

SPEECHES
of
Raja Jai Prithvi Bahadur Singh



Delivered at the
WORLD FELLOWSHIP OF FAITHS
The Second Parliament of Religions
Chicago, Ill.
1933

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Raja Jai Prithvi Bahadur Singh



बिस्मिल बाहादुर मल्ल,
५/२३२, खोमाटोल,
भक्तपुर,
नेपाल.

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RAJA JAI PRITHVI BAHADUR SINGH

FOREWORD

Through Sir Francis Younghusband, Chairman of our London, England, Committee, Rajah Bahadur Singh first heard, two years ago, of plans for the World Fellowship of Faiths in 1933. Since then he has devoted his magazine, "The Humanist", to discussion of the World Fellowship of Faiths. During these two years he has carefully worked out the following six addresses — which have now been presented before and during the Culminating Convention Period, August 27th to September 17th, of the first World Fellowship of Faiths — (A second Parliament of Religions — improving on the original Parliament held during Chicago's first World's Fair, in 1893).

Rajah Singh has dealt, in these six addresses, with some of the most profound and difficult problems which confront mankind. He has endeavored to attune his arguments to rational, scientific knowledge and philosophy. We who have heard these addresses feel that they constitute a fundamental, complete and convincing application of the basic purpose of the World Fellowship of Faiths, namely: "To Unite the Inspiration of ALL FAITHS upon the Solution of Man's PRESENT PROBLEMS".

Rajah Jai Prithvi Bahadur Singh, a Prince of Nepal, raised and trained to a most aristocratic consciousness as the ruler of a state in Nepal, has developed a most complete and impressive consciousness of the oneness of all life. He has given up his titles and privileges to devote all his powers to the realization of world-wide Peace, Brotherhood and Progress.

He declared, months ago, that the World Fellowship of Faiths "will be recognized as the most outstanding event of the century". Now he accepts a large share of responsibility for making this prophesy come true. He volunteered to merge his "Humanistic Club" movement into the World Fellowship of Faiths and to devote all of his resources to the development of the Fellowship of Faiths in India and of the International World Fellowship of Faiths Committee — which will present a second World Fellowship of Faiths, in 1935, in London or India, or some other appropriate center.

Charles Frederick Weller,
Kedarnath Das Gupta,
General Executives,
The World Fellowship of Faiths.

Morrison Hotel, Chicago
September 14, 1933,

PRELIMINARY ADDRESS

By RAJA JAI PRITHVI BAHADUR SINGH

*(At the occasion of a Reception given to him by The World Fellowship of Faiths,
Chicago, August 8, 1933)*

I am thankful to the organizers of the World Fellowship of Faiths for the honour they have accorded me in organizing this reception. Personally, I would wish they had done me no more honour than the rest of my fellow delegates. As all of you know, I have long ago renounced my position of rank and wealth, choosing to serve humanity rather than to rule any member of it. The retention of the titles with which I am associated are only meant for my identification, and not to serve my vanity.

I have come to this great country for the first time at the invitation of the organizers of the World Fellowship of Faiths. It had been my desire for a long time to see this country, and the people who have made it famous in every part of the globe. You Americans, I know, are the youngest of the world's great nations; but in wealth, in political power, in science and invention you challenge comparison with the rest of the world. Standing before you this evening, expressing my thoughts to you for the first time publicly, my mind goes back to the other end of the world from where I come, the land which was the cradle of the world's oldest civilization, as yours of the youngest, the land on which flourished proud cities and mighty kingdoms when yours was mantled under primeval forests. If one were to name two of the world's countries which are farthest removed from each other physically, culturally and spiritually one would naturally turn to India and America. It is, however, not the sense of our difference or peculiarities that has brought me to your hospitable shores across the great seas — but on the contrary it is the deepest conviction, nay, the knowledge, that you and I are one for all our obvious differences, that your interests and mine are bound up together inextricably, as the whole of humanity is fundamentally one.

How did I come to this conclusion? Is it a mere pious belief or is it the result of deep and continued thinking extending over a sufficiently long period? In this connection let me tell you that my birth and upbringing were not calculated to encourage this belief — if mere belief it be. I was born among a people who are jealous of their natural seclusion and sovereignty. My upbringing also was one that suited to make me a good ruler of my mountain state—however small it may be—a good ruler in my part of the country being an autocrat though a benevolent governor of his people. By race also; which I trace to the Rajputs of India, I was en-

dowed with exclusive aristocratic traditions. If, in spite of these natural and early influences, I am today a believer in the fundamental oneness of all human beings, and have been so for a good part of my life, it cannot possibly be said that I was born into my belief, as so many of us are born into their respective religions. No, it must have been the result of my reflections since my boyhood, that slowly gathering strength, have ultimately condensed into my one supreme conviction.

As a further testimony that I have thought over this subject coherently and, to some extent, exhaustively, I have brought with me a number of copies of a book in three volumes entitled "Humanism" wherein, with the aid of a collaborator, I have embodied my philosophy of life touching all the aspects of human life and endeavor. The manner in which I developed my philosophy of "Humanism", I shall deal with at later meetings. Before concluding, let me say a few words regarding my impression of this World Fellowship of Faiths.

For nearly four years, in India, we have been hearing about the World Fellowship of Faiths, to be held as a second Parliament of Religions during Chicago's second World's Fair in 1933. For two years I have been looking towards and preparing for my participation in this second Parliament of Religions. I remember having written to the General Executives of the World Fellowship of Faiths that I believed these meetings would soon come to be recognized as the most outstanding event of the century.

Never before have the representatives of all faiths, races and countries come together to seek for spiritual solutions to the urgent present problems which impede human progress. The first Parliament of Religions in 1893 was really a competitive parade of rival religions. Representatives of several of the principal religions boasted each of his own faith and declared that other faiths were not to be compared with his faith, or not even to be recognized as real religions. This new and greater Parliament of Religions in 1933 turns away from the comparison of religions and challenges all the representatives of all faiths to manifest the power and vision of their religions by showing that they can really help to lift the burdens which oppress the world. Such an undertaking is absolutely new in world history.

What the economic conference in London has recently undertaken in the field of practical politics and international industry, the World Fellowship of Faiths is undertaking in the more basic field of human consciousness and conviction—those inner spiritual forces which determine the outward practical activities of individuals, races and nations.

It is obvious that the world has reached a stage where a narrow nationalism will not suffice. This is no less true in religions than in economics, industry and political government. The World Fellowship of Faiths recognizes this modern situation and calls the various religions together—not to weaken any one of them but to strengthen them all by enabling them to realize their necessary relationships in a united World.

In conclusion, let me thank Mr. Weller for the kind words with which he introduced me to the audience. I have also to thank you all present here for the honour you have shown me.

MY PRINCIPLE OF HUMANISM

(A Radio Talk By Raja J. P. Bahadur Singh at The National Broadcasting Company, Chicago, at 2:30 P. M., August 11, 1933.)

My American friends:

I have come to Chicago to attend the session of the World Fellowship of Faiths which is to be held as the second Parliament of Religions. The National Broadcasting Company has invited me to speak to you on the radio today and give you my message, explaining my principle of Humanism.

My friends, let me make it clear at the outset that I am not here to preach you the mystic doctrines of the East. I have not come to tell you about the intricate system of caste and creed in India. I have not come to forecast the pleasures and pains of heaven and hell, nor am I here to foretell your fortune. I shall not ask you to sacrifice your comfort and happiness here in the hope of a hereafter. I will not ask you to give me a dollar for which God will give you a million in return. I shall not enjoin on you that you retire into the forest and spend your life in meditation. Nor will I demand that your concentration and attention be exclusively directed to such things as God, spirit and mind. Nor do I condemn games, play and merriment. I do not dissuade the Epicurean from his motto of eat, drink and be merry.

My philosophy, friends, is simple; "Think twice before you act" is my principle. I insist that every act of yours be guided by your discrimination, reason and judgment. I hold that every human being, in addition to his or her animal impulse, possesses discrimination. It is this faculty that makes us what we are as distinct from the animal. It is to this faculty that I attribute the growth and progress of the civilizations of the world. It is when we are heedless, inattentive to this great factor within us that we err, go wrong.

If we have not hastened as fast as we wish on the path of progress, it is because we are inclined to neglect, disobey this voice within us. You will ask me "What will happen if we disobey this conscience, this discrimination?" My answer is—you will fail to discharge your duty in fulfilment of the first principle of life. By the first principle of life I mean the innate desire of every sentient being to live and be comfortable and happy. I am sure you will agree with me that this desire is common and universal among all the living creatures. You will also agree with me if I say

that the animal having not developed the faculty of sufficient reason and discrimination, cannot judge the right action to be employed for the maintenance of this first principle of life. Man, however, cannot complain of this deficiency. He knows excess in alcoholic drinks tells on his health and impairs his longevity. He knows peace, unity and co-operation among all the classes, sects, castes, creeds and races of humanity are the best means for the promotion of one's safety, comfort and happiness. He knows that causing injury to others will sooner or later react and result in injury to himself. In spite of our knowledge of all this we are sometimes inclined to act in a manner that endangers our life, comfort and happiness. This I call "animalism". And all those principles which are calculated to prolong our longevity, comfort and happiness constitute humanism.

