations to man and God. There is also a truth that concerns man's spiritual side, and his relation to his fellowmen and to God, the Creator and Judge of the whole universe.

To turn to the moral sphere, truth may be defined as expressive of the moral virtues—love, gentleness, goodness, kindness, justice, etc.,—in relation to related moral beings or our fellowmen and to God. But these moral virtues are abstract virtues without value unless they are personified in a living moral being. We are unable to conceive of love without thinking of it in a person who manifests it in action. The human mind cannot conceive of any of the moral virtues without a being in whom these qualities

are personified. As we cannot imagine of flowers without a flower plant, and of fruits without a fruit-tree, so also the human mind cannot conceive of these moral abstract virtues apart from a being in whom they are perfectly personified. There must, therefore, be a person somewhere in this world to whom humanity can look as the perfect ideal, the complete and perfect personification of all the moral qualities or in whom all truth can be found.

Christ claims to be *the Truth.* When we look to him for perfection in any of the moral virtues that are held in esteem by all moral beings, we are not disappointed. In him we see *perfect love ;* in him we see perfect *holiness,* purity, goodness, kindness, mercy, gentleness and justice—all these blended together in perfection. In him we find the *Truth*—about our duties towards our fellowmen and towards God, the Father and Creator of all. He is the embodiment of all that is best, sublimest and most beautiful—the most perfect type and ideal of humanity. There is no fragment of truth regarding God and righteousness that is found in the teachings of any great teacher of religion and sages of old, that is not found in the teachings of Christ. Dr. Well says: "Some truths, no doubt, are common to Christ and the sages ; but with Christ these truths have their rightful place in a complete, consistent, spiritual unity, while with the sages they form a broken piece-work. Natural morality, as far as it goes, is not at strife with Christian ethics. Our faith in the greater does not require us to disown the less." Christ came, not to destroy, but to fulfil all the fragments of truth found in all religious systems. In the words of Justin Martyr, "Whatever things were rightly said among all men are the property of us Christians . . . . Christ appropriates and amplifies all the loftiest teachings of nature and reason."

It is argued by some that the very existence of some of the truths taught by our Lord Jesus Christ, in the teachings of the sages, proves that he did not bring anything new to this world. But the argument of a Christian is that, as God is the God of all nations, he tried to shed forth some light, or some fragments of truth to the world at different ages, as far as the human mind could then receive, but these fragments of truth found in the teachings of the various sages are only the means in the divine

plan to prepare humanity everywhere to receive the final, most complete and purest revelation of divine truth, most fully and perfectly personified in Christ, who said: "I am the Truth." I will close this part of my speech with Whittier's beautiful words:—

"Nor doth it lessen what he taught
Or make the gospel Jesus brought
Less precious, that his lips retold
Some portion of the truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with his own impress
The common law of righteousness.
We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll
From all old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read
And all the treasures of our thought
In His harmonious fulness wrought."

In the Spirit of Christ we find all truth in regard to God and man embodied and personified. He himself is the embodiment of all his teachings, which flow from his very life and nature. Christ was the only philosopher, prophet, teacher, reformer and priest, who always practised what he taught, or rather from whose life all his perfect and moral teachings flow. Hence he justly and rightly claims "I am the Truth."

(ii) *Christ's teaching about speaking the truth.*

I will now speak of his Spirit which was manifested by Christ's teaching: "Let your speech be yea, yea and nay, nay, and whatsoever is more than this cometh of the evil one" (*Matt.* v. 3). One of his disciples, namely, Peter said, "No guile was found in his mouth." In him there was "truth in

the inward parts." There was no hypocrisy or any deception in his inward thoughts. This is the most important part in one's life. Without this spirit in man's inward part, his life becomes vitiated.

When we look around, in almost every department of life we meet with deception and hypocritical dealings with one another. A person says "yes" when he does not mean "yes" and says "no" when he does not mean it. I believe the Spirit of truth is divine, and he who deceives and is hypocritical cannot be of God. Any system of philosophy or form of worship that will countenance hypocrisy in any shape or form, is vain and deceptive. Sincerity is required of all men in order to enable them to get along with one another and with God.

There is a class of people who think that in business and politics they may practise deception and hypocrisy, which they call "diplomacy." The Spirit of truth condemns such an attitude in any man. I believe there will be a time when the judgment of God will fall upon such persons. There is, in every human breast, a latent knowledge that lies or deceptions of any sort are to be despised and condemned. No nation can thrive when its politicians practise hypocrisy and deception. No country can be free from God's condemnation when its rulers are deceptive. Whatever is not of truth must, some day, fall and perish.

In speaking the truth, Christ risked his own life. So also, every truthful man must be willing to incur any risk for the sake of truth. He must speak the truth under all circumstances. That is the only spirit that will actually be respected and honoured by all moral beings. When we read of men, who have told the truth in spite of the risk they have had to take, our hearts are touched. Martyrs told the truth and were always ready to give their lives for it. Therefore their lives and moral courage inspire moral courage and life in us.

What a wonderful place this world would be if we could all depend on each other's words! Good men are often deceived by selfish schemers for their own personal gain and fame; but though good men may lose material things, they store up for

themselves a peaceful and good conscience and eternal fame and happiness. Religion aims at making people honest and truthful. The Spirit of Christ is the spirit of Truth. Whosoever has got his Spirit is always truthful and honest in every sphere of life.

### 2. THE SPIRIT OF RIGHTEOUSNESS

Christ's Spirit is the spirit of righteousness. He is called "The Sun of righteousness" (*O. Test.—Mal.*, iv. 2). There must be a being on earth who should be the Ideal of *Righteousness*. In Chirst's Spirit we find that ideal. What is righteousness? Righteousness is man's just dealings with his fellowmen. Christ's dealings with his fellowmen were all righteous. He went about doing good. His teachings, which were the manifestations of his spirit, were very clear on this point. He did not approve of man's devotion only to God without doing his duty to his fellowmen. He said:—"If thou art offering thy gift at the altar and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (*Matt.* v. 23). By these words he shows that he wants reconciliation or righteous dealings with one's fellowmen, and this must go side by side with divine worship and offering. Religion without righteousness cannot be accepted by God.

When he went to visit a certain person, named, Zacchaeus, an honourable tax collector, he taught him about righteousness. Zacchaeus stood before him a convicted sinner with a great godly sorrow for his sins and said to the Lord Jesus Christ, "Behold, Lord, the half of my goods I give to the poor and if I have wrongfully exacted aught of any man, I restore fourfold" (*Luke*, xix. 8).

Wherever Christ's Spirit has entered there will be conviction of unrighteousness, and a person, who is thus convicted, will not be able to keep sin and deception in his heart. He will confess them to his fellowmen and seek reconciliation with them. I have, in my 33 years' experience in missionary work, seen thousands of persons who have been thus convicted of their unrighteous dealings with their fellowmen and who have made reconciliation and restitution. I am not the only Christian preacher, who has

seen such transformation of men's lives. Thousands of others have seen the same thing, and that throughout the ages.

I know of a man who had wrongfully taken several thousands of rupees in his business with one of his own relatives. He came to one of my meetings and felt the Spirit of Christ working in him. He was greatly convicted and went away from the meeting with a heavy heart. One evening before the meeting began, he came to me and said that he could not bear it any longer. He wanted to give his heart to the Lord Jesus Christ. I asked him to pray and confess his sins and believe in the Lord Jesus Christ. He prayed very earnestly and while praying, his body shook and perspired. Then he confessed his sins to God and promised him that he would restore what he had wrongfully taken. He accepted Christ as his Saviour and felt a wonderful peace in his soul. He rose up with a light and happy heart, praising God. Afterwards he gave back the money he had wrongfully taken. That is the spirit of righteousness working in the heart of a sinner.

I have seen men who were enemies and working to ruin each other, but when they felt the spirit of righteousness working in them they wept and cried and kissed each other. Two men were carrying pistols with them, each with the intention of killing the other. One passed by a meeting house and seeing a sign inviting all to enter, he went in. After a while his enemy, who was pursuing him, also passed that way, and stopping to listen at the front of the meeting house, he was invited in. He did not know that his enemy was there, and while they were in that meeting, both were convicted of their sins. The words which the preacher preached, of sin, righteousness and judgment went to their very hearts. At the close of the sermon the preacher invited sinners to come forward to give their hearts to God. One after another came forward in front of the pulpit and knelt at the benches. Both of these men came also, but they did not see each other. The preacher prayed with one and asked him to confess his sins to God. The Spirit of Christ was present there and the man could not hide his sins. He confessed that he had a murderous spirit and had started from home with the

determination to kill his enemy, but that God had convicted him of his sins and he was seized with great fear and trembling for he felt he would stand a condemned sinner before God. So he was now ready to ask forgiveness from his enemy and also to forgive him from the bottom of his heart. He prayed earnestly and by believing in the Lord Jesus Christ, there came upon his soul, the peace of God, which he never felt before in his life. The other enemy also did the same and found peace and joy in believing in Christ, whose Spirit of righteousness drove away gloom, distress, enmity, and hatred from his heart. They both felt that they had not done right to each other. When they rose from their knees, to their great surprise, they saw each other, and with happy faces they embraced and asked each other's forgiveness. What a joy! What a heavenly experience on earth! That is the working of Christ's Spirit of righteousness. Any form of worship that lacks that revivifying and sanctifying power, lacks the most important part in religion and such worship becomes formal and practically useless for the transformation of man's moral life. Religion, and in fact, everything else in life, is vain and useless without righteousness. " Righteousness exalteth a nation, but sin is a reproach to any people " (*O. Test.—Prov.*, xiv. 34).

This Spirit of righteousness requires a person, who has taken anything wrongfully from any man, to give it back to him. It requires a person, who cherishes any hatred or enmity against any one to forgive him from his heart and not to hate him any more. It requires a person to confess any lies told against his fellowmen and to make peace with him.

Any system of religion, that does not have power to produce in a sinner's heart this moral transformation which causes him to do right to his fellowmen, must be lacking in vitality and power. Therefore such a system cannot bring salvation to a sinner. In Christ I have found that wonderful transformation and power that enables one to make his wrongs right with his fellowmen and to deal rightly with him and to love God with one's whole heart.

### 3. THE SPIRIT OF PURITY AND HOLINESS

*Christ's Spirit is the spirit of purity and holiness.* He taught:—" Blessed are the pure in heart for they shall see God." Without purity of heart no one can see God. Holiness in God is that quality or attribute in him which makes him drive away from him anything which is not according to his own nature and will. Holiness or purity in man is that attitude in a man's spirit manifested in his thoughts, desires and actions which makes him do only such things which he knows and believes to be God's will for him to do.

St. Paul, the renowned apostle of the Lord Jesus Christ, said: " Without holiness no man shall see the Lord." All things which are sinful must be out of a man's heart. Christ said :—

" For from within, out of the heart of men, evil, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within and defile the man " (*Mark*, vii. 21-22). Again, " Everyone that commiteth sin is the bond servant of sin. . . . . If the Son (Christ) shall make you free, ye shall be free indeed " (*John*, viii. 34-36).

To be pure, a man's heart must be purified of all sins and all sinful inclinations. With such a sinful condition in the heart, God's will cannot be done, man becomes blind spiritually and does not see God and therefore he persists in his evil intentions. When a person comes in contact with Christ's Spirit of holiness, he sees his sinful condition and cries unto God for mercy and gets a new spirit from him.

A drunkard, once came to one of my meetings. He had lived a hopeless life and did not want, previous to this, to see his friends; he wanted to avoid them, but somehow or other he happened to be led in a providential manner, to the place where I was holding evangelistic meetings. While I was preaching I saw him weeping and covering his face. I thought he would decide to repent and give his heart to God, but he did not. He went away and came to another service. Again his heart was deeply touched and he wept. He felt Christ calling him to put

away sin and to give his whole heart to God. He rose from his seat and came to one of the front benches in the church. Some of the preachers prayed together with him and pointed him to the Lord Jesus Christ. After that he felt that he was a new creature and he was transformed, and up to this day he has been thoroughly saved from all his evil and sinful habits. I can tell you many life stories of wonderful transformations from sin to holiness—men whose lives have been completely changed and made holy by the operation of Christ's Spirit of holiness. Who can stand before him and not see his Holy Spirit, which pierces a man's heart and penetrates into his soul and makes him realize anything that may be impure therein?

### 4. THE SPIRIT OF JUSTICE

Christ's Spirit of justice made him declare plain truths to people about God's divine justice and judgment upon sinners after this life on earth. He spoke of the judgment of hell and asked the hypocritically religious Jews of his time, "How can ye escape the damnation of hell" (*Matt.* xxiii. 33)? He condemned the lip and formal religious worship of his day and told the Jews that after this life on earth, there is hell for sinners. This spirit of justice cannot bear with hypocrisy also in the worship of God. Lip-worship is not sufficient. The whole heart must go to God. He who worships God must worship him in spirit and in truth. Christ's just Spirit condemns those who are hypocritical in their worship. He said at one time to the professed religious people of his day:—

"Woe unto you, Scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left the weightier matters of the law, justice, mercy and faith. . . . . Woe unto you, Scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, clean first the inside of the cup and of the platter, that the outside thereof may be clean also. . . . . Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres which

outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly, ye are full of hypocrisy and iniquity " (*Matt.*, xxiii. 23, 25-28).

Christ said that there should be nothing that ought to stand between a person and God; nothing should cause him to stumble, to enter into God's spiritual Kingdom.

" If thine eye cause thee to stumble, cast it out. It is better for thee to enter into the Kingdom of God with one eye rather than having two eyes to be cast into Hell, where their worm dieth not and the fire is not quenched " (*Mark*, ix. 47-48).

Some people do not believe that there is punishment after this life, in hell; but I have every reason to believe the words of the Lord Jesus Christ who spoke what he knew, for he said he came from heaven to seek and to save the lost. He came to declare what he knew. Men's theories and imaginations regarding the future cannot be known by man's own inference, but it can be known only by revelation. He came to reveal to this world the final doom and destiny of Man. His life and words convince us that he knew what he was talking about. He declared this truth with a pathetic and sad feeling. He warned the people of the impending calamity and torment in hell. He sealed his declaration by his own blood as he was ready to die and did die for the world in order to save it from this terrible doom in hell.

Once I believe in the divine revelation I am driven to Christ and him alone and I am committed, by all reasons to place implicit faith in his declaration. There are, besides, reasons strong enough of the punishment after this life and Christ's declaration is that this punishment is eternal. He said :— " These (unrighteous) shall go away into everlasting punishment, but the righteous into everlasting life " (*Matt.*, xxv. 46). He declared that there is hell prepared for the devil and his angels (*Matt.*, xxv. 41) and that hell is the place into which the unrighteous shall go and there suffer everlasting punishment.

If there is a necessity of penitentiaries in which some criminals

on earth, serve their life sentence in order to uphold the justice of the law in the governments in this world, I see no reason why there should not be an eternal penitentiary, wherein all the fighters against God and His eternal divine laws, which are the outcome of his holy nature, will suffer their eternal punishment.

I am aware of ideas against such a belief, but where is the man whose arguments may be considered perfect and on whom we can put our trust for our final destiny? All reasons are of the same standard, and are defective, limited in knowledge and only theorists at their best. But here Christ stands the most holy, the most loving, the most gentle and kind, and yet the most just. He is the one who declares the existence of hell, for he came purposely to save men. Is there any reason to disbelieve him? I say no. Supposing he is what he claims himself to be, what will happen to you, oh poor sinner?

### 5. THE SPIRIT OF PERFECT DIVINE LOVE

As St. Paul said I see " in Him dwelleth the fulness of the God-head bodily." I am unable, by any stretch of imagination, to conceive of any revelation of perfect divine love that may in any way be greater than that personified in the sufferings of our Lord Jesus Christ in Gethsemane and on the cross of Calvary.

Dear friends, I must invite your attention a little to this most important part in Christ's life. His spirit of divine love manifested on earth is known to every reader of the New Testament, but perhaps the deep moral philosophy involved therein is not rightly apprehended by many.

It is true that the highest manifestation of a man's love for another is by suffering for him. In Christian theology the cross has a wonderful halo; but that cross is not a common cross of wood. When we speak of the cross we mean the One, that Righteous and Holy One, who was crucified thereon, with the manifestation of the spiritual agony while in that state of crucifixion. It is the Spirit of Christ manifested thereon that shows such perfect divine love as the human mind can ever imagine.

Christ connected his sufferings and death with the sins of humanity. Christians have, throughout the centuries, believed that he died because he suffered for our sins, that he bore our sins, and that by taking our sins upon himself we are made free from the punishment of God which would have fallen upon us if he had not taken our place. This belief has been expressed in various ways by different theories of the Atonement of Christ. I am not entering into the discussion of these different theories. Time and place do not allow me to do so; but I want to express as clearly as possible the moral philosophy involved in these sufferings of Christ for the sin of man which shows the perfect love of God for man.

We all realize that there is punishment attached to sin or moral transgression. We feel it deeply in our moral nature. There is an inner voice in every human breast that feels that there is punishment attached to any moral trangression. Whether that punishment is temporary or eternal, here on earth, or after death in the next world, I am not entering into that question. The orthodox Christian theology, however, believes that there is eternal punishment for the wicked, and eternal life or happiness for the righteous. They base their belief in Christ's own words—" These (the unrighteous) shall go away into eternal punishment, but the righteous into eternal life " (*Matt.*, xxv. 46).

The sufferings of Christ must, therefore, be related to the sins of men which will bring upon them eternal punishment.

### *Description of the Suffering*

In the garden of Gethsemane, while praying in the cool of the evening, Jesus was in great agony. It is written thus:— " And being in an agony he prayed more earnestly, and his sweat became as it were great drops of blood falling down upon the ground " (*Luke*, xxii. 44). There must have been an untold agony that seized his soul at the time of prayer that made him sweat, and that sweat became as it were great drops of blood. This agony can be understood from his own words to his disciples, when he said to them:—" My soul is exceeding sorrowful, even unto death " (*Matt.* xxvi. 38). What could have been the cause

of this agony? There could have been no outward material cause which could have brought such an agony to his soul. This suffering could not have been caused by the thought of his own impending death or separation from his disciples for even martyrs rejoiced when death faced them. This was, no doubt, the suffering in the realm of the spirit, owing to his relation to the sins of men. A few hours before this incident he told his disciples that his blood would be poured out for the remission of sins, thus connecting his sufferings with the sins of man.

On the cross again, we find him crucified between two robbers. There he cried aloud as no good and righteous man would be expected to cry at such a time. He said: "Eli, Eli, Lama Sabachthani! that is, My God, my God, why hast thou forsaken me" (*Matt.*, xxvii. 45)? This feeling of being forsaken was real to his spirit, and nothing could have brought greater agony to his spirit than this feeling. The *loud* cry surely is the manifestation of that terrible agony in the realm of the spirit. It could not have been caused by the pain of the nails in his hands and feet. The robbers even did not cry loudly as he did, nor could such an agony on the cross have been caused by any other material cause. We cannot imagine any such cause. The intense suffering of his soul can to a certain extent be comprehended from the fact that he cried again with a loud voice and expired. It is written that he cried, "Father, into thy hands I commend my Spirit; and having said this he gave up the ghost" (*Luke*, xxiii. 46).

Towards evening they found that he had expired, while the two robbers were still living. The soldiers thrust a spear into his side and blood and water came out. This, according to medical authorities, is a sign that his heart was ruptured. This must have been due to the excessive untold agony which he experienced, manifested by his cry, "My God, my God, why hast thou forsaken me."

The question is, "What is the cause of this untold agony in his soul?"

*Suffering on account of man's sins*

The reply was given by the prophet, Isaiah, who prophesied,

about 700 years before Christ was born in the flesh into this world, saying:—

> "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All, we like sheep, have gone astray; we have turned every one to his own way, and Jehovah hath laid on him the iniquity of us all. He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people, to whom the stroke was due. . . . . .
> . . . . . .
> He poured out his soul unto death, and was numbered with the transgressors: yet he bore the sin of many and made intercession for the transgressors."
>
> (*Isaiah*, liii. 5-8, 12)

*The Philosophy of this Agony due to the Bearing of sin*

Love automatically draws upon the possessor thereof the trouble and distress, the pain and anguish of those whom he loves. The greater that love is, the greater is that distress or anguish. This is the working of the moral law in the realm of the spirit among related moral beings. It is not anything that is forced by anyone from outside, it is an automatic natural sequence of the very fact of the existence of divine love in one's heart. A mother is not forced or bound by any material outward cause to love her own child and suffer for it. She feels that the pains and sufferings of her child are her pains and sufferings. She forgets herself in the sufferings of her loved one, she is merged automatically into those sufferings. The shame and disgrace, the glory and joy of her child are hers. She feels that she lives in her child. These are facts in the moral sphere.