I shall speak all about my deeper philosophy touching upon the various aspects of human life in the World Fellowship of Faiths meetings. My first address will be delivered on the evening of August 18th at the Morrison Hotel, when Secretary Wallace of the Agricultural Department will also speak. I shall also speak from time to time during the culminating period of the World Fellowship of Faiths session from August 27th to September 17th. For the present I shall only ask you to join hands with the World Fellowship of Faiths and myself in devising ways and means to kill this animalism in man and to promote the principles of humanism for our safety, comfort and happiness.

Believing as I do in the oneness of the whole human race, I have been deeply stirred by the purpose and plans of the World Fellowship of Faiths and I think that the meetings convened by the Fellowship will soon come to be recognized as the outstanding event of the century.

I am glad that the World Fellowship of Faiths is sponsored by such eminent personages as Miss Jane Addams, Herbert Hoover, the former President, and Bishop Francis J. McConnell. I hope that under the guidance and support of these eminent people, the World Fellowship of Faiths will achieve its object of uniting the several religions and faiths in a common brotherhood.

MIND — AN INDEPENDENT ENTITY

(*Delivered in the Cameo Hall, Morrison Hotel, at the Preliminary Session of the World Fellowship of Faiths, August 18, 1933.*)

I am today dealing with the subject which raises various points of controversy, between science and religion on the one hand, and between religion and religion on the other. The subject is "Whether mind exists as an independent entity or whether it is the production of the mechanism of brain-cells and ceases to exist the moment this mechanism gets out of order. According to science only such things as solids, liquids, gases and heat are taken to be existing substances. The question whether heat is a separate entity or quality I shall not discuss now as I propose to deal with the finer entities as mind and ether. We know these things exist because we perceive them directly. Science speaks of another substance called ether, of which we are not directly aware, but which we know must exist because we make use of it in so many ways — in the transmission of light, heat and wireless broadcasting. This ether is credited with the capacity of filling all space and of permeating the most discrete particles of matter. Certain scientists hold it to be material, though much finer than any form of matter that we know. Others, like Sir Oliver Lodge, think that it is other than matter, though subject to all sorts of physical laws and though possessing such attributes as density, elasticity and pressure. Still others like Sir James Jeans would incline to the view that the case for ether is steadily being discredited, and that there is nothing fundamentally incompatible in the alternate theory of propagation of light in empty space. For reasons that I have put forward in my book "Humanism" and which for want of time I cannot explain at any length, I hold the view that ether is essentially material, though admittedly so fine as not to be directly perceptible. I further hold that this ether is the basis of material existence and the bundle of physical energies, the existence of which has been proved by science. Going further up in our investigation, we come upon another entity whose existence, though finer than ether, can be established beyond question — namely, the mind. We know the mind must exist because we could not otherwise think and feel. While the braincells may be taken as the storehouse of impressions received through the nervous system, it is something other than the braincells which interprets these impressions into ideas and emotions — and this is the mind. Some scientists are of the opinion that the braincells in action may be taken to explain the phenomena of thought and feeling and that no other agency

is required. As against this we have the evidence of telepathy which decisively proves the existence of another entity through which messages can be transmitted from one person to another, and this current which carries these messages is neither the brain-cells nor the ether, but the mental wave. A few instances of fraud by incompetent telepathists is no argument against the existence of this phenomena. The belief in the existence of a subtler medium than ether, thought at present questioned by scientists, will soon come to be substantiated — and, indeed, in my opinion, the mind may become as common a medium of transmission as wireless is today. We may remind ourselves that before the nature of ether was sufficiently explored, a suggestion as to wireless telepathy would have been received as a wild and impossible conjecture.

Before the discovery of wireless, certain scientists were doubting the existence of such a substance as ether, while others were engaged in analyzing its nature and discovering its properties. Similarly, today while many are inclined to doubt the existence of mind, a few are earnestly pursuing scientific methods of research in this great field and what they have so far been able to achieve is certainly worth noticing. The other day, in New York, I had a very interesting discussion with Dr. Carrington, Director of American Psychical Institute, and at my request he has given me a brief sketch of the work done by him in this field, which I shall read to you now:

“In a series of tests or experiments with a trance medium, conducted by Hereward Carrington, Director of the American Psychical Institute at 20 West 58th Street, New York City, a demonstration of the existence of mind apart from the conscious or subconscious of the medium was definitely secured.

“These experiments which began in early March 1932 and were completed in July 1933, were conducted in a laboratory and with instrumental technique. The tests involved the reply by the medium in her normal state, and in her trance state, (where various other entities purported to be in control), to a long series of stimulus words and these replies (called ‘word’ reactions) together with their time reactions and the galvanic deflections, were analyzed and found to show that amazing differences existed between the normal medium personality and the other non-medium personalities.

“A galvanometer, which registers the degree of emotional reactions aroused by the stimulus word, is an instrument more popularly known as the “lie detector”. This was used as a check on the medium replies, as was the stop-watch time, which was recorded for each word reaction.

“A galvanometer expert, from the Columbia Medical Center, had the machine in his charge and recorded these deflections. These figures, together with those of the reaction times, were analyzed statistically by a statistical expert, also from the medical center. These mathematical calculations clearly indicated a striking difference between the medium’s responses and those given by the trance entities — that

could not be due to chance or coincidence.

"The analysis of the type of reaction words obtained, also showed even more strikingly that the medium could not be consciously or subconsciously concocting such dissimilar replies, since nearly 3000 stimulus words were used, and approximately the same number of reactions received. While the medium's replies, in her normal state were seemingly typical of her mental type and life's experiences, in her trance-state, the seven other entities purporting to speak replied in a manner typical of seven other types of persons, and as though these persons' memories (or their personal experiences in life) were involved and coloring their replies.

"The conclusion is, then, that since it was shown by both mathematical and interpretative analyses that the medium's conscious and also subconscious were not operating except when the medium was not in trance, and since analyses of the replies from the other entities clearly showed reactions typical of the experiences the entities had been thru in life, it seems certain that the supernormal material was obtained either by telepathy from the sitter's mind (or some more distant mind) or that these entities were the post-mortem communicators they claimed to be.

"In either case there is a clear-cut demonstration of the existence and functioning of mind and personality apart from the functioning of the individual living human brain."

The object of my taking up this subject today is to express my opinion that it is the mind that requires to be tackled in order to establish peace and unity for which we are working. The moulding of mind is more effective and permanent in its effect of producing lasting peace and unity than the enactment of laws, concluding of peace treaties or the Disarmament Pact.

EVOLUTION OF MY FAITH

(At the Banquet given in honor of Raja Bahadur Singh at the Nankin Banquet Hall, Chicago, August 19, 1933.)

I have repeatedly made it known on previous occasions that the belief in the oneness of all existence and, as a part of it, in the oneness of humanity, is the foundation on which I have built the structure of my faith and in which I find the solution of all the problems of man today. In order to convince you that this belief has not suddenly come to me as an inspiration, but is the result of long and continued thinking, I shall explain to you the course of thought that has led me to this conclusion.

I know there is nothing new in this gospel of the oneness of humanity and that there is hardly any religion that does not preach it. But no truth has any practical value to us unless we rediscover it in ourselves in the light of our convictions and experience. I did not certainly set out with the object of satisfying myself that this Gospel of the oneness of humanity is true and practicable. I started, as I suppose all of us do, with the quest of happiness. I soon found that happiness lay not in this or that thing, but in a proper adjustment of the individual with his surroundings. This naturally led me to explore into the nature and extent both of my surroundings and myself. Not being a scientist, and lacking the training and knowledge either of the astronomer or the physicist, these explorations of mine did not take the form of empirical investigation into matter, space and time. By constitution and genius, the Indian mind has ever been introspective; rarely, if ever, has it cared to put its conclusions to the test of experiment. Thus the theories of our philosophers and seers do not generally possess the advantage of being verified experimentally, which fact, at the same time, accounts for the freedom and ease with which their thought moves. Experiment adds certainty to our conclusions but necessarily limits the scope of thought. Hence it is that the Western mind excels in its knowledge of the material Universe, which lends itself to the method of experiment; while the Eastern mind, and, especially, the Indian mind, holds pre-eminence in its knowledge and acquaintance of things spiritual. Both, of course, are required to complete the picture, for each is only one side of the truth.

I, then, began introspectively, and my primary concern was with the nature and constitution of my own personality. My body, being the most obvious thing in rela-

tion to my personality, claimed my attention first. At school and later through reading of books, I had learned that the human body is formed through the blending of several chemical elements. These chemical elements have been numbered and I cannot now remember how many of these are present in the human body. But certain it is that our bodies do not differ in the stuff of which they are made — the elements are always the same. Nevertheless each man differs from the rest of his fellowmen in innumerable ways, no two people being absolutely alike. This apparent dissimilarity is explained by Nature's infinite capacity to blend the same materials in subtly different ways, producing different results. In their mental make-up, in their thoughts and feelings, also no two persons are alike: here, too, as in the case of the body, the differences arise not in the mental stuff itself but in the way it is put together as a result of race, heredity, habit, etc. Even the spirit or life which animates and controls this intricate apparatus of mind and matter, differs in each body by reason of its being localized and conditioned by that body. Thus my hunger is not satisfied if you are fed; neither do we share in each other's joys and sorrows; nor does one man die if another is killed.

Thus my investigations taught me to view my different personality as the result of three different orders of existence acting upon or limiting each other — namely, matter, mind and spirit. Matter I am aware of directly — whether it be solid, liquid, gas or air and heat. Though heat is not generally taken as a distinct entity, I hold that heat preceeds the gases and brings them into existence and hence is a distinct and separate entity. Going further up in our investigation we come upon a substance called ether which, as I explained in my last discourse, has the capacity to fill all space and permeate even the discrete particles of matter. Then there is another entity called mind which enables us to think and feel, and this I have specially dealt with in my last discourse. Besides these, there is another entity within us, which animates us and which is termed Spirit or Soul and without which no brain can work nor mind function. No one can deny the existence of this animating agency but we cannot explain it even as much as mind or ether. This entity, I hold, is immaterial. Thus in the make-up of our bodies there are solids, liquids, gasses, heat and ether, all of which constitute the material part of our personalities; the immaterial part being the Spirit or Soul which animates and controls the material part.

In ether we have reached a state of existence that is not directly perceptible and yet essentially material. Everything in this Universe goes in pairs — i.e. relativity. There is good because there is another thing called bad. Similar is every-thing else like virtue and vice, beginning and ending, and so forth. So, if there is a state of existence that is material, I take it that there must be another state that is immaterial. Though ultimately all existence is one, yet for purposes of understanding and knowledge we have to take things in pairs or in relativity within that common existence. Hence, if there is an ether which is a state of existence that is

not directly perceptible but essentially material, I hold that there must be a state of existence which is even more imperceptible and completely immaterial. As solids become liquids, liquids become gasses, and these gasses pass into heat and finally into ether, i.e. as one that is gross becomes one that is fine until it reaches a very fine form, I do not see any reason why we should not push on our investigation further, and come to a state which is finer, much finer than the finest, proved by science — namely the ether.

Though the ether is very fine, yet it is admittedly material and materialness indicates grossness. So the ether, though fine, is only relatively so, being however, essentially gross. When from solids to the ether we can pass by gradual reduction in the degree of grossness, we can equally pass still further where even the minute grossness of such entity as ether will not remain. The task may be difficult, very difficult indeed, but not impossible. Personally, I do not see any objection to this position being reached, because I hold that all existence is one and everything here but marks a different state of it, i.e. — according to my view it is not impossible to reach the finest imaginable state of existence, that is, a state which is the quintessence of fineness itself. If this contention of mine is admitted, the finest state of existence also forms part of our personality. There is, however, one thing to note here. So far we have passed from one state to another by gradations, i.e. solids pass into liquids and they into gasses, the latter merge in heat which merges in ether, i.e., matter that is grossest becomes matter that is finest. From here to non-matter that is finest there is a big jump, and if we are to follow the law of uniformity that operates in all states of existence, here too we must have gradations. So I take it that ether which is matter at its finest becomes the mind which is quasi-material, and the latter becomes the Soul or the Spirit which is immaterial. Hence, when I say that the immaterial Soul operates upon matter, I mean that it does so only indirectly, i.e., through the medium of the quasi-material substance, mind, and except through the mind it does not operate upon the body, much in the same way as the air holds water in its gaseous state, in the form of cloud, but loses its hold upon it the moment it is condensed into rain.

The Soul, Spirit or Vitality, comes to our knowledge only when it animates the material objects such as the human body, animal or plant. And as animation is a quality of intelligence, I hold that this Vitality or Soul supplies us with intelligence. It is, of course, completely immaterial, though it can be individualized or particularized and, therefore, conditioned by the body. Hence even this cannot be regarded as infinite substance. Therefore, we can reasonably hold that there must be another state of existence that is not particularized or individualized and not liable to be conditioned and limited. This, in my opinion, cannot be other than the Universal or Cosmic Intelligence which I regard as the very basis of all existence and therefore one with time and space.

In this unlimited ocean of Cosmic Intelligence, ripples or bubbles of thought-

force are ceaselessly occurring as a result of its inherent intelligent activity. Each of these ripples of thought-force spreads in every direction as it rises to the extent of unimaginable distances, preparing the conditions suitable for the evolution of a Universe, which in Sanskrit is termed the Brahmanda or the Egg of Brahma or Cosmic Intelligence. I hold that this Cosmic Intelligence is infinitely active and gives rise to these wave-like thought forces when its activity is lessened or limited. As the question may arise why this activity should become limited, I should like to point out that by the law of relativity activity itself indicates inactivity. Thus both activity and inactivity can be taken as different grades of the same thing as cold is the other extreme of heat.

This Egg of Brahma, which serves as the animating agency in the Universe, may be termed for our understanding as the Spirit World which is the ultimate knowable entity, as, beyond this the Cosmic Intelligence is only thinkable and is out of the ken of human knowledge entirely. Inside this Spirit World, through the same process of increasing inactivity, is born the mental world which is less fine than the preceeding Spirit world, because it is more limited in its activity. This mental world is not only knowable but even experienceable through emotion. Within this world again, through the same process, is formed the ethereal world which, being a bundle of physical energies, comes to our sensory perception indirectly through these energies. Each succeeding world lies soaked, as it were, in the preceeding world, like a cloud of vapour remains soaked in the surrounding air.

Inside this etherial world, through the agency of the physical energies, are formed all material objects such as the sun, moon, stars and planets like our earth.

That is, from this ether evolve the various perceptible and visible entities, in a gradual process of finer to grosser — as from ether evolves heat, from heat gas, from gas, water, and from water earth, till it reaches the coarsest form as stone and rock.

Thus then the Cosmic Intelligence, through a gradual process, manifests itself from its original state of pure intelligence and infinite activity and fineness to the material state where existence is most inert, least intelligent and dullest. This process of evolution reaches its climax when matter is crystalized into such inert objects as rocks and stones. From here begins the reverse process, or involution, with a gradual movement from the grosser to the finer, from the less active to the more active. The first stage of this involutionary process is seen in such lowly organisms as moss which, in turn, gradually develops into plants and trees, exhibiting for the first time signs of animation that were wholly absent in other forms of matter. The next stage in this process is seen in the biological order, beginning with the amoeba and jelly-fish and moving higher and higher and exhibiting greater and greater traits of sentiency. The climax of this involutionary process was attained when man came into being with his unique capacity of reason and understanding. So every member of humanity, from the savage to the civilized, white, black or brown, marks only one

stage in this upward movement from the less intelligent to the more intelligent. All such distinctions as we have made between man and man are, therefore, only conventional and are not sanctioned by nature.

Besides, what is more conducive to the benefit of each one of us of whatever race, religion, country or colour, whether peace and unity through oneness — or division and discord, war and bloodshed? The answer, of course, is obvious. Thus my faith in the oneness of humanity is not based on any scriptural authority but founded on truth and reason. I have outlined to you how my faith evolved from a search after the truth about myself and my surroundings, rejecting every answer that did not at the same time satisfy my reason and harmonize with the highest truth of all religions.

I do not, of course, expect my preaching and believing alone will turn this world into a Utopian world tomorrow, but if the right people in sufficient numbers and with sufficient means help me to spread this faith, both by educating the children and instructing the adults, I do not think that it will be impossible to bring the majority of mankind into our line of thinking, and if a majority is gained, nothing should be impossible in this age of democracy.

TRIBUTE TO ALL RELIGIONS

(Delivered at the occasion of the opening session of the World Fellowship of Faiths, or the Second Parliament of Religions, August 27, 1933)

I humbly bow my head to this great assembly constituted, as it is, of delegates from every part of the globe, representing various religions and faiths. We have all met together in the spirit of fellowship, in spite of our diverging and perhaps opposing views. I am perfectly convinced that every religion, whatever its other peculiarities and differences, has for its chief object, the alleviation of human suffering, actual, possible or imaginary. As such, suffer me to lay my tribute of reverent goodwill at the feet of all religions and faiths, whatever their names and peculiarities.

Like a pilgrim bound to a place of worship, have I come to this assembly over the seas from the other end of the world. Let me then fulfill my duty by saluting you all, fellow delegates, adherents of whatever religion or faith. May the united inspiration of all our faiths and religions give us vision and power to establish peace and unity in this afflicted world.

HOW MY FAITH HELPS TO SOLVE THE WORLD'S PROBLEMS

*(Delivered during the convention period of the World Fellowship of Faiths,
August 28, 1933)*

In beginning my discourse, I want to make it clear that I have not come to represent at this Conference Hinduism, of which I am a follower, but I shall leave it to better hands than mine. I am here in response to an invitation from the Three Fold Movement which has organized this World Fellowship of Faiths, and this invitation, I believe was extended to me in my personal capacity to represent my own spiritual conviction which, however, is not beyond and outside Hinduism.