Even without rising to a very high degree of love we find

that even goodness or virtue draws upon the possessor thereof, the troubles and burdens of others. This is a fact in the moral world, and it is due to *this truth* in the moral sphere that there arise reformers and self-sacrificing men who go about to do good to others, to ameliorate the pains and distress of others.

In the moral experiences of related beings the bearing of others' burdens is an incumbent moral law, which works automatically and which brings condemnation to the heart of a good, virtuous and loving person, if he attempts to throw off the burdens of others which come automatically upon him.

If this is an undeniable truth in the realm of the spirit among related moral beings, we would expect that God, who loves us, will automatically bear our burdens and carry our sins upon himself. If Christ is what he has claimed himself to be—the manifestation of the Father on earth, or the *Immanuel,* i.e. God with us in the flesh, then we would expect him to bear the burdens of our moral nature.

*The law of love, which governs the moral nature of related moral beings, may be called the law of moral identification by whose operation one who is in possession of divine love automatically feels that the pangs and woes, distress and anguish, joy and sorrow, shame, disgrace or glory, sin or righteousness, of those whom he loves are his own.*

Christ's Spirit of love, therefore, which was the Spirit of the Father manifested in the flesh, could not but draw automatically the troubles, and sins of the world upon his own spirit. He said: " He who has seen me has seen the Father." He was the perfect revelation of the Father's heart suffering for the sins of man. He was, therefore, designated by the inspired prophet, Isaiah, who spoke about 700 years before he came to this earth, as a " Man of sorrows and acquainted with griefs: and as one from whom men hide their face, he was despised; and we esteemed him not. Surely he hath borne our griefs and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities " (*Isa.* liii. 3-5).

Christ's agony on the cross was the agony in the spirit, brought upon himself by the very fact that he was divine love, drawing upon himself the sufferings of the punishment due to sin which the people have to suffer. It was on the cross of Calvary that he felt the pangs of the punishment which men would suffer in hell for their sins.

The cross was the place and the right time in which that suffering could be well felt and manifested. There he was crucified, though no spot of sin nor crime was found in him, though righteous and holy, kind and loving he was. No one could find any moral flaw in him save that he broke away from the traditions of the elders among the Jews. Sin with all its blinding qualities, envy, jealousy, covetousness, selfishness, worked in the heart of those Jews of his time—of the priests, Scribes and Pharisees and of the elders of the Jewish nation, and it worked also in the heart of Pilate, the governor of Judea, who was thinking more of his own fame and popularity among the Jews than of doing justice as a governor should do. All these men who were connected with the events that led to the crucifixion of Our Lord Jesus Christ, were actuated by their own selfish interests. Sin reached its highest pinnacle and made spiritual and temporal rulers of the day blind to the real Light of the world. They could not behold the Sun of righteousness, the light of the world, the very image of God, the picture of the fulness of divine love; and the hearts of these men, darkened by selfish passions, caused the King of Glory to go to the cross for crucifixion—the punishment which used to be meted out to the worst criminals of the day. That was the only right and fit time for the manifestation of that moral glory of divine love which bears the sins of those who were God's own creatures, who were made in his image. What did Christ's spirit manifest at that time? He prayed for them and said, " Father, forgive them for they know not what they do " (*Luke,* xxiii. 34).

But turn to the other side of the picture. Could such sins go unpunished? Could such violation of justice and righteousness go unpunished? Could such hearts, possessed with such evil passions, be united with God? Our whole moral nature revolts

to think that there could be no separation between the spirit of the holy and righteous God and the spirit of those men who were thus possessed with such sins. There ought to be and there would be separation of wicked persons and hypocrites from the holy God. Christ declared this fact. He therefore, being divine love, could not but feel the anguish and agony of those men, who were the religious leaders of the day and who were supposed to be God's special favourites. These were the very men, who thought they were God's people, who, on account of their sinful and selfish hearts, would be separated from God; and who would, therefore, each one, cry in agony, saying, "My God, my God, why hast thou forsaken me?" The panoramic view of their suffering was before Christ while he was on the cross. He forgot himself, being divine, and lost himself in the pang and anguish of those men; he felt their pangs and anguish and therefore could not but feel their feeling of being forsaken. Therefore he cried, "My God, my God, why has thou forsaken me?" He experienced such a forsaken feeling as was theirs. Their forsaken feeling and their anguish were drawn, automatically, by his spirit. Such must be the automatic drawing of divine love of the sufferings of sinners. It is stated that Christ poured out his *soul* unto death for the sins of man—Yes he automatically poured out his *soul,* his spirit, into the feelings of anguish and woes of these transgressors. How could he avoid it? How could he feel otherwise if he was the heart of the Father manifested on earth? He said: "He who hath seen me hath seen the Father."

Christ's spirit of suffering is, therefore, the spirit that reveals the agonizing heart of the Father in heaven for the sins of man which brings distress and suffering to his heart. Nowhere else do we find the manifestation of the suffering of the divine heart for the sins of man than in Christ.

This divine love manifested in suffering, that is of the worst possible type, is also the love that is always ready to serve others. The possessors thereof are ready to pray for those who persecute them, to love those who hate them and to spend their life for the good of others, and for helping them to come in contact with the spirit of God.

The cross of Christ is the meeting place between sinful man and the suffering heart of God for man's sake. It is the only place in human history where sin, such as envy, jealousy, covetousness, love of one's own fame, is manifested in its greatest heinousness, when the hearts of those persecutors were so blinded as not to recognize the Sun of righteousness, the Light of the world, the King of Glory, the incarnated God himself and as to cause them to do all that they could, to put an end to his life. This shows what sin is. It is the same in the human heart whether it operated in those people at Christ's time, or in the hearts of the people of the present day.

The cross of Christ is therefore the place where sin can be put away and everlasting righteousness be brought into the heart. Daniel, the prophet. prophesied 600 years before Christ that this would be the time " To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness " (*Dan.*, ix. 24).

Before I proceed to another part of my subject, I must say that he who has received the Spirit of Christ has received the spirit of divine love that makes him bear other peoples' burdens and makes him love his enemies, pray for them that persecute him and bless those that despitefully use him. This is the history of Christian missions which have no other motive than to impart the Spirit of Christ to their fellowmen. The Christian missions feel that it is their duty to save their fellowmen and to serve them. It is their God-given duty constrained by the love of God in Christ that makes them spend their money, talent and time to give to others what God has given to them. They want no reward from any one. The only reward is to see their fellowmen get joy and happiness in getting the salvation offered by the Lord Jesus Christ to them.

### 6. THE OMNIPRESENT SPIRIT PERVADING EVERYWHERE

Now I come to the last part of my speech, namely, The Spirit of Christ is the Omnipresent Spirit pervading everywhere.

We are not speaking only of the historical Christ. The

record says, "He died and rose again and is alive forever more." After he had risen from the grave he appeared to his dejected disciples and showed himself alive for the space of forty days, before he ascended on high. Before his ascension to heaven he said to his disciples:—" All authority hath been given unto me in heaven and on earth. Go ye therefore and make dispicles of all the nations baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: *and lo, I am with you always even unto the end of the world*" (*Matt.* xxviii. 18-20). Christ is alive. His Spirit is pervading everywhere. He has been with his disciples who followed him, throughout the ages, and that is the reason why the Christians can suffer martyrdom. His Spirit is pervading and is present here to-day, calling India and all the nations of the Earth:—" Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest in your souls" (*Matt.*, xi. 28, 29). His Spirit is standing here and he says: " If any man thirst, let him come unto me and drink" (*John*, vii. 37).

The call of his Spirit is heard today, by hundreds and thousands who have found peace and rest in their souls and have quenched their thirsty souls by drinking in the waters of life.

He is always with his disciples, who follow him and do his will implicitly. He does not leave them. He gives them eternal peace and joy and satisfies completely their hungry souls for he is the " Bread of life." With open arms he calls all—the high and the low, the poor and the rich, the white and the black, the brown and the yellow—no difference is made with him. He is the One who can give real peace in the heart for he is the Prince of Peace and the King of Righteousness. His Spirit is the only one that can give real peace to the hearts of men, and to the nations of this world. Those nations which have rejected him will weep and cry, but the hearts which have made him their " Life," their " Hope of glory," their " All in all," have found peace and joy and assurance of future happiness in a way they have never experienced before in their lives. I am one of those

who have been so saved and redeemed by the Spirit of Christ and I pray and hope that my countrymen, yea the whole world would come to Christ and find in him the desire of their hearts. I can say with Paul, that we are complete in him (Christ). In Christ I feel in my heart as the old prophet Isaiah said: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (*Isaiah*, lxi. 10).

Christ's Spirit is still calling all to come to him. "And the spirit and the bride (the church) say, come. And he that heareth, let him say, come. And he that is athirst, let him come; he that will, let him take the water of life freely" (*Rev.*, xxii. 17).

May God bless you all and may Christ's Spirit overcome all—"For if any man hath not the Spirit of Christ he is none of his" (*Romans*, viii. 9) and where he is he cannot go. He is still stretching forth his arms to embrace all who come to him and he is calling to *all* without any exception. "Come unto me and I will give you rest." Amen.

## TEACHINGS OF ISLAM AS A PATH TO GOD

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The human intellect, however keen it may be, cannot probe into the ways of the ever-inscrutable Existence. This is why merciful Allah Himself tells us the way of knowing Him. Human eyes cannot visualize Him; it is Allah Who reveals Himself unto human eyes. The Holy Koran teaches us this prayer at the very beginning: "O Allah, we want to know Thee, we want Thy assistance. Be kind enough to tell us the easiest way of knowing Thee—the way of the blessed who have known Thee."

Islam teaches us to acquire the manifold attributes of Allah. We mention here the four noble attributes of Allah:

Firstly, Allah is the Protector of the Universe. He has created man for the good of the world. Man, too, must dedicate

himself to the welfare of the world. Allah says: " Beggars and the destitute have some claim to your wealth and property. Do good unto your parents, relatives, neighbours, poor orphans, wayfarers and all living beings." All are equally entitled to worship the Lord of the Universe. The door of the temple of God must be flung open to all and sundry. So in order to attain Allah all people must congregate and offer their united prayers to Him.

Secondly, Allah is merciful. His mercy knows no distinction, no discrimination and no return. All are equally blessed by His mercy. " There is no god but God. Think of God as you think of your father." As a father does not like that his sons should divide and quarrel among themselves, merciful Allah, too, likewise does not want His children to divide and quarrel. So we must be socially and spiritually united. He alone has attained eternal life, who has dedicated himself to the service of humanity like the sun, the moon and the earth. The religion, which is meant for the whole world but not for any particular nationality, caste or clime, can really help an aspirant to attain God. Islam has acknowledged the essential truths of all the religions of the world; so in universal Islam are incorporated the fundamental truths of all religions. In fact, no one can be a Mussulman and no one can attain Allah without acknowledging the essential truths of all religions.

Thirdly, Allah is Rahim. The word ' Rahim ' means one, who shows more compassion and beneficence as a reward or return for good deeds and noble virtues. Those who give wealth for God's sake receive still more from Allah. We, too, should give to the best of our ability more than what the members of our society, our neighbours, our relatives and others are entitled to get. Extend your helping hands to your parents, to the faithful and to the antagonists seeking for peace.

Fourthly, another attribute of Allah is that He is the Supreme Judge, Who dispenses justice according to the merits or demerits of the acts done. Allah is supremely conscious of the real question at issue and does never punish heavily for a trivial act of sin. He does not pay heed to any recommendation. He gives every

man his due. His justice is largely tempered with mercy and sympathy. Every man is also a judge and he must be a true judge like Allah and see that one is not punished for the guilt of another. We are to judge with feelings of love, sympathy and justice. We must see that we are not actuated by any sectarian or communal animosity.

The natural craving of the soul to attain the Eternal makes a man discontent with things unreal. This is why the highest fulfilment of human life lies in the attainment of the Supreme Reality. None can enjoy bliss either in this life or hereafter without God-realization.

Modern people can rally under the banner of Islam, which is able to solve all the momentous problems of the present-day world. In these days of anti-God campaign, when virtue is at stake and untruth reigns supreme, from the hearts of the real seekers after Truth well forth prayers to Allah: " O God, deliver us from evil and illumine our path. In this hour of peril, reveal Thyself unto us, as Thou didst many a time in ages past, and save us from impending ruin." And the Great Allah has listened to their supplications.

## A NEW WORLD IMPETUS

F. ROSSETTI

*Y. M. C. A., Calcutta*

A little over nineteen hundred years ago a wild-looking man appeared on the stage of history, bearded and girded with camel's hair. As he was he lived on locusts and wild honey ; he was brave, had a love for the open air and was kindly. He proclaimed a new kind of message. He had strong hands, bloodshed was not in his line nor was hate there. What he proclaimed was the reintegration of personality and expulsion of evil and lust from one's life. Coming of a great universal kingdom called the Kingdom of God, he called the people of the world to confess their sins and to become the children of the Kingdom. Intuitively he

also felt there was someone coming who would preach the same message and he asked his generation to look for this coming. Brave as he was, free as he was, broad as he was, he said: "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose ; he shall baptize you with the Holy Ghost and with fire."

Thousands flocked to hear him preach and were baptized and amongst those that came was someone else who was braver still, freer still, broader still and who submitted himself to the rites of baptism in the River Jordan. From that moment we find the Son of God proclaiming His message for the freedom of mankind. Too long, He says, have you all been held under the thraldom of sin and ceremony and false religion and sectarianism. Free yourselves from these things, however valuable they seem to be and understand God. There are many difficult things in the Gospel which are hard to understand and explain but there is a residuum of good things which are as precious jewels which we can claim unreservedly. Every personality on the earth is most sacred. We are of more value than sparrows. What shall a man give in exchange for his soul? Even the despised Samaritan is of infinite value in the eyes of the Master. The children we kick and cuff in the streets and in the schools and whom we despise and treat carelessly are of great worth in the eyes of the Maker and are symbolic of the Kingdom of God. The religious man is not one who knows theology or one who can tell how many angels can dance on the finger-nail of a man, but he is truly religious who serves humanity in the power of God and in the service of love. The Son of Man came not to be ministered unto but to minister.

The final standard of any judgment will not be dependent upon an accurate theological statement on our part or an avowal of the infallibility of the known tenets of religion but His demand will be—how many cups of cold water have we given to the thirsty ; how often have we visited those in prison and the sick in hospital ; have we given clothing to the unclothed and naked and did we attend to the needs of needy men? He taught that God was not rooted in any one spot but that He is a spirit to be worshipped in spirit and in truth and is a Great Universal Father.

He taught that man's life must be valued by the amount of love he shows—not by hate. By this shall men know that ye are my disciples, that ye love one another. We find here a Master who has no race-hatred, who knows no class-prejudice. He was not one who hated women and called them inferior but one who received all into his friendship, purity and goodwill. He came to cleanse the leper ; heal the sick ; give sight to the blind, hearing to the deaf, health to the weak; and he did his utmost to make this world a healthier world, for God is here and He desires ardently to have the world recognize the true fellowship and brotherhood of mankind. How this message has impregnated the lives of men can be illustrated in the life of Sir George Williams, the founder of the Y. M. C. A.

He was being apprenticed to a farmer, but he lost his job because he upset the hay cart! He then walked to London to look for another job and finally got into a trader's firm. At this draper's establishment he had to "live in," and there a group of several young fellows lived together. Conditions around him were morally filthy and things went on there that made the newcomer squirm. But squirming is not enough. A tucked-up sleeve, a determined attitude, a tightened muscle, courage and prayer are more to the point and soon this stranger got down to work until these moral evils were banished. This was all to the good for Messrs. George Hitchcock & Co., but there were other places in that great city that needed cleaning up too ; so this band of fellows got busy and carried the word along to neighbouring shops, and shortly after, the young manhood of London began to move towards godliness and Christ. This was how the Y. M. C. A. began. Uneducated, young, simple, plain men were touched with the power of an incoming Life, and they went out into a filthy city and did big things. From such a humble origin we now have a movement that is evidenced, as far as my knowledge goes, in every part of the world and which has a great part to play in the coming era.

Who is this weather-beaten-looking fellow by the lakeside—unlettered, hasty-tempered, mentally sluggish and stupid? No hopes for such a fellow surely? Well you and I would have

thought so but see! Who is this coming along the shore? He looks alert, he's strong, he has a clear countenance, a penetrating look, kind features characterize Him and what is more He's physically strong. No ascetic this who wants you to fast and look solemn. No kill-joy who puts a wet blanket on everything. Well watch Him. He sees the first man. He admires the muscles on his back, he sees the calf that any international would admire. He sees something behind that face that we wouldn't see. He goes up to the man. "Follow me," he says in tones that brook no refusal and the fisherman drops his net and follows. How slow to teach he was too! How utterly absurd in matters concerning life! But the Master patiently watches and waits. He even went so far as to desert his Master at the crucifixion and he denied him three times but—what's this? This same fellow who a day or two before cringed and caved in before an ordinary servant girl's gibe has now become fired. See his eyes flash. Watch the daring of the man. He faces a howling, angry mob and he speaks boldly. Even the lion turns tail when the crowd is upon him. But this man? He's bolder than a lion. Where did this courage come from? What psychologist will explain? Well, there's only one explanation. This man is filled with the Spirit of Christ, and when Christ reaches a man's heart, nothing will stop him. You may scorn, laugh at, mock, misconstrue, criticize, yes stone and kill, but nothing will stand in his way. The living Christ indwelling in that man's life makes all the difference.

In the same way, if there were time one could show how the Spirit of Christ has animated the lives of scores of others. Time would fail us to speak of Francis of Assisi, Thomas à Kempis, Ignatius of Loyola, Brother Lawrence, Thomas Moore, Hugh Latimer, Ridley, Wickliffe, Wesley, General Booth, Elizabeth Fry, Wilberforce and Clemency Canning, and one could mention many names of the present generation, and finally I do not fail to see that the Spirit of Christ was also working in the hearts of Sri Ramakrishna Paramahamsa and his disciple Swami Vivekananda. Wherever there is ugliness, unrighteousness, hate, littleness, there the Spirit of Christ is needed, and Christ is looking for

men who will help in this programme of founding a Kingdom of God on earth. He gives strength where there is weakness, courage where there is cowardice, beauty where there are ashes, victory where there is defeat, and a close study of His life and teaching as well as the lives and teachings of the great saints of India and all the world will give us that impetus that is needed for moving this world onward and upward.

## VĪRAŚAIVISM

### (*THE RELIGION OF THE LINGĀYETS*)

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#### AN UNWRITTEN CHAPTER

The subject of my present discourse constitutes an unwritten chapter in the Religious History of India as no serious endeavour has, as yet, been made to give to the educated public a connected conspectus of the history, the philosophy and the literature of the Vīraśaiva Religion which, as a distinct branch of that great and ancient Śaiva Siddhānta school, has played no mean part in our national and religious life and which has contributed not a little to the greatness of religious India.

#### A PHASE IN THE EVOLUTION OF ŚAIVISM

Mr. R. C. C. Carr is not far wide of the mark when he says of the Liṅgāyets that "their faith purports to be the primitive Hindu faith, cleared of all priestly mysticism." In my view, it represents a distinct phase in the evolution of the Vedic Hindu Religion. It was once held that the cult of Śiva worship was derived from the crude demonology of the South Indian aboriginal tribes. But this theory has been brushed aside as a long discredited story and the most commonly accepted view is that immediately after (or even synchronizing with) the pantheistic conception in the evolution of Aryan thought came in the conception of the worship of Śiva as the supreme deity. The primitive

Aryan of the Ṛig-Vedic period worshipped Śiva (then called Rudra) both as a thunder-God and as a benevolent deity driving away all sorrow. The next stage in the evolution is monotheism when all the deities of the *Ṛig-Veda,* namely, Indra, Agni, Yama, Varuṇa, etc., are absorbed in the personality of Rudra who is now called expressly Īśa, Śiva, etc. in the *Yajur-Veda* which declares that " God is one and no second and that one God is Rudra." Thus, by this time when the Upanishads came to be composed, Śiva was identified with the *' Para-Brahman '* of the Upanishads.

It is interesting to note that the history of Hinduism is one of incessant struggles between conservative elements and ritualism on the one hand, and liberalizing and humanizing forces and spiritualism on the other, each school having its turn of triumph at one time or the other. The well-known dispute between Yājñavalkya and Vaiśampāyana, the schism between Vasishṭha and Viśvāmitra, and the rise of Jainism and Buddhism, are but distinct indications of the growth of humanistic cult in the Hindu religion. Vīraśaivism represents one such phase in this evolution.