It was in the city of London, at the conclusion of my lecturing tour in Europe, that I first came in touch with the Three Fold Movement which took upon itself the trouble of arranging a lecture by me at Caxton Hall. This was four years ago — in the Summer of 1929. Since then we have steadily been corresponding with each other — exchanging books, literatures and journals. The Chairman has already told you about my public activities, about the Humanistic Club which I started about six years ago, about my speeches and writings and about the book, "Humanism", in which I have sought to embody my philosophy of life. Though I cannot point to any success for my efforts, it is nevertheless on the strength of these, perhaps, that I have been invited to participate in the deliberations of this conference which aims at focusing the highest spiritual inspiration available on the solutions of man's present problems.

How well or ill I can contribute toward this aim will depend on the manner in which this assembly receives my suggestions for the solution of these problems, which, though generally viewed as distinct and many, appear to me as constituting but a single problem — which, in other words I might name it, the Problem of Problems. In saying this I am not prompted by any sense of vain-glory, for I cannot claim to have evolved a new theory or doctrine, but my conclusions only serve to bear out the truth already reached by the ancient Rishis and Saints. Neither do I claim to be in a position to offer you a cut and dry plan for the solution of all human troubles; but I can only make certain suggestions whose practicability may be freely contested. For I know I am neither a recognized politician nor a scientist; neither a recognized philosopher nor a saint; I am not even one of those who, either by training or by genius, are especially fitted to solve the great problems confronting our race.

But, for this reason, ladies and gentlemen, I don't think I forfeit my right to solve, in my own way, the problems that life brings to me, which, in their essence, are the same as those facing the rest of humanity. If I have at all succeeded in solving the problems as they affect me, I might well hope, that my suggestions may not altogether be without any value in an attempt at solving the problems of the human race as a whole. These, then, are my reasons for venturing to lay my views before this conference, where are assembled so many great intellects of the world.

I have been asked to say what present day problem or problems I would be willing to discuss at this conference, presumably out of the list of questions sent to me along with the two letters inviting my views on the World Fellowship of Faiths. The answers, in most cases, were to be given from the standpoint of my faith or spiritual conviction. When, accordingly, I brought my faith to bear upon these questions, sincerely and intelligently, I found that many of those questions were as but symptoms of the one and the same disease. And my faith, instead of suggesting a remedy to each particular symptom, offered a cure for the main disease itself. In other words, my faith offered a single means of solution for so many problems taken together as one.

You will ask me, what is this faith of mine which can solve so many problems by one single means? There is nothing new in my faith beyond and outside Hinduism, as I have already told you, but at the same time it has nothing to do with the bundle of prejudices, superstitions and fanaticism that sometimes goes by the name of Hinduism. My faith is built on the Vedas or rather on the Vedanta, which means the conclusion of the Veda, or, as I would interpret it, the last word of the Vedas. This last word is no other than the Mahavakyam "Tat twam asi" — meaning "Thou art that!" "That" means the whole Universe, and "thou" the subject, and the unity between the two is expressed by the word "art" or "asi".

Now then, when my faith tells me that the whole Universe is myself, then humanity, as a part of that Universe, is also myself. If a man really believes in this oneness of all things, he must regard everyone as his own self. And if people everywhere see the truth of this great Gospel and act and think accordingly, there can be no clash of interests, no troubles and, therefore, no problem to be solved, nor any dispute to be settled.

Thus, in my view, as a result of my firm belief in this faith, all the problems, whether political, economic, social, religious or racial, resolve themselves into one main problem, as far as their cause and solution are concerned. They all originate from the same cause and are soluble by the same means.

Let me show you how all these problems, including most of those suggested for discussion by the organizing body of this World Fellowship of Faiths, are in

truth but different phases of the same problem. Of course, by problem in this connection I mean an obstacle that stands in our way of securing safety, comfort and happiness, either for ourselves or for those about us.

Let me enumerate some of the major problems by way of example to show that, though viewed generally as different, they can be reduced to a common denominator. First in order of this enumeration may be taken the political problems which, with the growing awakening of the people to their civic rights and privileges, even among the politically backward countries, have assumed an ever increasing importance. In certain countries this political problem centers around the struggle for power between one party and another. In certain others, between Government and people. In still others it breaks out in bloody revolution and the overthrow of autocratic forms of Government, the uprising of the masses to demand equality of rights, wealth and opportunities, and the richer classes desperately holding to their privileges and invoking the aid of law and order for their protection. In the midst of these, we have our bigger problems which take the shape of international jealousy, suspicion and ill-feeling. Next come the economic problems, both national and international. In the national problems we have such questions as improper distribution and cornering of market and the international problems are connected with the competition for markets such as dumping of goods on the one hand and tariff walls on the other.

In social matters also, we have our troubles, the youth of the world generally refusing to be bound by customs and traditions of the past and the older generation throwing up their arms in consternation and rebuke. Home, marriage, sex morality, not one of these has been free from the assault of doubt and scepticism.

Then come the vexed religious questions, each religion or creed denouncing the rest as false, misleading and Satanic and claiming infallibility to itself. These disputes have, in the modern times been further extended — the priest anathematizing the scientist and the scientist contemptuously brushing aside all the religions as the invention of fools and hypocrites.

Last in order, to bring this enumeration to an end, is the question of race prejudice and colour bar, certain people feeling themselves sole inheritors of this earth while others are only to labour and provide for their wants.

Such, in brief, are the major problems of our race at the present moment. The question is, can we not reduce these and the far larger number of subsidiary problems dependent on these, to something like a common denominator? I think we can. In fact it is already being done. I believe that many thoughtful persons all over the world have come to realize that all our troubles are due to a lack of cohesion — to a lack of that co-operation that is necessary for our harmonious development, which my faith, with its knowledge of oneness of humanity, can supply. This want of co-operation, in turn, is due to a faulty and narrow outlook of life, an outlook



Audience of the World Fellowship of Faiths at the Opening Session of the Culminating Convention on August 27, 1933, in the evening, in the Cameo Room, Hotel Morrison, Chicago, Ill. *Top picture at the right shows some of the speakers:*

Left to right: bottom row: Rev. Tansai Terakawa, Mr. H. Ishimoto, Duke Kwesi Kuntu, Col. Siqueland, Mr. Kenneth Saunders, Dr. M. Anesaki, Mrs. H. Kishimoto, Mr. T. Nakayama, Mr. Takahashi, Mr. Uyeda, Rev. Misaki Shimadzu. Middle row: Mrs. Fieldbrave, Bishop K. Masuyama, Patriarch Nakayama, Sufi Mutiur Rahman Bengalee, Rev. Yoshiaki Fukuda, Dr. T. C. Khandwala, Raja Jai Prithvi Bahadur Singh, Mr. Kedernath Das Gupta, His Highness the Maharaja Gaekwar of Baroda, Mayor Edward J. Kelly.

Top row: Pandit Ayodya Prasad, Mr. LeRoy Dakin, Venerable Anagarika Lhasshekankrakrya, Mr. G. Alexander, Bishop Callistos, Dr. William Franklin Slade, Mr. Dju, Dr. Maneck K. Anklesaria, Sri Deva Ram Sukul, Professor Charles S. Braden, Mr. L. Rahman, Mr. B. A. Gaekwar, Mrs. Tara Master, Dr. Nanavati, Mr. Charles Frederick Weller.



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that has laid too great a stress on the differences existing between men, and almost entirely disregarded the underlying unity. What is the result? Our lives are full of pettiness, suspicion and jealousy. We have, each one of us, come to regard himself or herself, as having to be continually on the defense with the rest of the world. As individuals we are at war with all other individuals; as members of one particular class we are hostile to the interests of all other classes; as citizens of a particular country we suspect all other countries, and as adherents of one religion we consign all the rest to perdition. What wonder, then, that the world is neck-deep in troubles, that the human race as a whole is bewildered and repeatedly hindered in its onward march?

Coming to the point, lack of co-operation, resulting from a short-sighted, narrow outlook of life is, then, the common denominator of all our troubles and therefore our problems. And my faith, which teaches the oneness of humanity, I believe, is the only solution.

In inviting me to participate in this World Fellowship of Faiths, the organizers had previously sent me a list of questions, some of which were to be answered in the light of one's faith or spiritual conviction. I feel that my address to you today will be incomplete, if I did not endeavor to outline, however briefly, what answers my faith would suggest to these problems. Having at my disposal only a short time, I have necessarily to crowd my answers into as few words as I am able.

"Poverty Amidst Plenty" and "Unemployment" — How would my faith cure them?

In answer to this question I shall say only this much for the present. In a world which believes in my Gospel of the oneness of humanity, there cannot be poverty and plenty such as we know. There will, of course, be some with greater and some with less resources. This will remain so, as long as Nature does not choose to endow all men with the same capacity to think and work. There need, however, be no starvation. Just as it is in the case of our bodies, though certain parts are far less useful than others, we do not suffer the former to be atrophied by denying them their due share of nourishment.

"Youth And The Future" — How is my faith inspiring the younger generation?

As yet, as mentioned in my introductory remarks, I cannot point to any success in my work, but such response and support as I have received for my ideas have largely been from the younger generation. I have thus every hope that the youth of the world at least is ready to live by the Gospel of the oneness of the human race, forgetting the age-old differences of caste, creed, colour, etc.

"Race Prejudice — How Overcome It"?

All prejudice, including race prejudice, arises from a false sense of values.