## ĀGAMAS

By the time the Upanishads were begun to be composed, there seems to have arisen a cleavage among the original compilers, some of them seceding away from the bulk, condemning the animal sacrifice that was then in vogue and giving a spiritual interpretation to the sacrifice to be offered to Lord Śiva. This marks the highest stage in the evolution of the Aryan thought when was expounded the sublime doctrine of the Vedānta describing the mystic relation between the soul and the universal spirit and the ultimate absorption of the two. It was at this time that the Āgamas and the Upanishads branched out from the same system of the Vedic tree and became the bases of a number of cults and creeds. The Āgamas like the Upanishads enjoined the worship of one God, gave spiritual significance to the sacrificial rites and taught that the true salvation lies in self-renunciation and the dedication of the self to the universal soul, Lord Śiva. This doctrine of the dedication of the self to Lord Śiva is the foundation of all the schools of the Śaivite philosophy and is the very

essence of the Viraśaiva philosophy. Āgamanta giving the true interpretation of the *Advaita* philosophy of the Upanishads expounds the highest monistic knowledge, a system, which is at once *Dvaita* and *Advaita*. According to the Śaiva philosophy the term *'Advaita'* means neither one, nor two nor neither. It is both a system of dualism and of non-dualism but differing from both the recognized schools of those names. The *jīva* emancipating from *pāśa* or the worldly bondage draws nearer and nearer to *Paramātman* wearing away atom by atom till it is one with Him. The same idea is conveyed by the word *'Upanishad'* (*upa*=near, *ni*=quite, *shat*=perish). As man nears God he wears away atom by atom, so that at the moment of Union, nothing of him is left and what is left is the Presence of the Supreme One only and the feeling of His Presence and no feeling or consciousness of feeling of himself or others. This feeling of the Presence and Bliss of God is one and *Advaita*. Such an identity is the form of the ecstatic condition of the mind which *yogins* feel. As Saint Mey Kaṇḍan says: "The word *' Advaita '* cannot mean Oneness or *Ekam ;* no one can think of himself as one and the very thought implies two." The word simply denies the separateness of the two, *' anyanāsti '* and hence God is said to be one with the souls. Thus, the Āgamanta harmonizes these two systems of thought—*Dvaita* and *Advaita* in strict conformity with the principles of the Upanishads.

Another characteristic feature of the Āgamanta school is that it does not rest content by merely expounding abstract theories. On the other hand, it is a practical religion laying out a thoroughly reasoned system of practical philosophy neither contradicting our experience, nor causing violence to the most cherished of our sentiments, both moral and religious, a system of thought which was progressive and built on an adamantine basis, step by step, leading to higher knowledge. Thus, the two cardinal principles of the Āgamanta school, namely, the progressive realization of the self and its dedication to the Universal Soul constitute the basic foundation of

THE CULT OF LINGA WORSHIP

which distinguishes the Vīraśaivas. The worship of *liṅga* which

is invariably a matter of daily observance with all the Liṅgāyets, rich or poor, high or low, learned or unlearned, male or female is but a symbolic exposition of the progress of the soul and its communion with God. Various theories have been put forth regarding the exact significance of this symbol. According to one theory *Śiva-liṅga* is symbolic of the *Śabda-Brahman*, the *Praṇava*, "*Aum*" from which has emanated the whole universe. *Liṅga*, as *Praṇava* figured to the eye, becomes the universal symbol of God, and object of worship as the *Praṇava* in *mantra* or Sound form was before. According to *Tirumantram*, "The whole *liṅga* is the *Oṁkāra* filled by *Nāda* and *Bindu*. The base is 'A,' the *kaṇṭha* is 'M,' and the round form is 'U.' According to *Ajitāgama*, *liṅga* represents *Pati* (or Śiva), *paśu* (or *jīva*) and the *pāśa* (or the relation between the two). Swami Vivekananda tells us that the worship of the *Śiva-liṅga* originated from the story of the famous *Mahā-liṅga* in the *Atharva-Veda Saṁhitā* in the place of the *yūpasthambha* which was beginningless and endless and which thus represented the Eternal Brahman. As has been pointed out already, those, who discarded animal sacrifice, and dissented from the *karma-vādins* retained still, the same ceremonial forms and the same *mantras* for new purposes with highly spiritual significance. The idea of sacrifice could not be completely effaced out of their memory. But it is not the horse or the goat but our grosser self that should be sacrificed. It must be forgotten that in the Ṛig-Vedic time Śiva was assigned the chief place in the sacrifice and was '*Medha-pati*.' He was represented by the sacrificial post which was held in high reverence as the Eternal Brahman. The dissenters in their new form of worship worked out the same idea of identifying the *yūpastambha* with *Para-Brahman* Who has the whole earth as His seat, the blue sky as His crown, and the Universe as His vesture. To this *Medha-pati*, the *liṅga*, the symbol of Lord Śiva should one offer one's self in sacrifice and thus become one with Him. It may be noted that the Śiva temples are built on the model of *yajña-śālā*,' and the great *liṅga* of Drākshārāma fully bears testimony to this theory. Thus, the worship of Śiva-liṅga signifies self-sacrifice and this idea of self-sacrifice, as already

pointed out, is the centre of the Śaivaite Philosophy. Lord Śiva, characterized in the Upanishads as *' Śivam, Śāntam '* etc. is designated as *' Sthala '* from which all things shoot out and into which all things are absorbed finally. The word *'liṅga'* connotes the same idea and denotes the same object. The Divine Energy or the consciousness of the self is known as *Śakti* or *Prakṛiti* which has two aspects, *' Vibhāga Parāmarśa '* and the *' Avibhāga Parāmarśa.'* The *Avibhāga Parāmarśa Śakti* is Lord himself containing the whole universe within Himself and enjoying all in all in a state of Absolute Bliss. While the Lord is in this state of perfect *Advaita,* the *Śakti* which has no separate existence is called *Chit-Śakti* and *Ānanda-Śakti.* But, when there is a natural Desire or *' Līlā '* the *Ichhā-Śakti* comes into play and creates in the Lord a desire that there should be creation of the universe (*Eko'ham bahusyām*), " I am One. Let there be Many." It is soon followed by *Jñāna-Śakti,* the knowledge of the Matter, and *Kriyā-Śakti,* the exhibition of this universe.

The same spirit of Egoism which effected this differentiation widens the gulf between *Paramātman* and *jīvātman* until in the long run *jīvātman* while passing through the stages of desire, irresolution etc. reaches, at last, the stage of Profound Ignorance and completely loses itself in self-forgetfulness. So long as the remembrance of its past history and its degradation does not trouble its thought, the soul wanders aimlessly in this humdrum world as the bond slave of Nature, regarding the mundane affairs as being of permanent value. But once it is reminded, through revelation of its original state of perfection, it would pine away for the reunion with the Almighty, even as a love-lorn maid languishes for the love of her *prema-nāyaka* from whom she has been separated for a long time. The soul then, would resort to various means to dissociate itself from mundane thoughts and to concentrate its attention upon the Divine Lover. By a close contact with Nature, it acquires a detailed and minute knowledge of its constitution, injunction and laws and thus of its own *' aṅga '* in which it is embodied and which is but a minified copy or the replica of the outer nature. Having thus gained knowledge of Nature and of its body it would bring into play the spark of the

Divine Energy and would gradually work out its disentanglement from the meshes of Nature. The first stage towards this disentanglement is the concentration of the Mind which is attained by the control and conquest of the various *vāyus* in our earthly body that ever perturb our mind. This concentration of the mind and the subsequent conquest of the five *indriyas* are achieved by a constant meditation and gazing upon a brilliant object which is identified with *Para-Brahman*. This shining object is our *'Ishta liṅga'* which we wear on our body for ever, even as a true *satī* wears on her person some love-token which would ever be bringing before her mind's eye the lovely form of her lord and which would induce her to meditate always upon the reunion with her lord without paying heed to other circumstances which are likely to tempt and delude her. Thus *Liṅga* which is the Absolute Being from which all things emerge out and into which all things perish is the combination of *Purusha* and *Prakṛiti*, of Śiva and Vishṇu. Hence, the saying *'Śivavishṇumayaṁ.'* In the famous *Mahā-vākya* of the *Chhāndogya Upanishad*, *'Tattvamasi'*—(That Thou Art)—*tat* stands for *liṅga*, *tvam* for *aṅga* and the reunion between the two is designated by the term *'asi'* which is *Śiva-jīva-aikya* or the *liṅga-aṅga-sāmarasya*. It is this *Śiva-liṅga* that reminds the wearer of the eternal and living touch of the Lord upon his body which would make him abstain from all impure actions, which might render his body unworthy to be the seat of the Lord. The saying of the *Skandopanishad* that this body is the living temple of the Lord—*'Deho devālayam'* has been literally carried out by the practice of the wearing of the *liṅga*, which is but a symbol reminding us of the original state of perfect beauty, perfect goodness and perfect truth.

Thus, the three categories recognized by the Vīraśaiva Philosophy are Nature, soul and Spirit. The entire economy of the present Dispensation is under the active control of the Spirit and is especially designed by Him in view of the Emancipation of the soul. Nature is multi-coloured and many-vestured and is the material cause of not only the outer universe, which hides within the immensity of its bosom, countless hosts of sidereal systems, but also our body, with all its grosser and subtler divisions

and components, its instrument of knowledge and action, its proclivities and tendencies in which the soul lives as in a cottage. The Spirit is immanent in both Nature and soul and is in fact the guiding principle. He is thus the soul's Soul. It is not in the power of the soul to lead an independent existence ; either it must remain in unwitting communion with Nature, over-powered by her blandishments or in conspicuous fellowship with the Spirit—an intermediate stage being thus practically denied to it. If it ceases to gravitate towards Nature it must lean on to the Spirit. The *Saṁsāra-chakra* is the soul's orbit, which represents the resultant of two forces continually acting upon it. The soul has the ability to know both Nature and Spirit as it is possessed of the element which it shares in common with the spirit. The soul ordinarily sees in itself either Nature or Spirit but not its own form. It is beginninglessly entangled in the fascination of Nature and the Spirit carries on its work solely to disentangle the soul from those fascinations. The universe that we see around us has Nature for its material cause, the Spirit for its efficient cause and His body of pure sentient energy for its instrumental cause. Nature is especially superintended by the Spirit, in order that she albeit insentient, may the more rigorously and consistently exhibit the law of desert and causality, in relation to the soul. The Law of causation is really the inherent and external property of Nature. As long as the soul chooses to enjoy the company of Nature, so long will her law of causality and desert hold the soul tight within its meshes. But her connection with the soul is, after all, but temporary though she is, by herself, eternal. It is also possessed of an ingrained perversity that is inherited from Nature and hence eventually eradicable whereby it mistakes sensuous or sensual revelling " in the lap of Nature " for its appointed Goal, and thus converts its spirit-given instruments of emancipation formed out of Nature, into effective engines of its own perdition. The award of spiritual freedom is always made by the Spirit to the soul by an act of grace, and when the moment for that award (which involves a complete emancipation from its bondage to Nature) has arrived, the Spirit reveals himself to the soul in any manner He pleases and blesses it with His Eternal Fellowship of ineffable power and joy.

The Spirit is an embodiment of love and compassion and is nothing but Life, Light and Love. Nature is the Spirit-appointed material instrument of soul's salvation ; the Spirit requires the soul to seek its emancipation only by wedding Nature and thereby passing the ordeal of causality. Nature proves successively a seducer, a task-master and a servant in relation to the soul, in accordance with the degree of spiritual progress attained by it.

The soul's state of bondage has no beginning but has an end, while the soul's spiritual freedom has a definite beginning but no end. Nature, if kept at her proper vocation as an obedient handmaid of Spirit-ward-bound soul, is full of beauty and symbolic of heart's purity, innocence and joy, the Divine Beauty, the Divine Loneliness and the Divine Harmony.

The true relation between the soul, the Spirit and Nature is brought home in a beautiful analogy ( by the famous Śaiva Saint, Meykaṇḍan ) of an apple hanging on the branch of a tree, subject to two diverse forces—the force of gravitation and the force of the tree holding the apple firmly.

Why does an apple fall to the ground? The tree holds up the object of its own force. When this force is weakened and loosened, another force is brought into play—the force of the earth or gravity. The object was in fact held in between these two forces. The object must either be attached to the earth or be brought to the ground. In spite of the enormous power of gravitation of the earth the tree was able to hold up the object for a time—only for a time ; for when the fruit matures, the tree cannot hold it up, however it may will to do so. The same act accomplishes the severance from the tree and the bringing to the earth. The soul is bound to *Māyā* so long as it is not ripe. Before it is ripe we do not perceive its brightness and sweetness. When the soul perfects itself fed by the juice from the earth (the grace of God) it finds its resting place in God. When it so finds itself united it becomes one with God as the fruit itself when left alone becomes one with the earth.

When in union with God the soul loses not merely the consciousness of the world, the *asat,* it loses also its self-consciousness (not its self-being) and the only perception that remains is

the bare perception, the bare enjoyment of God, the full manifestation of the presence of God and Bliss and in such condition alone can one say that there is no second thing.

Thus, it can be seen that the Vīraśaiva philosophy which is technically termed *"Viśesha-Advaita"* or *Śakti-Viśishṭa-Advaita"* is essentially different from the *Advaita* of the school of Śrī Saṅkarāchārya. Vīraśaiva philosophy does not countenance the *Māyāvāda* theory of the *Advaita school.* It does not shun worldly existence as being mere illusion. It does not set forth the distinction of a higher and lower knowledge of Brahman. It gives great prominence to the *Bhakti* cult, and it is in consonance with the teaching of the Upanishads themselves.

This outlook on life as taught by the Vīraśaiva philosophy is responsible for some of the catholic features of that religion which are brought into prominence in the famous sayings of Śrī Basaveśvara, the greatest exponent of the Liṅgāyet faith. No caste-distinction is recognized among the Liṅgāyets. The high position that is allotted to the fair sex is a pleasing feature of this community. The mode of daily worship that is enjoined is very simple and is symbolic of the communion of the individual soul with the Universal Soul. *Dayā* or tender feeling to all living beings is deemed to be the basic foundation of all religions and cruelty in any form is vehemently condemned. The sayings of Basaveśvara which are couched in simple, beautiful and terse Canarese language are but the echo of the famous Upanishadic teachings. Basaveśvara was one of the foremost religious Reformers who brought to the masses the rich treasures of the Upanishadic culture. His position among the great savants of Hinduism is unique and his message of love and hope has left its lasting effect on the Karnāṭaka and its surrounding regions where millions and millions of people are following this faith.

I shall close this brief discourse by quoting the following beautiful lines by our great national poet singing of the universal harmony and concord:—

"When one knows Thee, then alien there is none, then no door is shut. Oh! grant me my prayer that I may never lose the bliss of the touch of the ONE in the play of the MANY."

# RELIGION IN INDIA

## (*A BIRD'S-EYE VIEW OF THE GENERAL CHARACTERISTICS OF THE RELIGIONS OF INDIA*)

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The religions of India fundamentally differ from the religions of the rest of the world. Every Indian religion is a system of principles, scientific, philosophical and spiritual. It is no formal frame of faith. It is a practical ideal that is to be achieved and realised in life through a process of practice, of thought and emotion making up a progressive programme. The element of vacantly expectant faith is in fact absent from it. Its way is to work and attain and grow and go up. In every Indian religion there is an organic principle by pursuing which one is to reach an attitude of mind in which it is possible to distinguish between truth and appearance, between *Brahman* and *Māyā*, between soul and her enfoldment consisting of the blend of the intellect, ego, mind and life. Every Indian religion is a course of stern discipline the purpose of which is to relax, to dissolve and ultimately to do away with this anti-spiritual wrappage of body and mind and to emancipate the soul to start on her resplendent course of eternal life which is all wisdom, all power and all bliss. It must be an accomplishment here in this life and not merely an uncertain hope for the future.

In India a religious life is a spiritual evolution, a hyper-natural constitution. The materials of this inner life-building are supplied by the soul. The duty of the intellect is to remove the physico-mental obstacles, all created by sense-desire. The most important feature of Indian spiritual psychology is the clearest recognition of the subtly duplicate nature of human life, the double aspect of sense and soul, of terrestrial and celestial, of animal and angelic. The two seem to be inter-transfused. But the two forces work asunder. The soul is never touched by sense—so we read of

Purusha (the soul) in the Indian Scriptures. It is the sympathy (*pratisaṁvedana*) of the soul for Nature that does all the harm. The soul *in imagination* receives the brightly energizing nature into her bosom and mistakingly holds herself responsible for the vagaries of vanities of mind and body that are of Nature. The aim of religion is to put an end to this infatuation (*moha*) of soul and to wake her up to a consciousness of her true self. Every religiously educated Indian Hindu is constantly cognizant of the inner fact of life ; he is a spiritual scientist; a practical philosopher: he does never walk in any dark haze of ignorant faith.

The characteristics of Religion that I have just mentioned are, however, not the only distinguishing features of the religions which go by the name of *Sanātana-Dharma* popularly known as Hinduism. There they are as organic factors of a philosophical system while in the non-Indian religions they are simply recognized in many irregular empirical ways.

I have spoken of Truth and Appearance. Truth is of course God. Appearance is the Universe. The Universe is no phantom. There are eternal forces underlying and projecting the universe. They are many; but all spring from three fundamental forces. The modern sciences of physics and chemistry have broken up the material universe and reduced it to varying forms of electric energy the wonderful results of the study of which running up to the astonishing analysis of the atom are accessible to us in the works of Einstein, Max Planck and other eminent scientists of today. This electric energy or rather the essential secret of this is the Indian Ṛishi's *rajas* which supplies the mighty motive forces of the universe. There is another that is equally but negatively powerful, that counteracts all motive force and tends to rest in what is really inertia. It is called *tamas*. The third that is called *sattva* is harmony and translucence opening up ways or windows for the rays of Divine consciousness, the *Chit*-process to come and work in the intellect, the ego-sense and the mind and all their ever-current activities which, so vaguely understood by the European psychologists, are doors and windows furnished by the *sattva*-power which is the fundamental basis of moral life. These

three forces or *guṇas* are one inextricable whole and constitute *Māyā* which, viewed differently, receives different names such as *Prakṛiti, Pradhāna, Vidyā* and *Avidyā*. This *Māyā* is God's external Nature, really a centrifugal reflection, an outward projection of His impersonal power. Besides these two aspects of Divinity, viz. *Brahman* and *Māyā*, there are three other great creative forces. One is known as *jīva-śakti* or soul-power. It is that by which God *originates* the individual souls, the living spirits, of gods, demi-gods, men, beasts, birds, insects, plants and all that has life. This is intermediate between God and *Māyā*. The fourth is *kāla-śakti* or time-power which gives rise to change and starts the endless process of creation. The fifth is *karma-sakti* or power of the law of cause and effect which carries on the principle that every act or thought or feeling must be followed by its exact consequence. The entire universe of life and of course the whole world of mankind is governed by God's *karma*-power. The string of *karma*-consequences is terribly tenacious and does not snap at death and why should it? It continues and forces its way through millions of years. The Law of *Karma* makes every individual, every nation and the whole world of mankind responsible for his or its destiny, for his or its birth and death. This leads us on to the great doctrine of rebirth known in Europe as transmigration of soul. No law of life is so vital, so fundamental as this. The solution of all intricate problems of human life is inextricably involved in the mighty law of re-birth. No wonder is more wonderful than that this law of all laws of life should excite nothing more than a passing intellectual curiosity in Europe. The first principle that every human thinker should realize and accept as most essentially true is the successive incarnation of the soul. Birth and death and sorrow and suffering and the bewildering differences of character and fate are absolutely inexplicable without reference to the Law of *Karma* and the consequent chain of births and deaths. The significance of man's life is deepened and its range extended a thousandfold by the acceptance of this law and so impoverished by its rejection.

We are speaking of the five greatest forces of Divinity of which the wonderful unity is never lost sight of in the Indian Scriptures.

The understanding of unity runs side by side with that of multiplicity which is its natural expression. The endless procession of human life through ceaseless birth and death is bound up with the never-ending progress of the universe through its ever-alternating evolution and involution, of creation and annihilation so-called, so brilliantly related in the Scriptures. What a deplorable misrepresentation of divine Fact it is to state that God created the universe at a certain point of time and destroyed the same after *some time* in pursuance of course of a whim! The questions of why and how and of what substance ought to be answered by Religion. All these questions stand answered or are made irrelevant beside the supreme conception of an eternal cycle of *kalpas* and *kalpāntaras,* of aeons of evolutions and involutions. This dynamic conception of the never-ending course of creation ever alternating with dissolution is sure to liberate the imagination from the cramp of the idea of a capricious creation.

This naturally introduces us to the great problem of the conception of God and Divine Power. Moral and intellectual abstraction has played a momentous and most harmful part in this matter and has always hidden away the truth of God. Man is or is not good. God is absolutely good. Man is or is not just. God is all justice. Man knows a little. His ignorance is great. God is Omniscient. Man is here and not there. God is everywhere. Man can create this or that thing, a motor-car, a pontoon bridge, a palace or a city. God has created the universe. He is Omnipotent. And so on. The non-Indian religions have conceived of God in this fashion. There has not been any revelation in this respect. This is miserable anthropomorphism worse than that which is charged against Hinduism. The Indian conceptions of God are profoundly scientific and are apt to force their way into the heart of everybody whose mind is untarnished by petrified prejudices. It is necessary to devote many a volume to a satisfactory treatment of this great subject. Some exceedingly faint idea only can be given here, if at all, of this. We should first of all bear in mind that God is the great ground of reconciliation for all contradictory and wildly wandering conceptions. Nothing can be more unpardonable than narrowness, or conventionality or

fixity of views in this respect. No one or two or three or twenty conceptions of God can be sufficient for the comprehension of the Divine Reality. In the Indian Scriptures which are countless we come across hundreds of conceptions of God revealing hundreds of aspects, hundreds of powers and hundreds of processes of manifestation. There is no end to these features and facets and colours.

What other religions have done in framing conceptions of God is by variously explaining away or eliminating or abstracting out and abnegating the manifold facts of human life under the dread of a ghostly anthropomorphism. And what have they achieved is a shapeless and contentless immensity of an all-pervading abstraction-shadow. In this vast, starless, suffocating firmament of moral and intellectual inanity the world outside India has obtained one great relief, one stream of thirst-appeasing *amṛita* (nector)—I mean, the glorious appearance of Jesus Christ in the horizon of man's religious life. But what a terrible stagnation of idea and imagination has been committed by the European ecclesiastics even about the ever-living Jesus!

There have been abstract conceptions of the Godhead even in India though not on anthropomorphic lines and there are people who like to cling to them. But concrete realistic conception of the Supreme Being and of the eternal facts of divine life has always been the way of the Indian Religion. Revelation, philosophy, science and super-psychic culture of great individuals have all contributed to the fulfilment of the various conceptions of God that have been in India. The European sciences are all concerned with the material universe. Europe possesses no spiritual science. The semi-spiritual culture that she has empirically pursued has always deflected her from the path leading to the Kingdom of God. Beyond the jurisdiction of her material science the great disease of Europe is abstract or sentimental speculation that is sure to lead her astray. All great European authors with spiritual purposes suffer from this. This is because in Europe there is no idea of what Indians call *Adhyātma-Yoga* or super-intellectual culture practised through suspension of mental processes and even of the higher intellectual functions, through utter abnegation of the

so-called mental or psycho-physical system. None should forget the great distinction between the sense-science of Europe and the Soul-science or *Chit-vijñāna* of India.

All that the world has known of Indian philosophy and religion from the *Advaita-Vedānta* of Saṅkarāchārya is only a small fragment of the inexhaustible philosophico-religious stores of India. The first important piece of revelational information that is to be proclaimed to the world is that beyond and even within the mutable material universe of change and mortality there is an infinite universe of immortal love and beauty that is eternal and ever new, that is beyond even all that which is known to modern theosophy. This is called the *tripad-vibhūti* of *Para-Brahman* everlastingly shining in a resplendent firmament called *Para-Vyoma* or hyper-firmament of eternal Intelligence-Light. That is the eternal Abode of God who is in His inmost self-essence a Person constituted of all-Truth, all-Intelligence and all-Love-and-Beauty-and-Bliss. Within Himself He is an eternal Impulse of Love. This mighty tendency of Love differentiates and reproduces and impersonates Him in an endless series of Individuals who are the personiformed rays of the central Sun of God. They become wonderfully beautiful males and females, each an embodied force of love and light and beauty, all entering into the loveliest relations of father and mother and son and daughter and friend and master and servant and above all, darling *dramatis personae* in a complex drama of Love. This is called *Līlā* (divine play). God's eternal Integrity remaining intact, He breaks Himself up by means of a magic power of His known as *Yoga-Māyā* and becomes as many as He wants to fulfil His *Līlā* of Love. This is in the holiest Heaven, the most secret *sanctum sanctorum*. The name of the most Supreme God is Kṛishṇa on account of the inconceivable magnetic and attractive force of His infinite Love. He reveals a reflection of His *Līlā* successively to the great circle of the worlds of the universe that is there.

The loving associates of God carrying out the processes of His *Līlā* are one in their essence with God and are in God; but still they are individually different from Him. They are higher than the gods and angels who are of the secondary *jīva-śakti* and belong

to the lower Heavens which perish with their inhabitants at the final *pralaya* or annihilation, to be created, that is reproduced, with the coming of the new universe. Even apart from the *reflective* associates of God, God Himself is many in one and one in many. The Indian unity of God is not an empty abstraction. It is an intensely concrete and living realization. God is one, even a child should know that. It is impossible that there should be more than one. But who is there to rob Him of His inherent right to become many? The fact is that He cannot but be many. He possesses multifarious powers and aspects. They are not abstract as man's powers. His powers are in themselves Persons. He is a different Person by a different power. They can never get confused or transfused, They are eternally distinct. The *Avatāras* who are wrongly called incarnations are some of these individual Selves of God. These God-Selves or *Bhagavat-svarūpas* have got their proper shapes and bodies of immortal divine essence, proper character and function. They are all loving and lovely and of course omniscient and omnipotent. Emanuel Swedenborg, the great Swedish scientist, philosopher and saint obtained a glimpse of this greatest truth of Divinity as we find in his *Divine Love and Wisdom*. Conventional terms like monotheism and polytheism have got no meaning whatsoever in regard to the religions of India.

In this connection we should turn our attention to a most important feature of the Indian religions. We may call this the *hypostatic* principle, borrowing an expression from Christian theology where it is used within an exceedingly narrow compass. According to this every power of God and every force of Nature has got a *personal subsistence*. I have already spoken of the personal character of Divine powers. Nature's forces are also personal: they are distinct individuals as God's intermediate power of forming individual souls is all-pervading. Thus the sun, the moon, every planet and star, mountains, rivers and plants and even diseases are ruled by differently constituted spirits. This is not mythology. It is philosophy and actual science. The idea expressed by the term mythology is itself a myth. The Greek mythology was nearer Truth than many a theology so-called.

Christianity did incalculable harm to the cause of religion by suppressing the ancient religion of Greece. The universe is pervaded by myriads of intelligent spirits who are individualized rays of the Divine reflective light. It is the first duty of every religion to recognize this truth. To understand this thoroughly one must study the subtle processes of creation or creative evolution so elaborately described in the Purāṇas.

The intricate system of principles and laws which produce the universe and ever sustain it are known as the Vedas. God willed the ordering of the twenty-four primary principles or *tattvas* of cosmic life. The principles are: (1) the primordial base of the psycho-physical life called *chitta*; (2) the original ego-sense or *ahaṅkāra*; (3) the perception and desire faculty or *manas*; (4) the intellect or the faculty of decision, the *buddhi*; (5-9) the central vital forces or *prāṇas*; (10-14) the five senses of perception; (15-19) the five organs of action; (20-24) the five elements, subtle and gross; the universe is nothing but a wonderful composition of these. They are organic non-intelligent parts of the manifesting that is self-evolving spirit of nature *informed* by the intelligence-radiance of God. The former, that is the non-intelligent, conglomerate themselves into a huge golden Embryo of the universe and the latter, that is the intelligent, is embodied by God as Brahman who is the divine fountain-head of the countless life-forces of the universe. He is the all-Soul, really Emerson's Oversoul. He creates all things and all lives by His creative Intelligence impinging upon and breaking up the stupendous Embryo layer by layer and stage by stage. The great problems of life which modern science has utterly failed to manipulate have all got their solutions or suggestions of them in the scientific accounts of creation which occur variously in the Purāṇas. I can only refer to them. They are all revelations but easily lend themselves to scientific and philosophical comprehension. Most of the fruitless speculation, most of the aimless wandering of hypothetical imagination that is there in the world might be spared by simple reference to this.

The Scriptures of the world have all recoiled before the triumphant march of modern science. The greatest men of modern science are admitting today that science has utterly failed

to discover truth. Reality has receded farther and farther back before the proud progress of science. The Indian Scriptures—the Upanishads, the Purāṇas, the Smṛitis and the Tantras—begin to stretch and ascend to the sky from where the sciences halt. The mysterious truth of life, the Protean shapes of which science wanted in vain to reveal, is embodied in the Indian Scriptures. It is there with its myriad appearances as well as its essential elements and far ranging meanings and bearings. The quickening rays of wisdom which radiate from the Indian scriptures are alone competent to illuminate the obscure passages of modern science. Europe has committed a fatal mistake in regarding the Purāṇas as mythological, as fantastic fiction. The Purāṇas are the greatest and most abundant store-houses of supreme knowledge of wonderful truths of Life which are beyond the farthest range of material science. It is no mythology. Europe embraces many superstitions concerning her views of the Indian Religions. There is *some* meaning in Darwin's Theory of Evolution. But the whole truth is in the Purāṇas. His speculation about the descent of man is a half-truth, if not preposterously wrong. For a deeper conception and a clearer exposition of Einstein's Theory of Relativity with its fourth dimension of time the philosopher should investigate the Purāṇas. The origin of life, the change of matter to intelligent emotion has ever been a stumbling-block for European science. It is a commonplace of the all-illuminating Purāṇic science of life. The fact is that the view of the universe that is offered by modern science is narrow and superficial. The inner issues are all neglected. Really science has got no capacity to seek the inner powers, being all concerned with sense. The universe is not entirely an affair of sense. Every inch of it is penetrated by intelligent spiritual forces which are perceptible to senses to be developed by transcending the natural senses through a practical process of spiritual culture of which the secrets are known to the Indians alone. The Purāṇic revelation of this has given rise to the enormous Pantheon of India. The vicious English word ' mythology ' has always produced a pernicious effect upon the scientific understanding of the world.

The scientist's inductive method of thought cannot but be

most misleading when applied to matters of Divine truth. Induction, inference, generalization, hypothetical rationalization and all those common processes of scientific pursuit are utterly inapplicable to spiritual things. They have always blocked the ways that should lead to the universe of God. They have blinded the inner eye of mankind. In India the stream of spiritual investigation has ever flowed within, never without—to the inner universe of spirit, never to the outer world of matter. The universal station that connects all telegraphic lines of Truth is situated in the heart on the marge of which sits the intellect. Nothing can be truly known without consulting the heart which holds in its little firmament of light the *essential* cosmos of the universal whole. It may be the farthest star or the nearest plant. Its meaning is in the heart from which the soul reaches both God and the world. This profound truth of life that is taught by the Indian religions has never been fully realized by Europe, on account of her spiritual incompetence.

The life of mankind is a remote reflection projected into the infinite shadow of what is known as *Māyā*. It is, however, a distorted reflection apparently split up into incongruous fragments of facts, specially in the universe of human life. It is variously obscured by the changing shadows of the nescience of *Māyā*. If it could be thoroughly purified, etherealized and spiritualized, it might give some distinct idea of the resplendent universe of God, of Brahma-*dhāma* and Kṛishṇa-*Līlā*. The tremendous difference between human life and God's *Līlā*-Life is due to the fact that the one is ruled by selfish and ignorant desire, and the other is composed of and governed by supreme love and perfect wisdom. The fundamental essence is the same in both. There is nothing chimerical in the Kingdom of God. It is no empty sky infinite. It is no vacant expansion of formless Light Divine. To suppose it to be an imaginative imitation, an idealized reproduction of worldly life is to reverse the truth, which is that the Divine Artist created the world by remotely remodelling it on His own Kingdom. It is a wonderfully inhabited world, eternally vibrating with lovely radiant movements of creative Love. It is the infinite fountain-head of all Life that is and will ever be. The Indian

iptures place this truth of all truths beyond the farthest reach sceptic doubt.

The world knows something of the magnificence and sove-nty of God but very little of His love, loveliness and beauty. d's eternal *Līlā*-life is an affair entirely of His Love and Beauty. e question of divine justice arises only in connection with the ul world of man. In the divine Dominion of all-ruling love tice is meaningless as vice is impossible. God's own Life that *Līlā* has got three different atmospheres. (1) It is in its eternal tre in the highest and the holiest Heaven beyond the heaven, *Līlā*-life itself. (2) It is as revealed in succession to the worlds the universe. (3) It is where God out of his infinite love mani-s Himself in various lovely forms from time to time to those ssed persons who devote themselves heart and soul to His feet of self-abnegating love.

It is not very difficult to ascertain what the world means by rship. It appears worship is nothing but praise and prayer for sonal benefits. God is so great, so powerful: people admire n therefore. God is so bounteous: people beg boons of Him. the highest people seek salvation out of His mercy. This is in lia as elsewhere. But in India this is not the whole of divine rship. It is a poor part of it. Worship must be loving service. ve for God is apt to shadow itself off into a vacant idea of honour less it is substantiated by a concrete course of action as a direct pression of the underlying emotion. This is the rational basis the Hindu forms of worship—of *Pūjā* or *Archanā*. It involves certain beautiful process of offering those things to God which the finest, sweetest, most valuable or most delicate; pure icles of food, flowers, perfumes, fair raiments, sandal-paste, fron, musk and many an excellent thing which may convey e's heart's love to another. When these are expressions of cere love they cannot fail to please the divine object of love, o is the loveliest person to deserve human love. The most portant factor of the *Pūjā* ceremony is the *mantra*. The scrip-al *mantras* are wonderful receptacles of stored-up spiritual ergy. It instils life into the rites, actually electrifies the pro-edings. The *mantras* are the most intimate parts of Revelation,

the real radiations of Divine Power. They are not formal formulas devised by idle-hearted Brahmins as they are supposed to be through ignorance. No account of Hinduism is of any value without a careful consideration of the *mantras* and their science. The Indian worship is not a subject to be dismissed with the name of ritual. It is a profound affair.

It is here that the great question of image-worship comes up. Image-worship is not idolatry: that is to be declared to the outside world with the greatest emphasis that is possible. In ancient Palestine and the surrounding Semitic lands God was only an Idea, an ordinarily conceived Power of justice and goodness ruling the destinies of mankind. He was formless, figureless and featureless never to become an object of human vision. An image of God was out of question. One having faith in God and walking in the ways of God could never worship any image. It was only Godless sinners or men thrown out of the path of true piety who made idle idols representing no religious ideas and worshipped them blindly and vainly. And hence there arose the opprobrium of idol-worship and hence it became an abomination. But Hindu image-worship is a holy illumination. It is bathed in the radiance of a living consciousness of the life-giving reality of God. It moves in an ethereal, spiritual atmosphere. The image is to the worship what the vapour-particles are to the rainbow, what the physical frame is to the spiritual system in a man, what, as Carlyle has expressed it, the symbol is to the idea of eternity.

The Hindus have got revealed to them from time immemorial splendidly-embodied *Svarūpa-mūrtis* or self-forms of God. They are the essential mystery-secrets of Divinity. They are eternal and infinite though super-human figures apparently. They are the Supreme Being, the Central Deity in His inmost Self-Reality. The revelation of this highest Truth is the greatest aspect of the Indian Religion. This is no human imagination. It is a Divine Fact. Evidences and testimonies to the intimate truth of this are innumerable and are recorded in the Purāṇas. Image is inevitable when the substance is there. The image represents the living substantial Idea. In the mind of the worshipper the image almost disappears; the love-electrified Idea embodies itself and takes the

place of the image. This is Hindu worship and true worship cannot be anything but this. All that which prevails in the outside world is mere reverence for an uncertain Idea doing duty for Divinity. Nothing is more valuable, more intimately religious, in India than the exquisite system of worship which goes by the name of image-worship and which is outrageously supposed to be idolatry.

The world knows something of the great doctrine of divine Incarnation so-called, I should say of the great Fact of the *Avatāras,* Jesus Christ is an *Avatāra* of God Himself—one of many. It is wrong to fix him in thought into an immovable singularity. Christianity suffers thereby. The greatest features of the Indian Religion are: (1) The law of re-birth or re-incarnation; (2) the all-illuminating spiritual science and personal realization instead of conventional faith; (3) the dynamic character of every religious conception that is there; (4) the eternity of the process of creation and annihilation, the dynamic conception at every step; (5) the doctrine of divine powers and their hypostatic self-personation; (6) the science of the manifestation of gods and goddesses; (7) the doctrine of divine *incarnation* without end; (8) the science of the essentially divine character of every being; (9) the doctrine of God being a separate Self in each of His aspects; (10) the doctrine of the *Personal Embodiment* of the Divine Substance which is itself a Person supremely fascinating to gods, demons and men; (11) the preter-pantheistic doctrine that God is everything that is and at the same time beyond everything, beyond the remotest star, beyond space; (12) the practical course of science and discipline by which to prove in the test-room of the heart every doctrine and every law of religion that which is called *Adhyātma-Yoga* and *Bhakti-Yoga;* (13) the wonderfully efficacious system of worship that is followed in India; (14) the existence of many systems of philosophy which are the intellectual features of the great religion and are one with it unlike the philosophies of Europe which are systems of speculation which no man of religion cares to pursue as guiding signals of life; (15) it is the oldest religion in the world and at the same time stands beyond the range of intellectual imagination of many an Einstein still to come.

This is the faintest bird's-eye view of the all-comprehensive Indian religion many distorted shadows of which float at times down the casual winds of the intellectual sky of Europe.

## DISTINGUISHING FEATURES OF HINDUISM

SWAMI SHARVANANDA

*Ramakrishna Mission*

It is a well-known fact that all tenets and beliefs of religions rest upon a central Principle which is considered to be a super-sensuous, transcendental entity. With many a revealed religion which obtains today among the civilized peoples of the world, this transcendental Principle assumes the form of a Personality, and not unoften, of even an anthropomorphic kind; there are also a few religions which recognize It as a mere basic principle of the Cosmic Existence. All religions in their philosophical aspect seek to explain the visible or the concrete in terms of the Invisible and the Transcendental,—sometimes as Its derivatives or emanations, and sometimes as superficial aspects or misreadings.

These different attempts of the human mind to understand the Transcendental by relating It to the physical and the visible, is but a natural consequence of the evolution of the human mind. It presents but different aspects of the same truth from different angles of vision. The human mind begins with the conception of a Personal Being called God, existent as it were at the back of the whole cosmic process, and finally ends in the visualization of a Principle that is at once transcendental and immanent, nay even as a negation of the visible relative realities. In fact, all the different religions of the world can be grouped within this range. But the speciality of the philosophical background of Hinduism is that it includes the whole of this range through which the human mind is capable of passing—it comprises all the notes of the religious gamut which the human mind can produce. Although on the one hand Hinduism conceives of innumerable spiritual Personalities or Gods, to suit various minds, yet on the other, it

always asserts the fact that all these Personalities are of one "spiritual Substance." This conception of the Supreme spiritual Unity of God is as old in India as the *Ṛig-Veda*. Then again, these Personalities are sublimated to Spiritual Principles and ultimately to one Supreme Principle which is sometimes conceived as immanent and sometimes as transcendental. Practically speaking, Hinduism, therefore, presents three different aspects of the Supreme Reality, viz. the Personal, the Impersonal-Immanent and the Absolute, holding at the same time that all these three are but *aspects* of one and the same Reality. Hence in this respect Hinduism may be considered as a synthesis of all the religious philosophies of the world.

All religions essentially concern themselves with the practical life of man by formulating codes of conduct and spiritual disciplines to follow, so that he may ultimately attain the *summum bonum*—the supreme consummation of human life. It is sometimes described as heavenly attainment, sometimes as supreme perfection, sometimes as absolute freedom and sometimes as *Nirvāṇa* or annihilation of the empirical self. But the contents of all these conceptions are in essence the same ; they all practically point to one single aspiration of the human soul and that is to transcend the limitations of environment and circumstances and get into a state of beatitude of sublime peace which is the natural craving of the soul. In this respect all religions are but the fulfilment of the natural spiritual urge in man, and the realization of that fulfilment must necessarily be dependent upon his being and becoming. Therefore religion is essentially practical, a process of becoming, a progressive realization. Hinduism, perhaps of all religions, is most emphatic on this point, viz. that true *religion is realization*. While other religions talk of this fulfilment or realization in another life, the grand Hereafter, Hinduism asserts that the realization even of the highest form of the Reality must be done here in this very life. It holds that religion based upon faith is a mere make-belief and cannot bring that consolation in life which real realization endows. Therefore in Hinduism the highest place of honour is accorded to the saints and seers, the mystics, who stand face to face with the Supreme Reality as it

were. And perhaps nowhere has arisen such a wonderful galaxy of innumerable mystics who corroborated, exemplified and empirically demonstrated the truths of religious realization from time immemorial as in India. Even today in this twentieth century, there is no dearth of such souls in this land. And these mystics have evolved a regular graduated psychological method well known as *yogic* processes, for the realization of that Supreme Truth. This is another distinguishing feature of Hinduism.