The emphasis, mostly exaggerated, that has been laid on the differences of race, has set up false but none the less insurmountable barriers between sections of humanity, and these barriers can only be removed by the inculcation of a true sense of values namely that the human race in spite of its external differences of caste, creed, colour, etc., is one at bottom; and this is exactly what my faith teaches one to accept.

“War — How Prevent It”? Disarmament. How can nations be moved to beat their swords into plowshares?

If suspicion and ill feeling are eliminated between individuals through the inculcation of the truth of the oneness of humanity, as my faith teaches me to accept, then the possibility of war between nations will be removed and they would be willing to beat their swords into plowshares.

“Prayer — Action — Sacrifice”. What does my faith say to these three essentials emphasized by Pope Pius.

I must confess that I do not know what emphasis Pope Pius lays on Prayer — Action and Sacrifice. For myself, I cannot think of any greater incentive to right action or sacrifice than a firm conviction that each one of us is required to contribute his share for the progress and welfare of humanity. Indeed, my faith would teach one that ultimately there is no sacrifice, for in conferring a benefit on someone else, you cannot, to that extent, fail to enrich yourself. As for prayer, I believe that it consists, not in the repetition of a certain out-worn formulae, or in the mumbling of petitions to a deity, but in every word that you utter that brings cheer and comfort to a suffering soul.

“Fundamentals of My Faith.”

The first fundamental of my faith is that the entire universe, with everything in it, is the manifestation of one single energy which I call the Cosmic Intelligence. The second fundamental is that humanity, as a part of that Universe, is essentially one. The third and last fundamental is a firm conviction that my happiness thus consists in the happiness of the whole of humanity, and that the well-being or ill-being of any one of them is bound to react on the rest in some indefinable way.

“Fear — How does my faith give people vision, courage and resources? The Conquest of Fear.”

This is an enthralling subject — the conquest of fear. Volumes might be written about it — indeed have been written — without exhausting it. But we may be sure that all fear owes its origin to one cause — an awareness of external hostility to oneself. Now such qualities as wariness, caution and even prudence are descended from fear, and very few of us would venture to say that these qualities are other than commendable. Even the chief objection to fear is that it takes away initiative can be shown to subserve the law of self-preservation. Thus we are not sure that

fear is altogether a reprehensible feeling. There can, however, be little doubt that most of us are afraid a great deal more than can be ascribed to prudence or foresight. We are troubled by all kinds of fear, most of which are of our own making. These we can and ought to eliminate and there can be no more powerful talisman against all vague and unnecessary fear than the firm conviction that the world deals to us in the manner that we deal to it, and that a man who gives no cause for anyone to fear him has, in turn, no cause to fear anyone. Do unto others as you would that others should do unto you is, according to my conviction, the best charm that one can wear against the assaults of fear.

“Lynchings” — How prevent them?

By removing race prejudice. Also by promoting a law-abiding attitude as being in the end, to the best interests of one's own self. These two are bound to follow the observance of my faith.

“Enlarging Patriotism”. How my faith makes world-citizens.

By enlarging our sympathies and loyalties. This is already happening. Before the last great war, loyalty to one's country was supposed to be the greatest political virtue but, since, we have found that this is not enough. We have discovered that it is necessary to substitute patriotism with a wider loyalty embracing the whole humanity. My faith is especially calculated to bring about this.

“Prohibition” — As My Faith Sees It.

I believe that all unnatural and immoderate excitement is necessarily injurious to our spiritual, moral and physical well-being. At the same time, enforcement of prohibition by law or state authority tends to defeat its own end by encouraging clandestine excesses. The problem is one that requires to be tackled by inoffensive propaganda and education.

PEACE SONG

Composed by Raja J. P. Bahadur Singh of Nepal.

Sung by Emery Darcy, Baritone accompanied by Madame Lucie Lenox
(*At the conclusion of the opening session of the World Fellowship of Faiths,
August 27, 1933.*) .

Peace be our aim
Peace be our stay
Peace be with us
For ever and for aye.

Let peace overflow
And flood our life
Healing the wounds
Of hate and strife.

Let peace spread itself
Over lands and seas
And in our hearts and minds
May there dwell peace.

Let peace transmute
All anger and all mood
With its touch of love
Into what is good.

Peace be our aim
Peace be our stay
Peace be with us
For ever and for aye.

DEATH — WHAT FOLLOWS IT ACCORDING TO MY FAITH

*(Delivered during the convention period of The World Fellowship of Faiths,
September 1, 1933.)*

The chairman has told you what the subject-matter of my discourse is. But before we can properly understand what death is and whether anything survives it, we must understand what life is and what our personality is made of.

The most obvious of the things that go to constitute one's personality is the body. As I have already dealt at some length on the nature and constitution of the human body in my lecture at Nankin Banquet Hall, I believe that I need not enter into it here. It will suffice to remind ourselves that our bodies are made of varying stages of material existence, such as solids, liquids, gases and heat. Science also tells us that there is in our bodies a substance called the ether which is believed to permeate all matter. But you will all admit that these do not exhaust the list, that there are some other things in us which do not properly appertain to matter. I refer to that faculty in us by which we feel and think and which interprets the impressions received in the brain-bells through the nervous system — namely the mind. Even this does not complete our personality, for there is within us some other entity which controls and animates the rest—and which we call life, vitality, soul or the ego.

And finally, I hold the view that there is an energy, infinitely finer than all these and omnipresent, through which our life itself derives its capacity to animate and impart intelligence to matter and this I term the Cosmic Intelligence and believe it to be at the base of all existence.

Thus beginning with solids, which are matter in its grossest state, we pass through varying states of lessening grossness till we come to ether which is the finest in material existence; then we pass through mind and soul to Cosmic Intelligence, which is the finest immaterial existence.

I believe in the unity and uniformity in gradual gradations of existence; and if this is granted, then the states of existence, from the grossest to the finest go to make up our personality, i.e., there are solids, liquids, and gases; there are heat and ether; there are also mind and soul; and finally there is the Cosmic Intelligence. Among these from the liquid to the soul we have the intervening states of existence marked according to its increasing gradations of fineness; while, in the solid and in

the Cosmic Intelligence, we have the either ends of its being—the one marking the climax of its perceptibility and the other indicating the basis of its imperceptibility. Perceptibility is the quality of materiality; and where this quality is not discoverable, man calls it immaterial. Both materiality and immateriality are thus conventional divisions of human invention based upon the human capacity for perception. Hence, it is true we are made of both what we call material and immaterial entities.

Now, the material part of a man, or, in other words, his body is but the presentation of the same existence during certain grades of its variational activity.

The immaterial part of man which may be called life is also a presentation of that same existence during certain other grades in its variational activity.

Here I cannot do better than quote to you from my book "Humanism" where I have dealt with this subject at some length.

"Life belongs to a more intense state, and matter or body to a less intense state of that activity; hence while life is imperceptible, body is perceptible.

The material universe belongs to the different grades of the less intense state of existence's activity, and the immaterial universe belongs to a more intense state of existence's activity. We have, as explained, both these states combined within us.

When death occurs this combination somehow breaks. As a result, whether due to disease, decay or some other cause, the body loses its capacity to manifest the attributes of life, such as intelligence and animation, or conversely vitality ceases to function in our bodies, but cannot be said to have come to nothing or annihilation.

Now, life of every entity being the presentation of existence is like the latter a bundle of activities. These activities in immaterial state of existence are of two-fold nature, one is much active and calm, another is less active and disturbed. Life as particularized and conditioned by the body belongs to the disturbed state of existence, and what is disturbed must become calm sooner or later. Disturbances will cease when the causes for them end, and life which is a bundle of disturbed activities will become calm, attain salvation, when its disturbances stop.

Disturbed activities are the results of motives or desires; and lives will attain salvation only when all desires vanish. Hence every human being that dies must become calm by merging himself into that calm state of existence. But how soon or how late is determined by each man for himself. Men, while alive, are generally liable to multiply their desire and therefore motives for action. So long as such desires last, the tendencies for action also continue; and so long man can not attain the calm state of existence.

It is not impossible for some to attain that state straight away after "death". They are persons who have no cause for action; or to use the popular language no motives or desires at their death. They are saints and seers who have killed all

worldly desires.

Some others may die with some motives which, however, may not be strong enough to induce them to action. Time is a great factor in evolutionary and involutinal processes; and it is not impossible for their weak motives gradually to subside during the course of time; in other words, for their desires and their tendencies for action slowly to cease to be. After some time, they too will reach or attain the calmness of existence; but during the intervals they cannot but be in a dreamy state, as it were; for they are neither disturbed nor calm.

Still some others may die with very strong motives or desires which cannot but translate themselves into actions. Nothing in the Universe comes to annihilation. Motives or desires also cannot come to nothing. They must therefore remain somehow, either in a disturbed state or in an undisturbed condition.

In the case of those who die with strong motives, the latter are highly disturbed or agitated. Disturbed motives are those that are prone to actions; to use the popular language, persons dying with strong desires must early or late realize the fruits thereof.

Life is intelligence and not the body; and as such it is a part of Intelligence. As existence acts, varyingly or in an agitated manner, it becomes the physical universe; or it materializes itself. Necessarily, therefore, the life of a person after death, if there are strong motives or desires or causes for action, comes into contact with material forms. As popular belief would crudely put it, some departed spirits do visit the earth, particularly the scenes of their operations.