Further, it may be said in this connection that in formulating this scheme of *yogic* disciplines, all the different types of human mind and varying degrees of human capacities are taken into consideration, so that every individual can find a place in it and reach his goal by working up exactly from where he stands. In fact this scheme of disciplines has been made all-comprehensive and perfectly practical. Beginning from the crude form of symbol worship and prayer up to the most sublime forms of meditation and self-absorption in the superconscious state known as *samādhi*, the entire process of self-discipline is based upon psychological laws extremely helpful for the realization of the Supreme. So also as regards the practical part of religion. Hinduism presents a wonderful synthetic method of Self-realization or God-realization as prescribed in all other religions and even more. It should be remembered that it is the ritualistic aspect of religion that accentuates the differences between religion and religion in the popular mind and raises such a dust of apathy and hatred for each other, but when we try to understand the psychology behind all the rituals and ceremonials, we at once discern the common background on which these rest.

The third most important tenet of Hinduism is about man himself. As in its philosophy, the universe is considered to be an emanation from the Supreme Being and as such is not essentially separate from it, so also man in his spiritual essence is non-distinct from the Divine Principle. As the whole cosmic process is in a state of flux, moving towards the final absorption into its Primal Cause, so also human life is essentially a process of becoming and is moving towards the realization of its inherent divinity. In this way the whole of his biological and psychological evolution means

nothing more than the inner effort of the human soul to unfold its latent divinity and perfection by subjugating the physical environments. In short, man is potentially divine and his inner divinity has to be unfolded through the recognition and approximation of the perfect Divine Principle called God. Perhaps these doctrines of the unity of life and the divinity of man are the greatest contributions of Hinduism to humanity and are destined to save man from all the ailments the human society is suffering from today.

## THE SIKH IDEAL

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### I

Religion, as I understand it, has a twofold purpose in life, viz. (i) to teach man how to achieve salvation or self-realization or realization of God; and (ii) to teach him how to live in the world and build up his body and character. This second aspect of religion has been generally ignored so much so that there have been many good men and great who have starved their body and mental faculties with a view to reach God and that there are a very large number of men and women in all parts of the world who keep religion and life in water-tight compartments. On the other hand, the Sikh Gurus have laid a special emphasis on permeating the whole life with the spirit of religion and on the building up of both the body and the mind, the spirit and character, and developing all the qualities—human as well as divine—in a balanced, normal style. Sikhism does not believe in a lop-sided development. It aims at the harmonious and balanced development of all the faculties. It teaches man to live in the world and yet to live in such a way as to achieve the main purpose of human sojourn in the world and reach God—to live in the world not like a coward or a bully, nor like a self-seeking, selfish animal, but like a soldier and saint, brave and self-sacrificing,

loving and serving humanity, repeating the Name of God and perfecting himself and helping others to do the same. The Sikh Gurus have indeed placed before mankind a new and wonderfully balanced and noble human ideal, which I have described elsewhere as follows:

"The ideal Sikh is a man who is neither a religious recluse nor an avaricious man of the world, neither a believer in the doctrine of *ahiṁsā* nor a follower of the Bismarkian doctrine of blood and iron; but a man who is a remarkable amalgam of the saint and the man of the world who lives in the world and yet is not affected by it ; who is engaged in self-realization but who lives at the same time his life for others (the life of *paropakāra*), who does not shun worldly possessions or relations but is ever ready to sacrifice them all; who is meek and humble, gentle and non-violent, God-fearing and honourable on the one hand and brave, fierce and ruthless towards the enemies of Truth and the ravishers of humanity on the other ; who repeats the Name of the Lord and counts beads on his iron rosary with the one hand and kills the tyrants and the oppressors by his sword (*kirpan*) with the other ; who even at the time of fighting does not forget God but keeps on shouting *Sat Śrī Akāl* (God is True)—a man who is something more than a mere *sādhu* (monk) or a mere man of the world (a *gṛihastha* or householder) or a mere holy warrior (a crusader or fighter in *jehad*), he is a *Khalsa* (the Pure One), who does not believe in caste, colour, sex or credal differences, who believes in the Oneness of God and the Brotherhood of man, who endeavours to live a life of usefulness, charity and purity, who repeats the Name of the Lord himself and helps others to do the same, and who dedicates his life to God and the Gurus, to the service of humanity and to the protection of the weak and the oppressed".

## II

Such an ideal is certainly very difficult of achievement, but, none the less, it is an eminently practical ideal—one which has been realized, after the Gurus, by a very large number of their followers. And let it be clearly understood that these disciples

were not exceptional men but came from practically the lowest strata of society. The Sikh Gurus recruited their disciples from persons whom some people in their pride of caste describe as untouchable and low-caste men, and they infused in them such an undying and purifying spirit that they became holy and brave, great and selfless heroes, who showed to the world what simple, sublime religious life can mean and how one can die in defence of faith and Truth, the weak and the oppressed. Those who drank the nectar (*amṛita*) or received the baptism initiated by Guru Govinda Singh became transformed—to use the picturesque language of a contemporary poet—"from sparrows into hawks" and "one of them could fight a lakh and a quarter". The spirit infused by the tenth Guru's baptism is indeed remarkable and the effect created is little short of miraculous. And let it be remembered that the heroism of the *Khalsa* is not a thing of the mythical past but a reality proved by events that are less than a score years old. The courage, forbearance, determination and discipline, the spirit of devotion, sacrifice and selflessness, and the acts of bravery, charity and humanity displayed by the Sikhs in their struggle for the freedom of their temples in the twenties of the present century extorted admiration from friends and foes alike. And it is being icreasingly realized that the easiest and most successful solution of the terrible problem of the removal of untouchability from India, from both the socio-religious and psychological standpoints, is the administration of the uplifting Sikh baptism to the Harijans.

## III

Sikhism is no respecter of man-made differences. The Sikh Gurus do not divide men into castes or *varṇas* nor do they divide human life into four parts or *āśramas*. They believe in devoting the whole life—in fact every minute of it— for the achievement of the goal—the conquest of the mind and the realization of God. At the same time they do not advise man to ignore the so-called worldly duties for the sake of spiritual progress. On the other hand they insist upon his leading a normal worldly life—living in the midst of his family and discharging his duties towards his wife

and children, his neighbours, his country and his fellow human-beings in general. It is a difficult path that the Gurus point out to man—to discharge all worldly responsibilities and at the same time to live a life of dedication and devotion, *smaraṇa* and *bhakti*. Is it practicable? The examples of the Gurus and a host of Sikhs prove that it is. Sikhism is a pragmatic religion and is for the ordinary man, and the Gurus have never preached anything which they did not practise.

## IV

What then is the way to reach God according to Sikhism?

The Gurus tell us that the road to the Abode of God (*Such Khand*) is long and arduous, there are no short cuts meant for the men of wealth, birth or influence. Every person, high or low, rich or poor, man or woman, must undergo the same discipline of the soul and learn to live according to the Will of the Lord and accept His Will sweetly, without grumbling or murmur. This is the supreme lesson which a man has to learn and it is the only way to perfect peace and happiness for men. Guru Nanak is positive about this and he states it in a direct, categorical fashion:—

> "How to find Him? How then to get rid of the pall?
> One way there is to make His Will our own. No other way, naught else."

The Sikh Gurus teach man to so discipline himself as to make the divine Will his own, or to become in tune with the Infinite. The process is long and difficult and there are many stages on the way. The first stage is reached through prayer for Divine Favour (*Guru-prasāda*). The Gurus believe that nothing could be achieved by man without Divine Favour. It is for this reason that the Gurus attach great importance to prayer. Says Guru Nanak:—

"Nanak, with the Lord it is prayer alone that succeeds and not demands or commands."

Man must not approach God in a spirit of vaingloriousness or even of confidence born of personal merits and achievements,

and depending on his good deeds alone claim, as a sort of *quid pro quo,* or right, His Favour in return. He should rather approach God in a chastened mood, in a spirit of true humility, with merit behind him but not standing on it, and throwing himself on His Mercy, forgetting that he has anything to offer, beg for Divine Favour. After all what can a man offer to Him who is the Giver of all he has? He can only beg for His Kindness and Favour. Says the first Guru:—

"What other merit have I—except that I have been found pleasing to Thee, O Lord?"

Without self-surrender, the Sikh Gurus are quite sure that man cannot win Divine Favour and Love.

## V

In the *Japji* the first Guru of the Sikhs has described with masterly brevity the stages through which the human soul must pass in order to reach the final resting place. There are altogether five stages or *Khandas.* The first is called *Dharam Khand* or the Realm of Duty or Action. "The spirit of judgment rules over the Realm of Action," says the Guru, and just as the earth is doing its duty in the universe amidst wind, water, fire, nether regions, etc., so the ideal for those who live on earth is that of Duty and every one shall be judged according to his actions:—

> "As we do so shall we be judged.
> The Court of God separates chaff from wheat,
> Where shall be measured unto us our raw and ripe.
> Each man shall stand alone;
> His own deeds shall avail after the life of the earth."

The next stage is described as *Gian Khand,* where "the spirit of Divine Knowledge reigns." At this stage man is reinforced in his resolve to do his duty by the knowledge that it is only by doing their duty—*Dharma*—that the great ones of the world have reached the goal.

> "There have been several Rāmas, Kṛishṇas and Rasuls:
> They did not gain *prāpti* without *bhakti.*"

From the *Gian Khand* the soul transcends to *Sharam Khand,* the region where *Dharma* does not remain a mere matter of duty or knowledge but becomes natural and spontaneous, as if it had become a part of one's nature. It becomes ingrained as a permanent habit—automatic. This is described as the Realm of Ecstasy:—

"There is holy rapture, here is naught else but Beauty."

From this stage of rapture, the soul rises to the Region of Power—*Karam Khand*:—

"The God of Power rules over this Realm, . . . . .
Great masters who lift man by force as he toils through
the three other realms of Duty, Knowledge and Ecstasy."

At this stage man acquires power—strength that comes from the character built in the preceding three stages. He becomes a mighty hero: no one can kill or trifle with him. He becomes like Rāma and Sītā invincible. His beauty becomes indescribable. The fear of death disappears and the wheel of births and deaths ceases to bother him.

"Here are congregations of saints in bliss.
Whose minds and hearts are inebriate with God."

From this realm of power the distance is not long to the final stage—*Such Khand*—the Abode of Truth—where "reigns the Formless One." In *Such Khand* the man has raised himself to the level of God and he becomes one with Him. The union with God ends the sojurn of the soul and it finds its permanent resting place at the feet of the Lord.

Such is the discipline, outlined by the Gurus, which the human soul must undergo in order to become part and parcel of the Supreme Soul and thus end its long and arduous journey through lakhs and lakhs of births. The Gurus regard human existence as a priceless opportunity for the development and perfection of the soul, which can only come through Divine Love and devotion.

"Saith Nanak, devotion to God is the essence of all teachings,
Without *bhakti* all search is vain and fruitless."

So whatever wise you may do or not, do pray to God for Divine Favour, for the gift of Divine Love for teaching you to live according to His Will and to attain perfect peace and happiness.

## UNIVERSAL RELIGION

SHRI PUNDIT SUKHDEVJI, *Vidyāvāchaspati*

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There is a hunger in every creature—both physical and spiritual. The animal is contented with merely satisfying his physical hunger, but the aim of man should be to satisfy both kinds of hunger, for he cannot do without it. We appease our physical hunger by external means, but we have to adopt a different process to satisfy our internal hunger. The name of that process is religion. In this scientific age religion is rejected in favour of science. The fact that science can satisfy only our external needs and that it is inadequate for the purpose of internal needs is forgotten. God has created our senses externally as a result of our actions (*Katha Up.*, iv.1). He is not to be blamed for that. It is the result of sinful actions. Therefore, it is desirable that we should turn our senses or desires inward. But if we follow science, instead of turning within we shall be turning more without. The great souls of Europe also had attained true peace from within and not from without. The first translation of the Upanishads into Latin in the year 1785 created a stir in Europe. After going through it, Schopenhauer said: *"It has been the solace of my life, it will be the solace of my death."* Was this true peace gained from any scientific age? No, never.

This scientific age is a curse to the giant brains of the West. Being puzzled by its influence they want to get back to Nature, because they think that natural life will satisfy their internal needs and that they will gain true peace from it. Adolf Just, the learned German, has written a book entitled, *Return to Nature*. In this he has proved beyond doubt that it is possible for man to satisfy

his spiritual hunger by living a simple and religious life. Although London is a big city and one can have a direct view of the scientific discoveries as soon as one enters it, it was once written about it by the Bishop of Zanzibar, *" London is a glorious city but is terribly in the hands of Satan."*

If you go through the works of Bacon, Cost, Goethe and other learned men, you will find them declaring that to obtain the internal hidden peace you must lead a natural and religious life. True peace will be yours from within your own self. We, the followers of the Vedic religion chant the hymn from *Iśvarīya jñāna* Veda (the knowledge revealed by God), when engaged in our daily worship—" Soma, the peace-incarnate, appearing in the heart of all, protects us in our helplessness " (*Atharva,* iii. 27. 4). The name of this process through which we achieve this soul-force or by which we satisfy our spiritual hunger, is religion. That religion should therefore be a Universal religion.

We, the followers of the Vedic religion, believe that the Vedas are the fountain-head of that Universal religion. The original Vedas are four in number. They are the *Ṛig-Veda, Yajur-Veda, Sāma-Veda* and the *Atharva-Veda.* These Vedas contain the knowledge of God. They were revealed in the holy souls of the Ṛishis Agni, Vāyu, Āditya and Angiras respectively hand in hand with the creation of man. The different titles are kept according to the subjects mainly dealt with in each of them, namely knowledge (*jñāna*), action (*karma*), devotion (*upāsanā*) and science (*vijñāna*). The following *mantra* of the Vedas themselves bears testimony to the fact that they are the revealed knowledge of God: " He by whom the *Ṛig-Veda* as well as the *Yajur-Veda* was created, on Whose body the *Sāma-Veda* is like hair (i.e. just as hairs grow naturally and are distributed all over the body of a man, in the same manner, peace, love and devotion cover God and come to Him naturally), Whose mouth is Atharva Angiras, He is the support of everyone and He is joyful. Thou sayest so " (*Atharva,* x. 7. 20). There are similar hymns in other Vedas as well, e.g., *Ṛig-Veda,* x. 90. 9 ; *Yajur-Veda,* xxxi. 7 ; *Atharva-Veda,* xi. 7. 24. These hymns lead us to the conclusion that the Vedas have been brought into being by God Himself. The Ṛishis

preached the religion of the Vedas. They were called Ṛishis because they were the seers of the Vedas. When the Vedas began to be preached, they were written down. They are available now in the shape of books.

The learned men are unanimously agreed on the point that the Vedas are the only religious books which are older than the oldest book which can be found in any library in the world. The religion based on the oldest religious book must necessarily be the oldest. That old religion is our religion of the Vedas, and this the Maharshi Dayananda accepted and preached everywhere.

The Vedas are very old, so old that there is nothing older to dispute its antiquity, and the religion, based on them, which is also the most ancient is, according to the hymns of the Vedas themselves, given or revealed by God. That religion, indeed, can be a Universal religion. The name of that religion is "Arya Religion" or the "Vedic Religion." The cardinal principles taught in all the great religions of the world are traceable to the Vedas, and the great savant Prof. Max Müller therefore rightly says, "The Vedic religion was the only one, the development of which took place without any extraneous influences. . . . Even in the religion of the Hebrews, Babylonian, Phoenician and at a later time Persian influences have been discovered" (*India: What Can It Teach Us?*—P. 129).

Our Śāstras say, "*Satyaṁ jñānamanantaṁ Brahma.*" First they teach, "*Satyam,*"—that Truth is supreme. Every action in this world is dependent on It. Go wherever you like, you will find everybody upholding his action under the shelter of this Truth. Nay, a fraudulent merchant will ever talk of his trade as such and although speaking a falsehood will support himself in the name of truth. The falsehood of a liar is also dependent on truth. There is truth most supreme. Secondly the Sāstras say that everyone must grid up his loins to attain *Jñānam* (Knowledge), to seek and to know that Truth. The whole world is madly in search of truth. The businessman is trying to find out the truth—the reality; the scientist wants to find out the truth of the physical world with the help of science; the religious man seeks to find out the real truth which, as a matter of fact, is only one, not many.

The religion, which will continue to seek that one truth, no matter what method it follows, according to that truth, can, indeed, be a Universal Religion. Thirdly, the Sāstras say that the knowledge of truth is *anantam* or endless. When everyone will believe in the endlessness of the knowledge of truth, then there will be no occasion for anybody to be indolent and doubtful. The Veda says—" O Men, you, who are on the side of the truth, whose lives and aims are for the protection of truth, who are engaged in the establishment, furtherance and protection of truth, who by putting on a terrible appearance hate falsehood and try very hard for its destruction (that is, who are on the side of the truth against all chances and in all conditions and are even ready to give up your lives for its sake and are the haters of falsehood), O Men, let us all be under your happy protection and let the learned people also live under your shelter " (*Ṛig-Veda,* vii. 66. 13).

In the *Govil Gṛihya Sūtra* we have, " I go from falsehood to truth," " There is no greater religion than truth and there is no greater sin than falsehood." These sayings clearly point out that the love of truth is a necessity in a Universal Religion. What is that truth in religion? As a matter of fact there is truth in Unity and falsehood reigns where there is diversity. Truth must always be one. Maharshi Dayananda, the restorer of the Vedic religion and founder of the Arya Samaj writes in the *Light of Truth* thus—

(1) The world may be fully benefited if instead of taking sides, people would treat one another with love and accept the results arrived at by all religions, that is, the factors which are in accordance with and true in all, leaving the differences out (Preface).

(2) May the Almighty Soul endow the souls of human beings with the power of unifying their opinions (Sub-preface).

(3) Truths which are accepted by all are common to all. Difference in opinion arises on false notions (Sub-preface 3).

From these sentences it is perfectly evident that truth is one

and differences are in the kingdom of falsehood. The Vedic religion aims at preaching that " truth " which is only one. The Vedic religion can be a " Universal religion " if it preaches that one truth alone.

All great men, namely, the Buddha, the Christ, Mohammed, Sri Ramakrishna Paramahamsa, Swami Vivekananda, Guru Govind Singh, Jin Mahaprabhu, Chaitanya Mahaprabhu and Swami Dayananda tried to preach this one and only Truth.

The Arya Samaj is not like many sects. Our religion is not related to any particular person. In our religion no gulf separates us men from the Supreme Being. We do not require any intermediary to lead us to the Supreme Being. Whether there be any belief in someone or not, we know this for certain that the direct faith in the Supreme Being is capable of relieving us from our miseries. In our religion a direct relation between us and the Supreme Being is possible and a man can purify his life by worshipping his Lord. Every man is responsible for his own actions pious or sinful, and is answerable for them. No one is answerable for anybody else's actions. Everybody shall have to suffer the consequences of his own actions.

The Veda says—" O Most Acceptable Lord, let us be yours, O Friend of all, let us be yours with other relatives and learned men, so that through your blessing we may gain the desired wealth of knowledge and the bliss of liberation from all bondage " (*Rig-Veda,* vii. 66. 93). Thus does the Veda indicate the direct relation between man and the Supreme Being. Such a religion only can be a Universal religion which preaches the direct worship of the Supreme Being instead of that of a particular person. Some philosophers may not think in terms of God, but they do believe in some superior power on which all their religious notions are based. No religion can rest content without this belief in the infinite power. Therefore, Count Tolstoy writes in *What is Religion—" Every religion regards men as equally insignificant compared to infinity."*

That Supreme Being Who is the source of all religions, is One. The Vedas abound in hymns mentioning the Oneness and

indivisibility of the Supreme Being. The following are a few examples out of them:—

(1) " That only One Supreme Being created the earth and the heaven " (*Ṛig-Veda,* x. 8. 3).

(2) " That One Who is the Lord of all the wealth and men dwelling upon the earth and is most adorable " (*Ṛig-Veda,* i. 7. 9).

(3) " That Supreme Being is called neither the second nor the third, nor the fourth, nor the fifth, nor the sixth, nor the seventh, nor the eighth nor the ninth, nor the tenth. He, who believes this Supreme Being to be One, can possess Him " (*Atharva,* xiii. 4. 16-18).

All these indicate the Unity of the Supreme Being.

Some thinkers are of opinion that in the beginning of creation human beings led a wild life like the animals and that they supported themselves in the forests like the savage beasts. They feared the ravages of such phenomena as the rain, the fire, the violent wind and the sky and thinking that these deities had become angry, they used to make offerings to them of the same flesh that they took to appease their anger. Thus came into existence the worship of many gods and the religion originated in fear. But when we study the Vedas, the God-given original religion, the above view is proved to be thoroughly baseless. In the Vedas the names Agni, Vāyu, Varuṇa, etc. are all synonymous with the Supreme Being, the difference in their use arising only in regard to the quality and relation, just as the same man is called the father, the brother and the son by different persons according as they stand related with him. The well-known Bishop Colmate had originally this idea that the Vedic literature supports Polytheism. He devoted his life to the research of the Vedas. He was charmed when he saw the hymn in the Veda, in which it has been said that the same *Sat* or Truth is called by the names Indra, Mitra, Varuṇa, Agni, Divya, Suparṇa, Yama and Mātariśvan (*Ṛig-Veda,* i. 164. 46).

In the same way, in a hymn of the *Yajur-Veda,* the One Supreme Being has been called by the names Agni, Āditya, etc.

(*Yajur-Veda*, 32. 1). As a result, that religion, which believes in the One Supreme Being Who is the source of all religions and preaches the Truth which is One, can necessarily become a Universal Religion.

Our Universal Religion teaches us to be friends with the world because our Lord, who is the source of our religion is a *Sarvamitra* (Friend of all).

In a hymn of the *Yajur-Veda* (36. 18) the devotee prays to God to enable him to look upon all created beings as friends. It is written in the Vedas that we should treat not only men but every being as a friend. There is brotherhood and fellowship with all created beings. It is not confined only to humanity. The feeling of friendship is placed above brotherhood. Brothers may differ for rights, but a friend gives up his claim in favour of a friend. True love abides in true friends. Only through such friendly intercourse can the world gain true peace, and the antagonism of religions be wiped out.

To sum up, that religion which possesses the qualities delineated above can be a Universal Religion. It is a good sign of the times that all the faiths of the world are attempting through this august Parliament to find out the truth and essence of all religions. It will serve its purpose if it can induce all the people of the world to be friends with one another and wipe out antagonism from their minds, for all are sons of the same immortal Father (*Sarve amṛitasya putrāḥ*).

## THE BUDDHIST WAY OF LIFE

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I have chosen " The Buddhist Way of Life " as the subject of my paper for the simple reason that if Buddhism is to be correctly and rightly understood, it should be approached as a way of life and not a dogma which it has persistently refused to become throughout its long career of two thousand and five hundred

years. Many an attempt had been made in the past to read into it ideas which went directly against the spirit of its main teachings, but no such attempt has proved successful in doing so. This is why even after the lapse of so many centuries its message is as fresh, true and acceptable today as it was two thousand and five hundred years ago.

Religions can be classified broadly under two heads, the first consisting of those which are based on revelation, that is to say, those which take their stand on the authority of a saint who claims to be a prophet sent from Heaven with a particular message. The second division consists of those which base their teachings neither on revelation nor on the authority of any personage but on the fundamental facts of life and experience. They are not religions in the strict meaning of the word, but are schemes of life which would lead their adherents to spiritual happiness for which all religions are striving.

Buddhism must assuredly belong to the latter division as it is the religion of experiment and experience *par excellence.* Nowhere in the scriptures of the Buddhists does Buddha make any claim to revelation or to any authority derived from any outside agency. Nor have his followers attempted to fortify his teachings in the easy but most unstable foundation of divine authority. The danger of such a claim is too obvious to need explanation. Such an authority can be claimed by anyone believing in any kind of dogma and who can dare question the validity of the claim of any one particular claimant? One thing is however certain. Such claims have led to so much intolerance that the history of religion is indeed very painful to read.

From the very commencement of Lord Buddha's mission which lasted for forty-five years, he made it his special endeavour to make his hearers realize that he was a human being who had, with his own efforts, after years of inquiry and experiment, realized the Truth. He was therefore called *Buddha,* or ' the Enlightened One.' He examined the world as he found it, and tackled its problems at their very source. The hard facts of life were thoroughly investigated and on their sure foundation was built the way of life which has now come to be known as the

" Buddhist way." It is because of this that neither science nor any of the modern movements which have shaken the fond beliefs of many a religion, has been able to touch Buddhism at all. In fact, new discoveries of science and ideas promulgated by the most enlightened minds of the day go to further strengthen the Buddhistic point of view.

Before an acceptable " way of life " is formulated which would become part and parcel of one's life, and not remain as an ideal in sacred books, its basic truths must be laid down clearly and unambiguously for our understanding. Nowhere have these fundamentals been enunciated so plainly and beautifully as they have been done in Buddhism. Here there is not the least chance for misunderstanding or misinterpretation. What are these fundamentals? They are the four noble truths enunciated by Buddha, viz. *Duhkha* or the existence of suffering or disharmony, *Duḥkhasamudaya,* the origin of suffering which is nothing but *tanhā* or craving, *Duḥkhanirodha* or the removal of this suffering, and fourth the *Duḥkhanirodhamāgga* or the way to the removal of this suffering. The last of these truths is, therefore, the Buddhist way of life.

" One thing only I teach: suffering and the destruction of suffering," said Buddha. " Now this is the Noble Truth of suffering, birth is suffering, disease is suffering, death is suffering, sorrow, grief, pain, lamentations are suffering, union with unpleasant things is suffering, separation from the beloved objects is suffering, unsatisfied desires are suffering ; in short, the five groups of clinging are suffering." This statement of Buddha concerning the most obvious fact of life is so true and undeniable that it requires hardly any commentary. And yet it is the proper understanding of this most significant fact of life that would enable us to seek a way out of suffering. If there were no suffering or disharmony and if all were well with the world, there would be no reason for us to follow any religion whatsoever. We would be most happy as materialists and would have probably followed Chārvāka. But we know there is suffering as a fact. This is a rock against which everyone of us, whether great or small, rich or poor, high or low, has to strike his head one day and hence

the supreme necessity of the realization of this Truth. Take for instance one single example. One of the greatest problems of this world is hunger which has so far baffled solution by even the mightiest of Governments, and there is no suffering which is keener than this which Lord Buddha has declared as " the greatest of diseases." It is for the satisfaction of the elementary needs of the body that men, women and even children rush up and down the streets of all modern cities today. Were it possible for one to detach oneself from the crowd and watch from a corner this continuous bustle of life, one would be amazed at the life and death struggle going on in their midst. One would think that the whole world had gone mad. But what do these men, women and children who rush about all day and night seek after? What is the motive behind this tremendous expenditure of time and energy of practically the whole of the human race? It is nothing but the simple desire to secure the bare necessaries of life which, owing to some fault of our own or in the constitution of the world, cannot be obtained without the sacrifice of most of our time and energy. And the tragic part of the whole business is that even if some manage to obtain the requirements of the body, they are not satisfied and still work as feverishly as ever. After they had satisfied their ordinary requirements, we should reasonably expect them to stop, allowing others to come up to their level. But this is not done. They would strain every nerve to acquire more and yet more riches for their gratification, and hence arises the restlessness that we find in the world today. Wars, rivalries and hatreds that we witness throughout ages can be ascribed to this desire for self-gratification.

Now what is the cause of this deadly struggle among human beings? The cause is to be found stated in the little Pāli word *tanhā*, or *tṛishṇā* in Sanskrit, meaning " craving " or " desire " or " greed " which is within us all. This *tanhā* or " craving " is at the bottom of all the troubles of this world, and has brought untold miseries on countless millions of beings. It is this all-powerful germ which finds room in our hearts that begets all other evils. It is the root cause of avarice, anger, hatred, malice, rivalry, jealousy, envy, hypocrisy, deceit, pride, arrogance and

ignorance and has ruined individuals and nations. We can therefore see that the cause of our suffering is within us, and at the same time it is in our power to remove this cause and attain to happiness. In our selfishness and ignorance we may not admit this, or we may deliberately shut our eyes to this concrete fact, because it is inconvenient to think of it. But the truth of this great discovery of Buddha will not be thereby disproved. Let each one of us sincerely and honestly search his heart and try to look for the cause of his individual unhappiness, and I am sure everyone will come to the one and only conclusion, viz. that it is due to *tanhā* or craving for this thing and that thing which is present in our hearts. No amount of prayer will remove it. No beliefs in any doctrine will eradicate it. No outward agency can remove it. It must be removed by our own selves by self-understanding and self-purification.

It is for this self-purification that Buddha laid down his way of life which is known as the Noble Eightfold Path. It is not impossible to achieve this self-purification, though it may sound almost impossible. Buddhists do not believe that human beings are born sinners. Buddha proclaimed that we have within us the capacity to overcome this all-devouring *tanhā*, if we train ourselves in a particular way. If there is no end to this selfishness there is no end to suffering of humanity. Buddhism is, therefore, the most optimistic of religions. It holds up before the eyes of the world the prospect of a better and nobler existence not after death but here on this earth, in which there will be no strife, no greed, no cause of suffering. Whether we achieve it or not will depend entirely upon ourselves.

Our ideas of life, property, morality and even of religion are acquired from those around us and we are, therefore, the victims of the passions, likes and dislikes of those who have preceded us. If we can liberate ourselves from this slavery of established dogmas, we would see things from a different angle. We would see truth face to face.

The Buddhist way of life is, therefore, a training which we have to undergo for the attainment of this high ideal. The eight steps of the Path are right views, right aspirations, right speech,

right action, right livelihood, right effort, right mindfulness and right concentration.

Now *Right Views* are certainly necessary before we can succeed in any endeavour. We have to guard against the error of starting with wrong views, as in that case nothing that follows can come right. If the foundation is well laid, the superstructure becomes strong and stable, but if we have a shaky and false foundation, disaster would soon follow. In order to acquire right views one has to be unbiassed with regard to all ideas and facts of life. For instance, if in greed a man were to think that it would be advantageous to rob his neighbour and enrich himself, he would not be following the right view. He should rather consider that his neighbour's happiness is as important to him as his own, and therefore he should respect his feelings. Lack of right views on religious, social and political affairs has been the cause of much misunderstanding and suffering throughout history. If the Buddhist doctrine of right views had been known and practised, much of this suffering could have been avoided. Pages of history are full of instances of religious persecutions, because there was a lack of right views concerning the attitude one should adopt in meeting opposition. To many dogmatists the only way to deal with any difference of opinion is to use the sword, but Buddhism has taught that the right views consist in exposing error by the spread of knowledge. This is why there has been not a single instance of religious persecution among the Buddhists.

*Right Aspiration* consists in keeping one's goal before one's eyes and not deviating from the *Right Path.* We must be clear as to what we are aiming at. If we want to go to Bombay, there is no good taking a train to Madras. We would only go where we do not want. To a Buddhist right aspiration therefore consists in trying to attain that high state of perfection where there will be an end of strife and suffering. It is a thing to be reached on this earth, in perfect consciousness.

*Right Speech* consists in telling the truth and avoiding slander, harsh speech and foolish babble. Wrong speech has brought about greater unhappiness in this world than anything else. Individual lying is more or less admitted by all as wrong, but

collective lying by nations and communities is still regarded as beyond reproach. We know how many nations had resorted to campaigns of lies against their enemies in order to rouse the passions of their own countrymen. During the last Great War, there was a regular campaign, and the same thing is being repeated today when feverish preparations are being made to commence another massacre. Armament manufacturers are said to be spending hundreds of thousands of pounds in playing one nation against another with lying propaganda, so that they may increase their respective armaments. They can think only in terms of their own profit and not in terms of the suffering that would result in case of a great war. We can, therefore, realize how important it is for us to cultivate *Right Speech.*

*Right Action* consists in refraining from killing, stealing, adultery and drinking strong liquor. Killing for sport is even worse than for other purposes, as it demonstrates a very low mental quality which can find pleasure in destroying innocent lives. One of the first things that Emperor Aśoka did when he embraced Buddhism was to stop royal hunting expeditions. There are many innocent sports in which those who desire pleasure could take part instead of hunting which is nothing but a remnant of the cave-man's savage habits. Right action also consists in doing acts of positive good such as helping the poor, attending to the sick, and other acts of kindness in general.

*Right Livelihood* consists in earning one's living by fair means and not resorting to base methods. There are certain kinds of trade which a Buddhist is expected to refrain from. They are those which cause suffering to others such as slaughter of animals, hunting, selling intoxicating articles, and dealing in slaves and deadly weapons, etc. Thus Buddhism by insisting on right living strikes at the very root of many of the world's evils. If these five wrong forms of livelihood are done away with, the world would be a happier place to live in than it is today. Many centuries before Abraham Lincoln abolished slavery, Lord Buddha had prohibited it in India.

*Right Endeavour* consists in not allowing bad thoughts to arise in the mind, expelling those which have already arisen, and

awakening good thoughts and desires which have not yet arisen, and further strengthening those which have already arisen. Lord Buddha has laid much emphasis on controlling the mind as it is the mind which originates and directs. If the mind is controlled and made pure, actions too would become pure.

" All states arising have mind for the causing,
Mind for their master, of mind are the offspring.
He who with foul mind speaks or does action,—
Him pain pursues as the wheel dogs the ox-hoof."—

is the opening verse of the *Dhammapada.*

*Right Mindfulness* is to develop the quality of awareness. In other words one has to keep one's eyes open so that one may receive the correct impressions and profit by them and avoid those which are harmful. Whatever we do, whether we walk, sit or talk, we have to be conscious of the act we are engaged in so that we may not get into trouble. The follies of forgetfulness are too well known to need any explanation. There are various methods taught in Buddhism to develop this mindfulness, but I have no time to go into details.

The last step in the Eightfold Path is *Right Concentration* or meditation. This step is absolutely necessary for the realization of *Nirvāṇa.* It is a form of mind-culture which helps one to develop the latent spiritual forces in order to attain full knowledge. In other words, it is the highest stage of development in the Buddhist way of life through which one comprehends the peace of *Nirvāṇa.*

These are the eight steps in the Buddhist way of Life which lead to the ending of suffering, or the emancipation of *Nirvāṇa.* When greed, anger, hatred, ignorance and other evils have been entirely removed from the heart, there will then arise that spark called *Bodhi,* or Enlightenment which would bring us serenity, peace, contentment and perfect happiness.

Now one may reasonably ask the question, what is " right." It is, indeed, a very difficult question. No one with a limited knowledge can give an adequate answer to this question. This is why there are so many religions and so many different creeds

existing in the world today. Hence the necessity of perfect toleration for the views of one another. The Buddhists have an excellent standard by which to judge what is right and what is wrong. As the removal of suffering is the main purpose of the Buddhist way of Life, every thought, word or action that would go to increase this suffering would be wrong and every thought, word or action which would help in removing it would be right. This, I think, would serve as a reliable and sufficient guide to the question of right and wrong. Lord Buddha refused to go into metaphysics and cloud the immediate issue before us. Is there God or no God? Is life eternal or not eternal? These questions were set aside as not requiring an answer for the attainment of *Nirvāṇa*. The immediate great problem for Buddha was suffering and the destruction of suffering. Whatever did not contribute towards this goal, he laid aside and asked his followers not to bother about it. When he was interrogated about these matters he explained his position in a parable. He said, " If a man should be hit by a poisonous arrow and he should tell the physician who wants to extract it, ' I shall not allow you to extract the arrow before I know to which caste the man who shot it belongs, what his name is, whether he is tall or short, stout or thin, where he lives, of what material the point of the arrow is made, of what material the string of the bow,' that man would die before he had an answer to all these questions. In a like manner a person would die who would study all these philosophical and metaphysical questions but would not follow the path. The solving of these and similar question does not lead to calmness, to real knowledge, to enlightenment, to *Nirvāṇa*."

Buddha did not even ask his followers to accept what he said as the truth. He asked everyone of his followers to realize the truth for himself by his own understanding. Buddhas merely point out the way. This is what he said to the Kalamas: " Do not believe anything on mere hearsay. Do not believe traditions because they are old, and have been handed down through many generations. Do not believe anything on account of rumours, or because people talk a great deal about it. Do not believe simply because the written testimony of some ancient sage is shown to

be there. Never believe anything because presumption is in its favour, or because the custom of many years inclines thee to take it as true. Do not believe anything on the mere authority of thy teachers or priests—whatsoever according to thine own experience, and after thorough investigation, agrees with thy reason, and is conducive to thine own weal and welfare as well as to those of other living beings, *that* accept as true and shape thy life in accordance therewith."

This is a statement which has no parallel and it shows Buddha's firm conviction that what he had discovered was true and incontrovertible. No doctrine which cannot stand the test of examination and reasoning has any value and it should be rejected. This freedom to accept what is true and beneficial and to reject what is false, is one of the greatest gifts of Buddha to the world. This is the Magna Carta of human freedom. Long before scientific approach to problems became an accepted method of study in the West, Lord Buddha had applied it in India. He brought new light and rescued mankind from the thraldom of priestly authority, superstition and blind belief. The modern world has recognized these as evils and the younger generation is slowly but surely giving them up. In Buddhism they will find a religion which is free from any kind of such superstition, priestly authority and unacceptable dogma. T. W. Ryhs Davids, the famous orientalist, wrote once as follows:—"Never in the history of the world had a scheme of salvation been put forth so simple in its nature, so free from any superhuman agency, so independent of, so even antagonistic to the belief in soul, and the belief in God. Whether these be right or wrong, it was a turning point in the religious history of man when a reformer full of the most earnest moral purpose, and trained in all the intellectual culture of his time, put forth deliberately, and with a knowledge of the opposing views, doctrine of salvation to be found here, in this life, in an inward change of heart, to be brought about by perseverance in a mere system of self-culture and of self-control."

A religion or a way of life is judged not merely by the truths it proclaims but also by the change that it brings about in the life of its followers. So far as this test is concerned, Buddhism has

a record in achievement of which we can take a genuine pride. Wherever Buddhism had spread and wherever its benign influence had penetrated, it always ennobled the lives of the people, it has brought happiness and enlightenment. It has stimulated all those qualities which help men to lead better and fuller lives. Art, architecture, medicine, science and philosophy received the greatest impetus from the hands of the Buddhists. This has been the case in all countries where Buddhism spread whether it was India, or Burma, Ceylon or Siam, Japan or China, Tibet or Mongolia, Cambodia or Korea. A Buddhist Temple is not merely a place of worship, but also a centre of education and enlightenment. To the Buddhists ignorance is a curse which has to be removed and every effort made in that direction is encouraged. Amelioration of the suffering of human beings as well as animals is one of its main works, and hospitals and asylums were established by Buddhists even in very ancient times. It was the great Emperor Aśoka who lived two hundred and fifty years before the birth of Christ, who established hospitals for both men and animals when that idea was foreign to Western countries.

Religious persecution is unknown to Buddhism, and it is the proud claim of the Buddhists that not a single drop of blood has ever been shed in the name of Buddhism, though it has spread throughout Asia and still claims the largest number of votaries. What a tremendous change was brought about in the morality of the people of India when Buddhism was a living force, can be gathered from the fine accounts of India left by foreign travellers. The influence of Buddhism on the lives of rulers is exemplified in the life of Emperor Aśoka whom H. G. Wells considers one of the six greatest men in history. The famous inscriptions which he has left on stone pillars scattered all over India bear testimony to his noble character. Here are a couple of passages from those inscriptions:—" Everywhere in my dominions as well as among my neighbours I made arrangement for medical treatment for men and for beasts. Medicinal herbs also, wholesome for men and beasts, wherever they were lacking, have been imported and planted. On the roads wells have been dug, trees planted, and rest-houses erected for the enjoyment of man and beasts. Now

by me this arrangement has been made that at all hours and in all places, whether I am dining or in the ladies' apartment, in my bed-room or in my carriage, or in the palace garden, the official reporters should report to me on the people's business and I am ready to do the people's business in all places. Because I never feel full satisfaction in my efforts and dispatch of business. For the welfare of all folks is what I must work for, and the root of this, again, is in effort and the dispatch of business. And whatever exertions I make are made to the end that I may discharge my debt to animate beings, that they may all become happy."

Aśoka was also the only Emperor in history who, after a smashing victory over an adversary and when he could easily expand his empire by conquests, deliberately abandoned warfare as an instrument of national policy and gave peace and security to all his neighbouring kingdoms. Instead of conquering them by force, he sent messengers of Truth to teach morality, kindness and goodwill. It was the Buddhist way of living which was able to bring about this wonderful change in the life of this Emperor. He not only practised the virtue of *ahiṁsā* or non-violence but practised the positive Buddhist virtue of *maitrī* or compassion towards all living beings.