Such a process of materialization has been observed to occur in different ways. At times strange noises are heard and queer things are seen. These may be due to certain isolated reflex actions of the auditory and ocular nerves under the irritation of some easily explainable but generally unnoticed extraneous causes. They may even be produced by an overstrained mind under a cumulated series of open deliberations or a single set of subconscious auto-suggestions. It may not, however, be altogether a wild conjecture occasionally to trace these phenomena to the workings of the lives of certain dead persons who, for the realization of their desires through materialization, may identify themselves with air or ether.

Sometimes the "departed spirits" are held to express their desires through the medium of living human beings. Cases of "possession" of the living ones are very often reported; and, though most of these are the results of certain pathological defects — such as nervous disorder — yet all such cases cannot be explained in this way. The conclusions of psychical research societies and spiritualistic associations are not all their hypocritical inventions.

There is yet another way also whereby departed lives realize their unfulfilled desires. They take birth once again; and if necessary several times again. Birth

is the coming into contact of a life with a material formation of which it becomes a part and through which it operates. It is essential that the material formation should have reached a comparatively well-determined state of perfection or refinement of its parts, so as to serve as a suitable medium for Life's operation.

The event of "birth" is not the same as that of "Possession" by spirits. In both cases there are "lives" and in both cases they come into contact with bodies. While in the case of possession the lives are invariably those of persons who previously died, in the case of birth they are sometimes reborn, but not always. In the case of possession departed spirits come into contact with other bodies only for realizing their unfulfilled desires; and in the case of birth it is due to the entry of "departed lives", it is not only for satisfying past desires, but also to create new ones — new motives, and therefore fresh channels for further activities. In case of possession, the contact lasts only for a short period: in the case of birth it is life-long, that is, throughout one's life-time. In possession, the contact is a mere addition of one life to another, both remaining foreign to each other even till their separation; in birth the two lives fuse themselves into one common life merging all their particularities into common qualities. If I may be allowed to describe the phenomena of possession and birth in physical terminology—however incorrect it may be to do so—I should describe possession as a quantitative addition and birth as a qualitative fusion.

And what is qualitative fusion? In all cases of rebirth, there are three facts to note. (1) The entering or returning life. (2) The body into which it enters and (3) The general life as opposed to the particular life that returns—the soul Universal as contrasted with the soul particular. The cosmic Intelligence is immanent everywhere and is present in all. It is already in the body — or its earliest form the amoeba — into which the life of a dead person enters.

Of these the returning or the re-entering life is an intelligent entity and is the result of its own experiences in the past as gathered and settled by itself. Its own actions in the past determined for it its experiences and tendencies; and because they were unorganized and un-unified and the motives or desires behind them unfulfilled, it took rebirth. In other words, life or the Soul or the Spirit comes back as a consequence of its own prior actions; or to express the same in the Hindu terminology, its Karma determines its birth. Hence a life that is re-born is the result of Karmic influences.

Next the body, which serves as the physical medium of action for the re-entering life, is the make, immediately of the parents, and distantly of the ancestors and even of the whole race. All these agencies transmit, from generation to generation, certain physical and mental traits; and while the parents make the body, they together with the ancestors and the race determine its details — its form, colour, proportion and even mentality. The body is thus, ultimately, the result of biological facts.

And lastly, the Cosmic Intelligence that is already present in the body is there in virtue of its omnipresence.

Thus, in case of rebirths, human beings are the results of Karmic and biological influences as finally vitalized by the soul universal. The different qualities produced by these different agencies mingle into common features and give rise to a new being. Bodily features modify and change Karmic qualities or the self acquired traits of the being brought from the past: while the individual traits of the being magnify or minimize the transmitted parental and ancestral qualities. Both these in turn make or mar the free nature of the particularized soul, while this supplies the rest with vitality and capacity for activity. Thus every factor affects every other and all finally become one. This is qualitative fusion.

Herein lies the explanation for all the differences between parents and children. Fools are born in a family of geniuses, while high thinkers come of rustic ancestors. Children are not entirely the make of their fathers and mothers while the race to which they belong does not supply them with all individual traits. Some are brought by themselves, others are given by parents and ancestors; while these two in turn are conditioned by the ever present Cosmic Intelligence.

When does the returning soul enter a body? Sometimes at the time of impregnation of the mother, and at times later also, on any occasion. That is why, while some display intelligence or dullness, or even certain peculiar qualities from their birth, some others do the same suddenly late in life.

How often has a person to be re-born? Rebirth is the consequence of unfulfilled desires, or un-unified tendencies that provoke actions; and the object of re-birth is to fulfill such desires or to unify such tendencies. This may be done in one birth only or in several births. It depends on how one works in his later birth and births. If in the previous birth one led an adulterous life, in the succeeding birth also one will have very strong tendencies for such a mode of life. If he or she yields to them, the person concerned will only be increasing such desires and none else. There will again be the necessity for further births. Everyone, in virtue of the "Soul Universal" or the Omnipresent Cosmic Intelligence possesses discrimination enough to distinguish between what is good and what is bad. In consequence, one must do such counter-deeds and develop such opposing tendencies as will kill the wicked adulterous habits of the past. Then alone one can evade the necessity for rebirths, and prepare one's self for the early attainment of the calm state of existence or salvation. One has to work out, exhaust or kill one's past Karma which expresses itself as tendencies, by one's present Karma through the use of one's natural discretion.

Why does not one remember one's past birth or births? Memory is the result of thought as induced and set on by ideas of existing material entities or their associates bearing resemblance to them. It is also the result of thought as induced and set on by the revolution of the mind within itself, or by methods of introspection that do not depend on external material entities. Only a very few among millions are given to the latter method of recollecting past events, while others

invariably take to and are content with the former. One that is reborn does not retain his past peculiarities in their entirety. These are to a great extent modified or changed by other circumstances like the biological traits of the new physical body and the general intelligence and vitality of the Cosmic Entity which is present there also. Besides, in re-birth one does not find oneself amidst the same or even distantly resembling material environments. They are new and novel, and cannot therefore remind one of one's past with which they are absolutely unconnected. Nor can one easily remember one's past, as that one is greatly altered in features. Still the recollection of the past is not an impossibility, as it may be done by means of a protracted and perfect course of introspection, which among the Hindus is known as the Yoga.

Should everyone have had a previous birth or births and should everyone have a future birth or births?

Previous births and future ones are not necessary in all cases. One dying with no strong motives or desires, and one therefore dying with all tendencies unified or in equilibrium, need not be re-born, as re-birth is the result of unorganized tendencies which, for the very reason of being unorganized, struggle for open expression by physical deeds through physical media. Similarly one need not have had a previous birth or births. No soul or spirit need enter an amoeba at the time of the impregnation of the mother, or later the body into which that amoeba develops. The very vitality of the Universal Cosmic Intelligence that is present, as everywhere else, in the amoeba or the body also, is enough to make the person live and prosper.

Rebirths and multibirths, as the Hindus believe, are not after all impossibilities though not necessities in all cases and everywhere.

Before I conclude, I must add a word with regard to the conceptions of Heaven and Hell. While we cannot overlook the fact that these notions are general to the human race, occurring as they do in every religion and faith, it is however, difficult to believe rationally in the existence of a material Heaven and Hell such as the popular imagination conjures up. For should such a Heaven and Hell exist, they could not have eluded our scientific researches into the material Universe. Thus, it seems to me, that the only rational explanation is to interpret these popular conceptions as being highly metaphorical descriptions of the purely non-material states of the departed spirits, according as their past deeds have been good or bad.

MY IDEA OF GOD

(Delivered at the World Fellowship of Faiths session, September 7, 1933)

As the chairman has told you I have undertaken the great responsibility of answering the very intricate questions, namely

How to envisage God?

How to walk and talk with God?

How to use God?

Our species, from its infancy, has been pre-occupied with the idea of a supernal power, which in English is best described in the word "God." Ever since man began to use his unique power of reason and understanding, he started his speculation concerning the existence of a power or powers that ruled his destiny and controlled and governed the process of Nature. Thus, speculation concerning God has been one of the oldest occupations of man and one would think that by now he is pretty well acquainted with this existence.

Such, however, is not the case. Rightly or wrongly, man's understanding of God has been growing more and more shadowy with the increase in his intelligence, so that, to-day, with the triumph of science, some of us—and these among the most intelligent—are inclined to discredit the very existence of God. Even the most pious and religious minded among us are satisfied with no better than vague and hazy notions about this existence. For how many of us—to be frank, how many even of the priests and theologians who make it their business to know concerning God, can satisfactorily answer the question with which I opened my discourse.

In attempting to deal with these questions here, let it not be thought that I regard myself as being better fitted to answer them than the other delegates assembled here. No! But in the first place, these questions, which have been circulated by the organizers of this conference, were so framed as to arrest my attention and challenge my faith for an answer. In the second place I am encouraged by the conviction that God is perhaps the only subject which requires no qualifications to speculate about. The savage and the philosopher are thus equally entitled to hazard guesses concerning God. Lastly, I am putting forward my views, not with the expectation that they should be accepted as the last word concerning this most important subject, but that they may form a material contribution, however slight, to the gigantic structure that man has raised over the foundation of his crude primitive guesses.