Then again Lord Buddha was the first to raise his voice of protest against the iniquity of caste and untouchability in India. "One does not become a Brahmin by birth but by action," was his teaching which brought about a unity among the diverse races and castes of India undreamt of before. Mere profession of the unity of the fundamentals of religion will be of no avail, if in our daily lives we create barriers between man and man and consider some to be touchable and others untouchable. It will be a mockery of religion. If religion is to have any meaning, it must be a way of life. Its practice does not mean the visiting of temples or the worshipping of idols, but conducting our everyday activities in conformity with the highest principles of religion. If our dealings with our fellow beings are dishonest, treacherous, arrogant, cruel and unsympathetic, then all our prayers or worship in temples or the repetition of sacred words will not carry us one inch nearer to the goal of spiritual happiness.

It is in our dealings with our fellow beings, in the small acts of kindness or cruelty that we reflect the degree of our spiritual growth. The Buddhist way of life, therefore, consists in first attempting to perfect these little acts of life, and then aiming at higher states of realization, so that by degrees we would grow from imperfection to perfection. It is the dynamic view of spiritual life—*bhava* or becoming or growing from the small to the greater till the highest ideal of *Nirvāṇa* is attained. This growth does not depend on any outside agency. It must come from within and that is why so much stress is laid in the Buddha's way of life on self-control and self-realization.

The last words of the Buddha which he uttered before he entered *Mahāparinirvāṇa* at Kuśinara should be treasured up in memory by all of us who seek for spiritual happiness:

*Attadīpā viharatha atthasaraṇā anañña saraṇā*
*Vayadhammā saṅkhārā appamādena sampādetha*

"Be a light unto yourself, be a refuge unto yourself, there is no external refuge. All component things are impermanent. Work out your Salvation in earnestness."

## THEOSOPHY OR WISDOM-RELIGION

MADAME SOPHIA WADIA

*Bombay*

With a noble and august motive the Swamijis of the Ramakrishna Mission and other organizers of the Sri Ramakrishna Centenary have convened this Parliament of Religions to which men and women from the four quarters of the globe have come. In our India such Parliaments are not exotic plants; they are natural to our soil, for, is not India the Garden of Religions? Here expert growers have attained supreme knowledge of their art and their labours of love have given us many healthful herbs to cure soul diseases and numerous sweet flowers to offer in soul worship. Generations of men and women have used the herbs

to return to soul sanity and spiritual health, and they have also inhaled the fragrance of the flowers to enlighten their hearts and bring repose to their minds. So all thanks to our hosts, and our salutations to their *guru* in whose memory they have called us here.

It is but meet and proper that the voice of Theosophy be heard in this Parliament. Theosophy is the fountain-head from which all great religions have sprung. But when we say that Theosophy is the common source, we do not mean that all that is in the various religions assembled together would represent Theosophy; a mistaken notion, to that effect, prevails. Theosophy is not an assemblage of doctrines culled from various creeds: Theosophy is the sacred womb of Wisdom Itself, from which in all ages and *yugas,* on every continent now lost or extant, Religion was born—Religion, not religions. Religions which differ one from the other are corrupted versions of one Eternal Religion, *Sanātana Dharma.* Wisdom-Religion, *Bodhi-Dharma* was, is and ever will be one and indivisible, and it antedates the Vedas themselves.

Theosophy, as the mother of all knowledge—religious, scientific, philosophic—knowledge verified and verifiable, is as old as thinking man. It teaches that man is not descended from the ape, but is a descendant of divine humanity. Our Teacher, H. P. Blavatsky, in her monumental work, the two volumes of *The Secret Doctrine,* not only traces the eventful story of ancient Āryāvarta, but going still further backwards unveils for us the age when the mind-born sons of Prajāpati, the great Brahmā, incarnated bodily on earth and taught the arts and sciences to early child-humanity. Theosophy is that Primeval Wisdom-Religion taught by the divine ancestors, the *mānasa-putras* of the *Purāṇas.* The early Teachers of humanity were the *Deva-Ṛishis,* the *Brahma-Ṛishis* and the *Rāja-Ṛishis* of Hindu-lore.

The direct return to that Primeval Wisdom is possible in this cycle when the first 5000 years of the Kali-Yuga are behind us. Our world has become international, and is on its way to becoming cosmopolitan: that internationalism is superficial and the real cosmopolitan spirit cannot be born of modern knowledge. A

unifying force is necessary and Wisdom alone can bring to birth a united world.

This Primeval Wisdom-Religion falls and always fell into two divisions, viz. the exoteric and the esoteric. Using Indian terminology, the exoteric is represented by *Shaḍ-darśanas,* the six Schools, each of which offers but one point of view. The esoteric is the seventh point of view. The six Schools are like the six cardinal points of East, West, South, North, Zenith and Nadir; the seventh is the centre of the six-sided cube, and is known as *Brahma-Vidyā* or *Gupta-Vidyā,* the hidden or esoteric science. It is to that seventh view, the synthesized complete view that Theosophy calls us. But this seventh view is not only Aryan. In the past, distant and near, much of the Primeval Wisdom-Religion was taught in other lands—among the peoples who originally lived on the continent which now we call North, Central and South Americas ; in Greece by Pythagoras and Plato ; in Judea by Jesus the Anointed One; in Alexandria by God-instructed Ammonius Saccas. Hence, while it is true that Aryan India possesses in a very full measure this Primeval Theosophy, we must not overlook the Sufi mystics of Arabia, nor Iran the land of the Zarathushtras, and in more recent times such Europeans as Paracelsus, Jacob Boehme, Claude St. Martin, Comte de St. Germain, and others who lit their torches of Wisdom at the Fire kindled by Tsong-Kha-Pa in Tibet.

The modern presentation of Theosophy, exoteric and esoteric, is to be found in the recorded message of H. P. Blavatsky. That much maligned lion-hearted spiritual lady should not be judged by you on hearsay talk, on what others, friends and followers or enemies and strangers, think of her. Nor should her teaching be appraised by reading the many interpretations and commentaries made after her death by those claiming to be her students. Many are the false and fantastic notions that have circulated under the name of Theosophy, and at the outset a sincere seeker must distinguish between the Theosophy of Madame Blavatsky and the speculative theories of pseudo-Theosophy. If you want to judge of the teachings of Jesus, you must go to his Sermon on the Mount ; you cannot expect to learn of his exalted code of ethics by listening

to the various preachers of the many Christian denominations, nor by examining the mode of life adopted by those who call themselves his followers. Similarly, if you wish to know the doctrines expounded by Śrī Kṛishṇa, it is useless to go to the numerous commentaries on the *Bhagavad-Gītā*. It is best and wisest to go directly to the *Gītā* itself. And likewise if you really wish to know what the teachings of Theosophy are, you must go to the original source, to the books written by the founder of the present Theosophical Movement, that is, to the books and writings of H. P. Blavatsky. "From the teaching to the teacher." It is only through a perusal of her own books that you can judge of Madame Blavatsky as a teacher. And what are her books? They are four in number. First comes *Isis Unveiled* in two volumes, which shows what is wrong in theology, in science and in spiritism, while it offers the explanations of abnormal psychical and psychological phenomena. Secondly, there is *The Secret Doctrine*, which is also in two volumes and which gives in constructive form the cosmogenesis and the anthropogenesis. Thirdly, we have *The Key to Theosophy* which answers all enquiries likely to occur to any of you, and in a simple form outlines the synthesis of science, philosophy and religion which Theosophy is. Last, but not the least, is *The Voice of the Silence*, a small book, smaller even than the *Gītā*, which is dedicated to the few, and which enables the aspirant to the Higher Life to begin his arduous labours. The Way to Theosophic Life is enshrined in it, and to an outline of it we must now turn.

The Way of Life, which through Yogic Development, leads to the Great Renunciation, is possible for all, provided its right principles are understood in theory first, and the early steps are taken with humility yet with ardent earnestness. The Way is long and the labour is arduous, and as is implied in the sixth chapter of the *Gītā*, death of body will intervene, but once the stream is entered and the gaze of the mind is fixed on the "Other Shore", success is bound to follow. What are the principles to be grasped by the mind? First, not to run away from the home to some *āśrama*, not to withdraw from the world to some mountain top.

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son ; to disavow thy father and call him 'householder'; for man and beast all pity to renounce—tell them their tongue is false.

Believe thou not that sitting in dark forests, in proud seclusion and apart from men ; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Not to begin with mere outer change, with external practices, but with the inner. Inner conversion, change of heart and of mind, must precede any form of outer discipline. How many thousands die, spiritually speaking, in this our loved land of India, because they start with the outer ; control of the senses while the mind is wandering upon the objects of sense ; washing the body while the heart is unclean ; nibbling nuts and fruit while swallowing the flesh of anger, the meat of passion, the drink of greed! Such are the still-born souls. Infantile mortality is one of our social problems, but oh! think of the other infantile mortality in soul-life of thousands of so-called *sādhus* and *fakirs*. Well-intentioned and well-meaning many of them, but by what name does the *Gītā* call them? By "*vimūḍhātmā*," "false pietists of bewildered soul." Then what should be done? Listen:

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Follow the wheel of life ; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of *karmic* retribution. Gain *siddhis* for thy future birth.

If sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day sun upon the snow-capped mount of purity eternal, then choose, O neophyte, a humbler course.

> Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

" Point out the 'Way' "—but this stage has its own lure. The desire to serve and to help degenerates when it has not a firm spiritual basis. In the world of today the ideal of service is widely adopted— the desire to do, to do, is great, and that desire proves fatal for so many aspirants to soul-life who rush in trying to serve, forgetting that this most difficult of arts requires deep spiritual perception. We know many persons who come saying, " I want to serve humanity ; I am ready to sacrifice everything"; but ask them, " What have you got to sacrifice?" They come to the Temple of the Lord empty-hearted, empty-headed, empty-handed! In our last quotation from *The Voice of the Silence* two injunctions are given: " Gain *siddhis* for thy future birth" and "Point out the 'Way' ". One without the other will not do. Some there are who only want to sit for *yogic* development ; others rush out to help and to serve ; both go astray. The would-be *yogi* develops *tamas* (inertia) ; the would-be server *rajas* (inordinate activity). What deludes them? Their own mental perception, narrow, coloured, superficial, and so the instruction:

> The pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion.
>
> The Mind is the great Slayer of the Real.
> Let the Disciple slay the Slayer.

The fight is not with the senses. The fight is in the mind. The Fighter, the Warrior within, the *kshatriya,* the Real Man, *Nara,* has to be found. Unless He is found, there can be neither soul-progress nor soul-service.

> Within thy body—the shrine of thy sensations—seek in the Impersonal for the 'Eternal Man '; and having sought him out, look inward: thou art *buddha.*

To seek out the Eternal Man within—very difficult!

Many people want *gurus,* and there are as many who want to be *gurus*—Nature always adjusts the supply to the demand! But

why this craze for *gurus*? Because the virile dependence upon the *Purusha* within is absent. The spiritual life is not for the effeminate, the weak ; men worship Durgā, the Great Mother, because she rides the Lion, symbol of Majestic Law. " Save my soul, save my soul"—people cry to others. Our answer is: " Take the Kingdom of Heaven by violence." To rely on the Self, the God within, the Inner Ruler, is the beginning of real happiness and peace spiritual.

> Of teachers there are many ; the Master-Soul is one, the Universal Soul. Live in that Master as Its ray in thee. thee. Live in thy fellows as they live in It.

We cannot speak, but only babble ; we cannot serve, but only temporize, unless the Spirit-Being in us has begun to whisper the message of *Sat,* Truth. Says our book:

> Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter's mind.

Then it is that we really learn ; otherwise it is only mental recreation, not learning.

> If thy Soul smiles while bathing in the Sunlight of thy Life ; if thy Soul sings within her chrysalis of flesh and matter ; if thy Soul weeps inside her castle of illusion ; if thy Soul struggles to break the silver thread that binds her to the Master ; know, O Disciple, thy Soul is of the earth.

And this earth—what is it?

> This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy Ego by the delusion called " Great Heresy".

And what is that "Great Heresy"? The belief that we are separate from other souls, the delusion that we are separate from the One Universal, Infinite Self. We must destroy the sense of separateness, of thy soul and my soul. What binds and unifies the Swamijis together? The soul of their *guru,* Ramakrishna. What

will bind all men, all women, of whatever nation or creed, together? The Power, the *Śakti* of the Universal Soul. Within each one of us is the One Spirit—some call It Rāma, some call It Kṛishṇa, some call It Buddha, some call It Christ ; what matters the name? The important thing is to realize It. And when you have found It within your own heart, what will you do? Use your realization to purify and elevate the mind, to subdue and to destroy the passions, to control and to use the senses. In this book there are some wonderful things about the nature of *manas,* the human mind, its control and its purification, but unfortunately we have no time. When the body is becoming the nine-gated city of the Lord in which *kāma* and *krodha* have gone, in which the light of *buddhi* shines with unfading glory—what next? When full of Him you are nearing liberation—then what? Our book says that there are two paths and to choose one becomes our right and privilege. What are these two paths? Path the first is liberation ; Path the second in renunciation. The inner meaning of the profound expression *Adhi-yajña,* the Great Sacrifice, is not always understood. The Great Sacrifice is the renouncing of *moksha,* the giving up of liberation to don forever the miseries of the flesh for the helping of the world. Says our text:

> Now bend thy head and listen well, O Bodhisattva, Compassion speaks and saith: " Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

How many among us desire to enter the peace of *mukti,* the bliss of *nirvāṇa*? At the beginning the aspirant wants to run away from the home, at the end the full-blown soul wants to run away from the sorrowful star. In Hindu mysticism liberation in and through *samādhi* is stressed, and the method of *Adhi-yajña,* the Great Sacrifice, is almost forgotten. What is the goal? It is this:

> Self-doomed to live through future *kalpas,* unthanked and unperceived by men ; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands

> of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

Why be afraid of misery? Why be afraid of sorrow? Why be afraid of poverty and disease? These should awaken Divine Compassion, and make us repeat the Vow of Kwan-Yin, the Chinese Mother of Mercy. What is that Vow?

> Never will I seek nor receive private individual salvation. Never will I enter into final peace alone ; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.

This makes man not God, but more than God. Such alone is the true *mahātman* for whom

> All Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale ; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: " A Master has arisen, a *Master of the day*".

Such a Master, such a Sage, such a *Guru,* enables us to cross the ocean of *saṁsāra ;* He is to us more than Brahmā, more than Vishṇu, more than Śiva, higher than Him there is naught. To such Blessed Ones, to such Great Ṛishis, our salutations.

## WHAT IS CHINESE RELIGION ?

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When I first travelled in India, many Indian friends happened rather often to ask me a very common and yet very embarrassing question which made me hesitate to make a quick reply. The question is: " What Religion do you believe?" When young at school, I studied for the most part Chinese classics, histories

and other philosophical books by different authors; when grown up, I had a glimpse of some important schools of thought and learning in the world, and had developed especially a taste for the classics of religions such as the Bible and the Koran. But what I liked most were the Buddhist Classics and Buddhist philosophy. It seems to me that of all the religious works and religious philosophies Buddhism is the richest and profoundest in quality as well as in quantity, so such so that the study of Buddhist philosophy has been my intellectual work for the last few years. But I cannot be called a Buddhist, for I have neither "given up my family" nor formally accepted the order of asceticism. Though I have observed more or less the fundamental ascetic rules of Buddhism such as the "Five Rules," yet I have not had the honour of "receiving orders" through any religious ceremony. At most, I may be called a zealous student of Buddhist philosophy or "a Buddhist scholar" as kindly addressed by my friends, but at any rate, I dare not assume the title of "a Buddhist." So in answering the former question, I felt the greatest difficulty; for neither did I know how to make the proper reply, nor might I be excused from giving the desired answer: But I could only say:

"I believe in Chinese Religion."

But here again, this kind of answer gave rise to another more difficult question, namely:

"What is Chinese Religion?"

"Chinese Religion" which is a new term suggested by myself is not only unknown to the foreigners but also never heard of even among our own Chinese people. When replying my *questionnaire,* in the name of that term, I myself felt to a certain extent the novelty of it, but that was the only proper answer and no other whatever that I could possibly give. So my second answer to the second question was still:

"Chinese Religion is Chinese Religion."

Such an answer might be justified logically, but the listener would certainly say "It is no answer at all," and remain discontented,

if not disappointed. And yet on my part, it was the only answer I could possibly make.

"What is Chinese Religion?" is, in fact, a very new, very important and also very interesting problem. Many scholars, Chinese as well as foreign, uphold in one voice that the religions of China have all come from outside, such as Buddhism from India, Zoroastrianism from Persia, Islam and Christianity from Arab, and that there is no indigenous Religion whatever born or produced originally within the country itself. The popular form of "Confucianism," they boldly assert, is no Religion in reality, for Confucius is a philosopher, moralist, statesman and educationist, but no religionist. They say that the thoughts and teachings of Confucius are ethical philosophy, political theory and educational principle, but not religious philosophy. With regard to Taoism, they also believe that it is non-religious, for Laotse is not, as popularly believed, the creator of Taoism. The prevalent name of Taoism actually began to appear with Chang-Tao-Ling sometime in the latter Han Dynasty in Chinese History, that is, about the Second Century in the Christian Era. The Taoistic art of "witchcrafts" and "magical writings" is absolutely different from the teachings of Laotse. In truth, Laotse is purely a philosopher but no religionist, while the contents of Taoism are realy far from religion too. If these views were correct, then China having no indigenous Religion could naturally have no such thing as Chinese Religion. And again, there are many scholars who take it as a pleasure and honour that China is devoid of any Religion. They think that a Religion, as the very name suggests, cannot be free from the tint of superstition. It is illiberal internally and exclusive externally, not only imprisoning the free thoughts of the people but also arousing hatred and struggles inside and outside the various sects. As China has no Religion of her own creation, so the Chinese people can be quite free in cogitation and judgment and have neither the habit of bigotry nor the practice of exclusion. They have been able not only to suffer from no calamity of religious wars, but also to welcome every visiting religion from outside, and assimilate it by a gradual process of harmonization. It is, as they say, pleasant as well as fortunate

for China to possess these good characteristics in her culture. And the late Mr. Liang Chi-Chao, a great modern Chinese scholar, was the foremost of those optimists who held this view. On the other hand, there are also pessimists who regard it as a national disgrace for China to have no proper Religion, and exclaim with sorrow that our people are inferior to other people, and our country is not so good as other nations. To all these different points of views, I cannot and dare not agree. I think, China has actually an indigenous Religion and that is " Chinese Religion," of which Confucius and Laotse are both the greatest sages and saints.

But before we try to understand what is Chinese Religion, it may be advisable to have first a clear conception of what is Religion. Great philosophers and religionists, such as Kant, Fichte, Spinoza, Hegel, Schleirmacher and many others have at different times worked out various definitions of Religion, so various that it is needless for me to quote them here. I should like just to put forth my personal opinions. To speak synthetically, I think religion may be defined in two ways: one in a strict sense and the other in a broad sense. The former may be called the "Strict Religion"; and the latter, the "Broad Religion"! And the Strict Religion must comprise at least five definite religious conditions: first, a definite Prophet to follow—as Jesus Christ of Christianity and Prophet Mohammed of Islam; second, a definite Supreme Being to worship—as God of Christianity and Allah of Islam; third, a definite communal organization to meet —as the Church of Christians and the Mosque of Muslims: fourth, a definite set of Ascetic Rules to observe—as the Ten Commandments of Christians and the four fundamental Institutions of Muslims; and fifth, a definite form of ceremony to practise—as the Prayer of both Christians and Muslims. Such Strict Religion may also be entitled " Constitution Religion." As for the Broad Religion, the definite religious conditions are by no means essential to its existence: when they are present, it is called a Religion; when they are absent, it can be called a Religion too. For the word " religion " is derived from the Latin word " *religio* " which originally means " awe " and " reverence " at the same time. In Chinese language, the term " religion " is composed

of two characters: first, " Tsung," meaning " respect," next " Chiao," meaning " teaching." When put together, they form the term of " Tsung-Chiao " meaning " respect for good teachings." That is to say, the teachings created and taught by the ancient sages and wise men are highly worthy of popular respect and observance, as guiding factors in their daily lives. And in course of time, these teachings gradually drew from the masses of the people their firm and solid faith and a strong and supreme power which become more and more rigid and secure as time passes generation after generation. So from this point of view, it follows that every great, valuable teaching created and taught by any wise sage can be called a Religion. The teaching of Lord Buddha is a Religion; that of Christ Jesus, a Religion; that of Prophet Mohammed, a Religion; that of Laotse, a Religion; and that of Confucius, also a Religion. In modern India, the teaching of Sri Ramakrishna is a Religion ; so also is the teaching of Mahatma Gandhi and that of Poet Tagore. If my memory does not deceive me, I know Bertrand Russell, when staying and lecturing in China from 1920 to 1921, said that the Principle of Lenin had become a sort of Religion in Soviet Russia. And one American scholar called the San-Min Principle of the late Dr. Sun Yat-Sen, the leader and founder of the Chinese Republic, " a political Bible " and hence the Religion of China. This is the Broad Religion which may also be called the " Tradition Religion." The so-called definite religious conditions are merely a kind of means for a Religion to carry out its gospel into effect. Though the form of such means may be different in every religion, yet the fundamental spirit of all religions is the same at the root. It is a pity that human beings are generally prejudiced and sectarian and exclusive, and struggling against one another, when they happen to differ in creeds and beliefs. And it is a matter of deep regret that the so-called non-religious persons who shout for annihilation of religions have blindly fallen into one sect of religion, may be without being conscious of it themselves. Personally, I have faith in the Broad Religion; and what I mean by " Chinese Religion " is just this kind of Religion.