Now I am aware that there is a summary way of answering these questions, and that is to deny that man can at all envisage God, much less have any relations with or make use of God, the argument being that God is beyond all human perception and thought. This line of approach, though admirably brief, lays itself open to more than one legitimate objection. The very statement that God is beyond all human conception and thought is self-contradictory, for how, then, does one even think regarding the existence of such a thing. Besides, if God can be of no possible use to me, I do not see any reason why I should concern myself with such an existence.

I hope you will all agree with me that before we can properly answer the question above, we must know what we mean by God. As I have already observed, our understanding of God gets more and more negative as our knowledge increases. The primitive man, for instance, was satisfied that God was none other than the stone or the tree before which he knelt with supplications to deliver him from his troubles. But as man became more and more civilized, he made of God a disembodied spirit and housed him in an imaginary heavens from where he ruled and dispensed justice.

But further increase in the capacity of man's intelligence, rendered even this idea untenable. At this juncture, the philosopher stepped in and further rarefied our conception of God. According to him God was reduced to the ultimate power that moves and controls the universe, to which he ascribed intelligence but not necessarily benevolence. Modern science completed this process of denudation by denying even the attribute of intelligence to this Universal Energy, which it called Nature.

Which of these conceptions, then, shall we accept as a true definition of God? It is needless to say that we have outgrown the primitive conception of God, it would be futile for anyone at the present day to suggest that God could be limited to a piece of stone or the trunk of a tree. Our choice, therefore, lies between the theologian's, the philosopher's and the scientist's conceptions. What shall guide our choice? Personal faith or Universal reason? Let us rule personal faith or conviction out of the field, for that way it would be impossible to say that this man's faith is true and that other man's is wrong. Then, taking reason as our criterion, let us see if we can make a choice. Now, to attribute benevolence, as the theologians do, to the power that controls man and the Universe is not borne out by experience. The powers of Nature are absolutely indifferent. They have no special leaning whatever either to good or evil as we understand these things. At the same time, reason will tell us that science in denying even intelligence to this power, has gone to the other extreme. I have devoted nearly the whole of one volume of my book "Humanism" in an attempt to deal with this subject thoroughly, and, therein, I have shown, by denying intelligence to the workings of Nature, we shall be at a loss to explain the observed variability in the material phenomena.

Thus we have come to the stage of regarding God as the Universal intelligent energy—which I call Cosmic Intelligence.

The Upanishads of the Hindus declare that the best way of arriving at a true conception of God is by the process of *neti, neti*, or "not this" "not this": i.e. rejec-

tion. Let us follow this line of thought and see if it will lead us to the same conclusion as that at which we have already arrived. We will agree that we shall accept only that thing as God, which possesses unlimited intelligence, unlimited power, and the capacity to be present everywhere — for these have been regarded by universal suffrage, as the attributes of the Supreme Being.

First and foremost in our task of rejection come such everyday objects as the sun, the moon, the stars, the earth, air, clouds, ocean; mountains; etc. We shall find no difficulty in rejecting every one of these things, for all of them occupy a limited part of space and exert potency of varying degrees that can in all cases be measured. Next come such physical forces as light, heat, electricity, magnetism, gravitation and so on. These also, it will not be difficult to reject, for, while admittedly nearer to our conception of God, they fall vastly short of the attributes of even omnipresence, omnipotence and omniscience. After these energies, we carry on our search from the directly perceptible objects to the indirectly perceptible substance, namely ether. Now this ether bids fair to satisfy our definition of God, for it is supposed to fulfill at least one of the conditions—namely omnipresence. But our God must not only be omnipresent, but have unlimited intelligence and potency. No such claim, however, can be put forward on behalf of the ether of space, for not only is it inert and subject to physical laws, but cannot account for even the limited intelligence that we observe on this planet. Science flags here and declares that we have come to the boundaries of the knowable. So let us leave science and cross the boundaries of the knowable into the, as yet, unfamiliar realms of mind and spirit. Our knowledge of the mind is still far from complete, but we know that it is through its agency that we feel and think. Here for the first time in our quest after God, we come upon the attributes of intelligence. But none of us, even the wisest and the most learned, will claim that his knowledge is unlimited. Here it reminds me of the observation of Socrates, the ancient Greek philosopher, who, when told that the oracle of Delphi declared him the wisest man said that it must have been because he knew that he knew nothing. The more we begin to understand the mysteries of the world about us, the more we are impressed with our vast ignorance. Thus the human mind, though evidently capable of infinite expansion, can never hope to attain to full knowledge, for, as Sir Oliver Lodge observes, "As the area of knowledge increases, the frontiers of ignorance enlarge also".

But even this mind, this measuring rod with which we measure the Universe, is not all. Higher than this, and animating it, is what we call life or the Spirit. It is really the Spirit that controls and animates the complex human personality, including the mind, and it is also the "ego" or the "I" of every person. But like the mind which it animates, our Soul is also limited in its activity and cannot lay claim to the attributes of infinity.

We have now examined every form of existence, of which we are aware, either directly or indirectly, and found them all wanting. Which then is God? Here the law of relativity comes to our aid. We have seen that the soul possesses intelligence and animation, the qualities that we set out to find, but we rejected the soul on the

ground that it does not possess them in infinity. Now, since there is a limited intelligence, by the unfailing law of the opposites, there must be an unlimited intelligence. The limited intelligence of which we are aware must, therefore, be but parts of an unlimited whole. This also comes to the same thing which I term the Cosmic Intelligence and, which I hold, must be omnipresent more truly than even the ether of space, because it is the one reality of which the whole universe is made, including even the inert pieces of matter, which are but the least active expressions of itself. Thus it may also be termed the One Existence. As for omnipotence, we may regard all the physical energies with which science deals, as but little bubbles and ripples in its boundless ocean of activity. Thus, in my opinion, we can properly ascribe the attributes of omniscience, omnipotence and omnipresence only to existence viewed as a whole—not to this or that phase of it. We are, however, entitled to use the word God, in its special sense, to connote pure intelligence, which, however, is inseparable from existence as a whole.

I have thus outlined to you, to the best of my ability, how I envisage God, or as I prefer to call, the Cosmic Intelligence.

I am now left with the question: How to talk and walk with God? and How to use God? But, I feel, ladies and gentlemen, that I can leave these questions safely in your hands to be answered. I may just say this much that, truly speaking, we never walk or talk with anyone but God, and as to using God, we have only to know that even the paper-weight we use on our tables is a manifestation of God.

Thus the whole existence being God, we, as part of that existence, are God also. Whether we are Hindus or Christians, we are taught by our respective religions to regard ourselves one with God. Jesus said "I and my Father are one". The Vedic Rishis also said, "Soham", which means "I am he". Be we Hindu or Christian, we are taught to regard ourselves as being one with this Universal Principal, God. Now applying the mathematical axiom which says that things which are equal to the same thing are equal to one another, I must be able to see myself in you and you must be able to see yourself in me. Thus by this mathematical process of reasoning we can accept the doctrine of the oneness of humanity. If we accept this principle we shall be moving one step forward in our religious relationship since the last Parliament of Religions in 1893.

In glancing over the pages of the Book of Proceedings of the last Parliament of Religions, 1893, I came across the first speech made by Swami Vivekananda. There, when he addressed the audience "brothers and sisters", he was vociferously cheered because he was the first person who brought this idea of human brotherhood. If we today accept the principle of the oneness of humanity we will be certainly making a marked progress toward the unity of mankind. If we visit the Fair we see wonderful progress that has been made in the scientific field since the exposition of 1893. It is my appeal to you to exhibit similar progress in the field of religion—which is, a greater manifestation of co-operation and a better understanding between one another of our fellow beings.

HOW FAITHS AND RELIGIONS MAY HELP TO ESTABLISH THE IDEALS FOR A NEW WORLD ORDER

(Delivered at the Worlds Fellowship of Faiths Session, Sept. 14, 1933.)

I must now, having come to attend the session of this Parliament of Religions of the World's Fellowship of Faiths, trace in my own way the origin of religion and then try to show why and how religions, instead of dividing humanity into different groups, should serve as connecting links in the chain of human oneness and also create a suitable atmosphere for the establishment of ideals for a new world order.

The origin of religion can be traced far back into the past, when man out of an animal guided by instincts, emerged from the jungle, into a being possessed of reason and discrimination. Together with the coming of reason, he felt the need to account for the things of the Universe amidst which he found himself. And reason helped him to surmise the existence of a being to whom he ascribed all the wonders of creation, and to whom he lifted up his voice in prayer to save him in time of danger and difficulty.

As I have observed in my book "Humanism", this analogy led him to think that the Universe could not come to birth, live, die and discharge its duties, unless it were guided and controlled by a powerful Ruler".