Having seen what is Religion, let us proceed to discuss what

is Chinese Religion; in other words, what is the significance and quality of Chinese Religion? What has it and how is it evolved? As China is one of the oldest civilized countries in the world, the origin of her religion is equally remote and ancient. Territorially also, China is one of the largest countries in the world, and the contents of her religion are equally complicated. In tracing the origin and studying the evolution of the Religions of various races, we find they are for the most part evolved from Totem to worship, from Fetishism to Theism, and from Polytheism to Monotheism. But the Chinese Religion is different from all these. In ancient China, there seemed to be no such thing as Totem, and throughout old Chinese classics and histories, no apparent traces of Totem can be found clearly. Though there existed some aspects similar to it to some extent, yet they were still different in nature from the Totemism of other peoples. As for the worship of living beings such as animals and plants, China has none of it, too. From the remote antiquity down to the present day, the Chinese have got the habit of worshipping Tien and Ti or Heaven and Earth, and the natural phenomena as the Sun, the Moon, the Stars, the Cloud, the Wind and the Thunder etc., and such earthly phenomena as the Mountain, the River and the Native soils etc., are all objects of worship. In the past, the Emperors, ministers and subjects had to worship these natural phenomena at different seasons in a prescribed form of sacrificial ceremony; and there were appointed, too, special officials to supervise the sacrifices. The Sovereign Emperor, when crowned, must worship Heaven and Earth; the feudal kings, Mountains and Rivers; the common masses, the native soils. The Emperor was also obliged to travel out personally for some time or send forth a deputy on any particular occasion to offer sacrifices to certain sacred Mountains and Rivers. When any extraordinary event happened there would then be a specific sacrifice. For instance, the Sun must be offered sacrifice in case of a Solar eclipse; the Moon, in case of a lunar eclipse; and the Cloud, the Wind, the Thunder and the Rain, in case of flood or drought. Besides these, different sacrifices were accorded to the change of seasons in accordance with the periodical rotation of the four seasons, Spring, Summer,

Autumn and Winter. To all these natural phenomena they assigned semi-divine and semi-personal attributes. In other words, they regarded them as personified Gods with feelings and volition. And of the natural phenomena, Heaven was the mightiest and supremest, which they sometimes also called Shang-Ti, the Highest King, or Tien-Ti, the Heavenly King. They thought that the whole cosmos, natural laws, mankind, and every being were all created and set in order by Heaven. It is stated in Old Chinese Classics that " Heaven produces all the peoples with things and laws." Even all the vicissitudes of human life, weal and woe, fortune and misfortune, were considered to be dependent upon the will and command of Heaven. And in old Chinese books we often find such statements as: " Heaven favours the good-doer with hundreds of fortune, and punishes the evil-doer with hundreds of misfortune." The Emperors styled themselves Tien-Tzu or Son of Heaven, for they believed or were tempted to believe that they came by order of Heaven to be Emperors on the land and to rule over the peoples as a whole. That is why in old Chinese historical records it is said that " Heaven orders Wen-Wang to be king," and that " The Son of Heaven acts as a parent of the people and is the sovereign master of the world." Instances of similar nature are too numerous to mention. To describe this ideation, it is very hard to get any exact technical term in a foreign language; we may approximately call it Nature-worship, or Henotheism which is a branch of Polytheism, but can never confuse it with Fetishism. It resembles very much the religious features of the Vedic Period in ancient India, and the dates of their appearance also correspond to each other considerably.

Every Religion has a sort of myth about the creation of the world, such as the *Genesis* of the Old Testament saying that God created Heaven and Earth and all Beings in seven days, and the Brahmins asserting that Brahmā shaped the whole Universe and every Being in the world. Such myth is common in China, too. It is popularly believed by the Chinese people that Pan-Ku, a humanized semi-god with seven hands and eight feet, and eighteen thousand years old, was the Creator who first gave form

to the whole universe and every being. This great work of Pan-Ku is just similar to that of Brahmā. But a Chinese myth of this nature is only seen in popular anecdotes and cheap novels but not in serious Classics and orthodox history, so that it is often suspected to be mere imaginative creations of posterity, or possibly transformed stories of Brahmā under the Indian influence. And again, there are stories of birth effected by Spirit in every Religion. For instance, Māyā dreamt of a White Elephant and gave birth to the Buddha; Mary was influenced by the Holy Ghost and the result was birth of Jesus Christ. China is also rich in such fanciful stories. It is said that the mother of Huang-Ti was touched by a brilliant lightning, and gave birth to Huang-Ti; the mother of Emperor Yao was effected by a Red Dragon and she brought into life Yao; and the mother of Emperor Shun saw a beautiful Rainbow and gave birth to the illustrious son Shun. The great philosopher Laotse, it is also said, was born after his mother's seeing a shooting star; the great sage Confucius, after his mother's dreaming of a Black God. Such tales are too innumerable to be enumerated. But as they appear only in records of doubtful sources and not in any authentic classics, they have attracted no faith from the people at all. Besides, at the very beginning, every Religion is more or less coloured by the touch of divination or necromancy or fortune-telling. In China the art of divination was rather well-developed; the important affairs, public as well as private, were usually first put to a sort of divination so as to see whether the intended affair was lucky or ominous. The male diviner was named Hsi or Wizard, and the female, Wu or Witch, but generally they were indiscriminately called Wu-Hsi or Necromancers. Mentions of this sort of art can even be found in ancient classics and historical accounts, and the oldest Chinese classical book *Yi-Ching* (or Philosophy of Change) is regarded by some people as a sacred book of Divination. In reality, however, the book *Yi-Ching* is the most ancient and most valuable book of philosophy, somewhat similar in nature to the Vedas of India. Its fundamental significance is an exposition of the natural mystery of the Universe, and divination has very little, if any at all, to do with its underlying ideas.

What are mentioned above were the general aspects of the Chinese Religion in the earliest stage. In the course of time, the Chinese Religion has gradually transmitted itself from the worship of natural phenomena and Gods to that of human beings. And this worship may be again classified into two kinds: first, the worship of Great Sages and Heroes ; and second, the worship of deceased ancestors. The former kind of worship precedes the latter and may be regarded as a prelude to it, too. Besides, what were meant by ancestors at first were, in fact, no other than the Great Sages and Heroes, for the family system was not yet brought into conceivable existence at that time. Take for example some quotations from old Chinese books, such as " The Yu Dynasty worships Huang-Ti and sacrifices Ti-Ku, respects Chuan-Yu as the ancestor and Yao as the forefather of the lineage; the Hsia Dynasty worships Huang-Ti and sacrifices Kun, respects Chuan-Yu as the ancestor and Yu as the forefather of the lineage; the people of Yin Dynasty worship Ti-Ku and sacrifice Ming, respect Sien as the ancestor and Tang as the forefather of the lineage; the people of Chou Dynasty worship Ti-Ku and sacrifice Tsi, respect Wen-Wang as the ancestor and Wu-Wang as the forefather of the lineage." What are meant here by " worship " and " sacrifice," " ancestor " and " forefather," are simply doing homage to the national great Sages and Heroes of the past who did not belong to any one single family or tribe. But why should they recognize such great Sages and Heroes to be their ancestors? That is only because of their reverence for the Source and Root and their gratitude to the Builders and Makers of the Country. So it is said in one old classical book that " All beings are originated from Heaven; all mankind, from one ancestry," and that " The remote ancestors are our Benefactors and Patrons."

Till the latter half of the Chou Dynasty known as the Eastern Chou Ages (770-247 B.C.), great sages and philosophers like Lao-tse and Confucius made their appearance in large number and then human knowledge was immensely enriched and the schools of thought widely developed, so much so that the most glorious Golden Age of culture was achieved in Chinese history. And it

was within this Age that the Chinese Religion began to undergo a striking revolution. The first attack on the traditional conceptions of Tien and Ti or Heaven and Earth was made by Lao-tse who said, " Neither Tien nor Ti is benevolent, for they make fools of all beings and let them devour one another." Lao-tse aimed at exposing the natural phenomena of the Universe with philosophical reasonings and inferences in order to establish a profound Natural Philosophy. He said on one occasion, " Man copies Earth; Earth, Heaven; Heaven, Tao (viz. Process); and Tao, Nature;" and on another, " Heaven, Earth, and all beings are born of Existentness; and Existentness, of nothingness;" and still a third time, " Previous to the formation of Heaven and Earth there exists something, shapeless and secret, independent without change and rotatory without fatigue, which may be the sole Mother of the Universe ; not knowing how to nominate it, I choose to name it Tao or the Great Process." It is then obviously clear that Lao-tse regarded the Universe and all beings as the resultant effect of a natural process, beyond both the power of humanity and any creative will of Heaven or God. Hence the best way for human life is to follow Nature and to be harmonized with it; otherwise, artificialities in life will not only do harm to Nature but also lead to misfortunes and disturbances. That is why Lao-tse emphasized, " Nature is natural and cannot be artificially brought about by force; to force it into existence is to destroy it; to cling to it is to lose it."

With regard to Confucius, it may be said that he devoted himself to the study of things human, and paid extensive attention to actual life, but never seriously thought of, or even talked much about, Heaven and Earth, Natural Phenomena, Gods and spirits, etc. When one of his best disciples named Chi-Lu, inquired of him how to serve the Gods, he replied, " You don't know how to serve man yet, how can you ask about serving Gods? When questioned a second time by the same disciple about death, he again answered, " You don't know much about Life yet, how can you expect to know about Death?" On another occasion, one disciple by the name of Tzu-Kung asked the Master if the dead were conscious, then he answered: " If I say the dead are con-

scious, I am afraid offspring may neglect their living parents and only observe the formal rites at their death; if I say they are unconscious, I am afraid posterity may forget to bury and sacrifice their deceased ancestors. If you, my dear student, want to know the consciousness or unconsciousness of the dead, it is never too late to know it after your own death." Another disciple named Tzu-Chang questioned him, "Is it possible to know about ten generations?" Confucius said, "Yes, the Yin Dynasty followed the ceremonies of Hsia with certain omissions and additions, and that we know; the Chou Dynasty followed the ceremonies of Yin with certain omissions and additions, and that we know; so among the future Dynasties that may succeed Chou we can forecast even a hundred generations." And again, one disciple called Jan-You once asked the Master whether it was impossible to know of what existed before this Heaven and Earth came into being, then his reply was, "Not impossible, the past is the same as the present." "What do you mean?" interrogated the disciple in doubt again. Confucius continued, "With Heaven and Earth, there is no past nor present, and no beginning nor end. Were there no children first, could it be possible to have any children at all?" From this kind of lessons, we can easily see that it was things human and events real that Confucius studied, discussed and taught anywhere and everywhere, any time and every time. But it must not be misunderstood that Confucius ever denied the existence of Heaven and Earth, Gods and Spirits, or had no observation and conception of natural phenomena. One day, it is said, when rambling along the bank of a brook full of clear flowing water, Confucius exclaimed with a sigh, "Alas! Such is the flowing water, forwards and downwards, day and night!" In making this remark, he meant to show that Heaven and Earth and all beings are just like the flowing water, changing and changing without a moment's cessation. His impression was exactly equivalent to that of the Buddha who was deeply touched by "the inconstancy of the world." From this we know Confucius had a deep interest in the speculation of natural philosophy. In respect of Heaven and Earth, Gods and Spirits, he also said once, "A virtuous man has three awes: first,

awe for Heaven's decree; second, awe for great men; third, awe for the saints' words." At another time, he expressed his opinion on the offer of sacrifices, saying first, " When worshipping a God, one must feel as if He were visibly present;" and then, " If I did not partake in the ceremony of a sacrifice, it would be the same as no sacrifice at all." What a great reverence had he for Heaven's will and the sacrificial ceremony! His purpose in doing so, however, was only to impress upon the popular mind something which is really superior to the individual so that the people might always have a sense of awe and respect and never be poisoned by egoistic pride. He wanted to make the people appreciate the real value of Awe for Heaven's will and that of offering sacrifices to Spirits; so he emphasized on the other hand, " Worship the Gods and Spirits but keep away from them." For such things cannot be performed with any utilitarian motive; otherwise their original significance and value will be lost. In short, the teaching of Confucius is that the whole Universe and every Being are inconstantly changing, and that the most essential aspect for human life is the present Reality. It is only through the present that one can trace the past and hope to foresee the future, and it is only through things human that one can hope to extend his knowledge about Heaven and Earth, Gods and Spirits and every other Being. Therefore, in teaching man to be loyal and filial, faithful and moral, to know propriety and righteousness, to value shame and purity, and to practise all ways of self-culture, Confucius aimed at reaching the goal of Perfect Beauty and Perfect Good by harmonizing in the natural Universe, all the Beings and the whole humanity through the conduct of daily real life. It is then this ethical ideal that forms the very centre and unit of Chinese Religion, and builds up at the same time a very complete and beautiful ethical philosophy of life. And for this reason, it is called by some the Teaching of Ethics, or by some Yu-Chiao, the Teaching of Scholars and still by others Confucianism; but in reality, the most proper nomination of it may be the Chinese Religion.

Since the Dynasties of Chin and Han, foreign Religions have gradually marched into China and greatly influenced the primary

Chinese Religion. Among these, Buddhism is the first, Christianity next, and Islam last but not the least. And that which influenced the Chinese Religion most is Buddhism. Entering into China nearly two thousand years ago, it has now become a Second National Religion mingled and assimilated in the Chinese Religion in a dual progress. The Chinese Religion is fertilized by Buddhism and Buddhism in turn is enriched by the Chinese Religion. With respect to Christianity which came into China soon after the crucifixion of Jesus Christ, it was first called in Chinese Chin-Chiao probably due to different pronunciation or incorrect translation of the word " Christian." At the beginning, it was brought into the country by the Jews but produced very insignificant effect. For the last few centuries, it has been revived and preached with great effort first by European and then by American missionaries and is today rather influential among the newly-educated people in urban communities. As regards Islam, it has been transmitted into China soon after the passing away of Mohammed, and become one of the important factors in the Chinese Religion, too. And in the recent history of China, the position of Muslims is rather striking and worthy of attention. In addition to these three great foreign Religions, there were also introduced into China, Zoroastrianism and other minor creeds, but producing very little or no effect upon the people, they died out gradually. But the Chinese Religion, in spite of the influence on it of such powerful foreign elements, is still able to maintain its own original shape and fundamental spirit. And the foreign Religions, once settled down in China, have become more or less " Chinese Naturalised " and may then be called parts of the Chinese Religion. For instance, the Buddhism of China can only be styled Chinese Buddhism; the Christianity of China, Chinese Christianity; and the Islam of China, Chinese Islam. The fact that China can contain and absorb, harmonize and utilize all the various foreign Religions so as to let them co-exist without jealousy and conflict is notably characteristic of the Chinese Religion. And this is why it can be so deep, so rich, and so extensive in volume and content.

At present, the manifest features of the Chinese Religion are quite complicated. In respect of form, the masses of the people

sacrifice the great Sages and Heroes and ancestors on the one hand, but worship Heaven and Earth, Gods and Spirits, Lord Buddha, Jesus Christ and Prophet Mohammed on the other. Almost in every family there is set up in the upper wall of the hall a holy Ancestral Shrine before which a lamp is lit and incense burnt every morning and every evening. On the occasion of marriage or funeral or any other similar occasion in different seasons, there must be offered to the ancestors a formal sacrifice. Among the families of the same Surname which represents the lineage of kinship, there are common Family Temples in which carefully prepared Sacrifice-feasts must be provided on the Birth-days of the ancestors or on other seasonal festivals. In the villages, there are Buddhist monasteries and oracular altars of other Gods where the peasants and especially women usually worship and offer sacrifices. In the cities, there are Mosques and Churches for the believers to hold their service and prayer respectively. But what is peculiarly funny is that sometimes the images of the Gods and saints of different Religions are consecrated in one and the same temple. In respect of spirit, the general folks of the nation accept ethical ideals on the one hand, but believe in Fatalism and necromancy on the other; they study the doctrines and principles of Buddhism, and Christianity and Islam on the one side, but welcome the various revolutionary theories and natural sciences on the other. Apparently all these appear contradictory, but actually they never fall short of the natural unity. For Nature and Universe, humanity and society, are by no means simple and one-sided; they are magnanimous and inclusive of anything and everything. The sea, for example, is not the home of any one single fish, nor the mountain that of any one single animal. In fact, nothing, but the petty bigotry and prejudice of man is incapable of being unified and assimilated in this world. In one old Chinese classical book, *The Great Learning*, we find a very fine proverb: "All beings live co-existently without injuring one another; all orbits lie parallelly without colliding against each other." The complexity of the Chinese Religion is just the concrete expression of this Spirit.

From what has been said in the foregoing passages, we can at least have a general idea about the significance, the quality,

and the evolution of the Chinese Religion. Now, for the sake of clearness, the essential points of this Religion may be summed up as follows:—

First, the Chinese Religion of which ethical virtue is the centre emphasizes real things human, and actual life ordinary, while its standard goal is Perfect Beauty and Perfect Good in human life. And it is expressed best in the old Chinese Classics —" The way of the Great Learning is to illuminate the illustrious virtue, to enlighten the people, and to realize Perfect Good ; and " The End must be Perfect Beauty and Perfect Good."

Second, how to realize Perfect Beauty and Perfect Good is based upon the cultivation of individual personality. It is laid down as a sort of rule in a Chinese Classical book that " The Ancients who wished to brighten the illustrious virtue in the world, first ordered well their own states. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their minds. Wishing to rectify their minds, they first purified their volitions. Wishing to purify their volitions, they first extended their knowledge. Such extension of knowledge depended upon the study of things. Things having been studied, knowledge became perfect. Knowledge being perfect, their volitions were then purified. Their volitions being purified, their minds were then rectified. Their minds being rectified, their persons were then cultivated. Their persons being cultivated, their families were then regulated. Their families being regulated, their States were then well-ordered. Their States being well-ordered, the whole world could then be made tranquil and happy."

Third, Humanity is a life of harmonious collectivity, not a life of exclusive individuality. The ultimate aim of humanity must be to achieve the well-being of all mankind; neither the individual, nor the race, nor the State is to be the unit of life. It is said in another Chinese classical book that "In the progression of the Great Natural Process, the whole world is free and common to all. The wise and the able should be chosen to rule; faithfulness and peacefulness, cultivated by and maintained among all.

Man must not only love his own parents and endear his own children, but also endeavour to give to the aged rest and comfort, make the grown-ups work and serve, and help the young grow in body and mind. The widower, the widow, the orphan, the bereft, the disabled and the sick should be offered proper treatment and carefully looked after. Every man has his duty, and every woman her place in the scheme of human life. Natural resources should be dug out of the ground and utilized, but not necessarily for private property but for the common good; personal abilities should be exerted from the body and mind and exercised, but not necessarily for selfish purposes. Thus, there will be no chance for conspiracy and intrigue, nor rise of theft and robbery, and every home can be safe with open gates at night. This is called Ta-Tung, or Great Harmonization."

Fourth, The Sublime end of Ta-Tung does not stop with the Great Harmonization of humanity only but also aims at the unification of the entire universe and every being. In old Chinese classical books we find various maxims of this teaching, such as, first, " All men are our brethren and all Beings our friends;" then, " Heaven and Earth co-exist with man, and all Beings are one;" then, " What is meant by Sincerity is the perfect cultivation not only of the individual ego but also of everything;" then " Great is the teaching of sages; cultivating all Beings profusely and communicating with Heaven sublimely, how glorious and magnificent it is!" and again, " Heaven gives sweet dew, Earth supplies delicious water; mountains produce wood for making implements; Rivers afford archaeological materials for study; the Phoenix and the Unicorn (popularly-believed fabulous Bird and Animal) play in the field and forest; divine Tortoise and kindly Dragon enjoy in the deep; and all other living beings, Mammal as well as Oviparous, can be observed and investigated."

From the first two points, the Chinese Religion may be called the Teaching of Ethics or Teaching of Humanism, and from the last two points, it may be called the Teaching of Ta-Tung or Great Harmonization or Universalism. But, consistently with traditional customs and practices, I should like to call it Chinese Religion.

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