Thus fundamental belief in the existence of a Ruler and an innate impulse to know him is the root of Religion, and is common and universal to all races and nations. Now as imagination became busy conjecturing and giving shape and character to this being, in accordance with the individual temperament of each race and its racial peculiarities, it bodied forth a god that befitted its imagination. And thus gradually generations of each race, by dint of their individual efforts at having a clearer view of their God, rendered the portrayal of each one fuller and clearer in detail. When, in course of time, the God installed by each individual race, came face to face with another of a different race, they were found, naturally enough to have fewer points of resemblance; and this led the followers of one God to deny the other as true. In an ardent attempt to extend the domains of their God, the followers of each one waged war also with those of the other. Thus we have the bitter strife between religion and religion that marks the pages of human history.

Every religion has for its object the securing for its followers a state of immunity in this life, against suffering and danger by which he is so obviously surrounded, and a greater suffering and sorrow which he believes might await him in the world to come. This freedom from suffering religion proposes to achieve by prayer and supplication to the all-powerful Being in whom it lays its trust. Here again, the process of achieving that end is universal, namely prayer and worship, the difference being only in the manner of its performance. A man may worship an abstract God or a concrete one, and it may be the conception of the one and the form of the other may differ according as the thought and imagination of the worshipper differ, but the process of approach, to their respective deities remain the same in all cases; and herein consists the value of religion. Take the instance of a man who pours forth his heart in devotion over an idol. Now an iconoclast would say that the worship of such a devotee is wasted, since the idol which is the object of his worship, being inert is heedless of his devotion. The fulfilment of the worship, in my opinion, does not consist in the benignant smile of an answering God, but rather is the worship a fulfilment in itself, in that it has by itself the effect of rendering him purer and nobler.

Let it not be supposed that I am here to uphold idol worship. Rather do I hold that it is a cruder form of worship since the all-imminent being, whom I call Cosmic Intelligence, cannot be represented by an idol. Yet to the novice, the less intelligent, it is inevitable that a definite concept, in other words, an image has to be provided. How, I ask you, is it possible to make the ordinary man concentrate his attention on, and direct his devotion to God, if I tell him, "Behold, God is everywhere, offer him your devotion". Then, rather would he be baffled and turn aside from this stupendous concept of God.

Even such of the religions as profess to worship an abstract God, have not been able to dispense with some form of symbol or other, such as a place or building which they associate with their God, namely a church or a mosque which they refer to as the House of God. Just as a church, or a mosque has the effect over their respective followers of producing a consciousness of being in the presence of God, while being in them, so also the worshipper of an image feels the awesome presence of his God in front of the image, and hence refrains from doing anything unholy. Thus, it has the effect of guiding and shaping the character of the devotee.

Shall we be justified, then, to ask him to worship an abstract God which he cannot conceive of through his undeveloped intelligence and to forsake this cruder form of worship, which, while being crude has yet the effect of shaping and guiding his life and character and inspiring him with a sense of fear to fly from crime and evil.

Now, it may be asked, is it not possible to do away with symbolism altogether? Why not commune with God without the intervention of a symbol? Man with his limited intellect cannot approach the infinite without some form of symbol. If an

image made of stone or wood is the crudest form of symbol, then words and ideas are but finer forms. Even the subtlest of philosophers can convey the Infinite in no finer symbols than words and ideas. Though these are the finest available symbols we have, yet are they very crude and imperfect when the Infinite is to be expressed. In that sense, then, every one of us has to deal with imperfect symbols, the difference being only in the degree of the fineness of the symbols employed. It must, however, be our attempt to choose the finer symbol in preference to the cruder one. Endeavors should, of course be made by those dealing with finer symbolism to help their cruder brethren to come up to their level. But this attempt should by no means take the form of coercion or hatred of their mode but should be by cultivating and educating their mind to appreciate the finer form. Nor is it right to discard the cruder symbol altogether, for, those who have not risen to a higher level may still be better guided by them.

A great religion, in order that it be applicable to people in all stages of mental development, should have material which will appeal to the crudest mind as well as engage the attention of the subtlest philosopher. A religion, besides, should also possess a natural elasticity to give room to and recognize a truth presented in a new guise.

Whenever it has lost its natural adaptability to adjust itself to new conditions and changes, it ceases to be a power for good, and becomes just a hindrance, a painful and crushing heritage.

Herein is to be found the reason why the great religions of the world have ceased to exert that influence in the shaping of the lives of men and women that ought to be theirs pre-eminently.

It has been commonly supposed that the advent of science and rationalism has struck the death blow of religion. This is wholly untrue, for if religion is founded on truth, as it should be, and not on mere superstition and blind faith, then science and rationalism, instead of being its enemies, must be its stoutest allies. Science is the expression of man's endeavor to understand the Universe externally; while his attempt to understand the internal Universe, which cannot be measured by test tubes but which is none the less true, expresses itself through religion. Thus, the two are not contradictory but complementary. What, then, has lead to the struggle between religion and science during modern times—a struggle that has been marked with not a little heat and bitterness. On an examination of the question, two facts are evident, one, that the religion on its part has been most ready and loud in its denunciation of science as godless and materialistic, because of the priest-craft, having for its stronghold the superstition, prejudice and ignorance of the people. The other is, the tendency of science to hold that its own methods are the only medium through which truth can manifest. Thus, if religion on the one hand purges itself of its age-long encrustments, and science on the other recognizes that truth is not exclusively enshrined in the laboratory, there can be no cause of quarrel between the two.

May I be permitted here to show, very briefly of course, how true religion and true science, so far from being opposed to each other, have come to practically similar conclusions. For even the scientific method has reduced matter to what is almost as immaterial as the mind or soul of religion. The atom, which was once supposed to be the irreducible minimum, has yielded up the electron, which we are told is a point of energy, mere fluidity, motion in space or as Sir Oliver Lodge thinks, a knot in the ether. All these are like the geometrical point and almost immaterial. Thus the ether comes very near to the conception of God or the Supreme Being as revealed in the highest religious institutions of the human race. The Upanishads which the Hindus regard as the highest pinnacle of the religious thought of man, declare that all existence is verily the manifestation of Brahma, or the Supreme Being. This is not expressed, here or there, at random in the Upanishads, but is ever the burden of their song. This conception of the Supreme Being that prevades everything and is everything has been the most permanent and essential part of Hinduism, notwithstanding the multiplicity of its popular divinities, its rigid disparity in social opportunities, its rites and ritualism. What, now, is the highest Christian concept of 'God'? Surely the same. Did not Jesus say, "I and my father are one," and that the "Kingdom of Heaven is within us all? Did not Paul, the Apostle, declare that in God we live and move and have our being? We can, thus, see that in their fundamentals every religion is in perfect harmony with every other, neither is there any difference between religion and science in essence.

There is however a somewhat general impression that science denies intelligence to the workings of nature. But it cannot be so, for even if a non-intelligent matter could be said to work by accident, it cannot but work in the same way, producing the same result; unless, indeed, you bring in an infinity of chances to explain an infinitely varying universe. But rather than kneel to a host of blind chances, would it not be more reasonable to believe that there is intelligence in the very stuff of which the Universe is made and that things are shaped to a purposeful end and not by mere accident. Does not the law of evolution clearly tend to show that there is a definite scheme in the workings of nature and the Universe is not propelled by blind forces?

Taking into consideration these facts, we cannot but credit intelligence to the power that controls and moulds the Universe. It does not matter what name we give to it, such as "Nature" in the language of science, or "God" as the religionists would like to call.

Thus it will be seen that the growth of science is not inimical to a true conception and observance of religion, and that religion carries the search after truth, where science leave it.

Therefore, in my view, Religion, together with science, holds the key to the solution of the problems that confront the world today. Science, with its wonderful inventions and discoveries, has let loose tremendous forces which can be used either

for the good and happiness of humanity or for destruction and eventual extermination of mankind from this globe. This we have seen in the great war how man's inventions aided in his own destruction. As science progresses and places in our hands still greater powers, the danger of their misuse still increases and what should be boons might be turned into deadly curses. How shall we, then, make the world safe for the growth of science, aye, for the onward march of humanity? The only way, it seems to me, is to elevate man morally, enable his instincts, make him shed his crudities and, above all, provide him with a sane standard of values which will help him choose rightly what he ought to do and what he should better leave undone.

Only when we have done this will man be worthy of the gifts of science and knowledge, only then can he feel secure that the secrets and powers that he has wrested from Nature will not turn into his own undoing. The greater the powers that man will obtain, the greater the self-control and moral nobility that he will require, not to misuse them. Herein, then, lies the immense responsibility of those who are leaders of the spiritual thought in the world. Into your hands, ladies and gentlemen, is entrusted more than to the leaders of political thought the future destiny of our kind and it is up to you to mould this destiny aright on the lines I have indicated, if they meet with your approval.

We have seen how, even the League of Nations, composed as it is of the heads of several powerful Governments, is impotent to give effect to its decision and has repeatedly proved its helplessness to solve international disputes. We may, therefore, well doubt how men and women like ourselves, who represent no organized authority, can by any means at our disposal, establish ideals for a new world order. We need not, however, despair of success, if, by proper efforts, we are able to capture the educational machinery of every country, and to establish contact with the general public of every country which would enable us to keep dinning into their ears the need for peace and unity through every possible means.

बिज्ञान बाहादुर मल्ल,
५/२३२, खोमाटोल,
भक्तपुर,
नेपाल.

