

being set at naught in every phase of life. However, it is a happy sign that the sober and thinking section of the Indian people are straining their every nerve to change the course of imitation and infatuation towards the glorious culture of India. The political status of India, whatever it might be, remains in the womb of the future. The revival of home-industries, the endeavour for rural reconstruction, the communal unification, the emancipation of women, the campaign for removing untouchability and the cry for national education are undoubtedly valuable propaganda for the amelioration of the country's condition. But amidst all these movements, if modern India fail to keep vigilant eyes

on her national ideals, she will drift along the political currents of the West and the condition of the Indian people will be more miserable than ever.

To the modern world, the message of the Rishis is to unite mankind on a cultural basis. The secret of that culture lies in the practical application of Vedantic truths in the social, national and international spheres. In these days, when a fierce spirit of competition and rivalry is dominating the life of men and the destiny of nations, it is worth our while to pay heed to the words of the Rishis: "Common be your desires; united be your hearts; united be your intentions; perfect be the union amongst you."

SENSITIVENESS

BY PROF. NICHOLAS DE ROERICH

It is said that water having performed its work in a mill, gives the impression of having less force, than that water which flows on to the wheel. As if it is presupposed that besides the coarse physical conditions, some sort of energy has escaped during the tension. Of course this is illusion; likewise is it said that a book new and unread as yet, contains greater potentiality, than a read book. As if many eyes could extract from the pages some sort of potentiality.

Yet, at the same time, it is justly said of objects which have been prayed over, of objects which have been enwrapped and thus strengthened by thought. It consequently seems that if something can be imparted to an object through thought, as if something added to the object, then it would appear that likewise by means of thought and energy, one could deprive

an object of something and take it away from the same.

We have heard that someone on opening a book that was returned to him, said: "It is even unpleasant to take it into one's hands; probably some scoundrel read it!" Perhaps this exclamation was caused by suspicion, but perhaps some influence was indeed felt.

Thus often some unexplainable enmity and sometimes some indescribable goodwill is felt in space itself. Again some sensitive people will say: "How heavy it is to be in this room!", or on the contrary: "How easy it is to breathe here!" If even ordinary photographs at times bear the most unexpected impressions, if a chemical analysis of space is ready to disclose many things, why should we then be astonished, if the finest human apparatus can fully feel the presence of such or other energies?

At times a stringed instrument seems to resound to influences imperceptible to the human eye. At times a porcelain vase will break of itself from vibrations, almost inaudible to the human ear. Sand assumes the most remarkable designs from vibrations almost imperceptible. Likewise the presence of many influences will not be expressed by words, but will be felt by the inner human apparatus.

This will not be superstition nor superficial suspicion. This precisely will be straight knowledge. No amount of verbal explanation will dissuade a man, who has clearly felt the contact of these energies. Just as you would be unable to persuade a person in that he has not seen something, which he has definitely and attentively seen with his own eyes.

It is at times considered even a shameful weakness to admit these definite perceptions, and yet they will quietly mention that the food seemed too salty or bitter, whereas their companion has not found it to be so. For one this quality was not worth noticing, while the other fully sensed it. If only people would just as naturally and fearlessly pay attention and report to their near ones their impressions, how many more new and valuable observations would enrich earthly life and would bring a greater eagerness to the transmutation of these sensations into knowledge!

It is impossible to place the means of acquiring knowledge into some predetermined boundaries. Truly the messenger comes unexpected. Not without reason do all the teachings point so definitely to these unexpected higher realizations. Yet people always insist that the messenger should come at the hour appointed by them through

a definite door, bringing news expected by them and probably should speak to them in that tongue and in those expressions, which are anticipated by the expecting one.

Every change in this self-appointed programme would introduce confusion and perchance would even lead to negation. How could this happen, when I did not expect it? Again this unfortunate and limited "I", which desires to command in a narrow self-assured way within the boundaries of the visible and audible world. And what if suddenly the most pompous turns out to be a complete nullity before the smallest manifestation of the subtle order? Can one limit that, which will not be restricted into any definable bounds?

How many messengers could not altogether enter, because having approached the doors, they already knew that it was not they, who were expected! Repeating to themselves the most God-given and inspiring message, the messenger already knew that it would not be accepted in this tongue. How much of the already constructed and near-at-hand was arrested by haughty narrow-mindedness. But if you try to define the bounds of this narrow-mindedness into any dimensions, you shall never find its limits; to such an extent it is thoroughly insignificant.

Thus amidst the most remarkable illuminations and inspirations, intrude—as if grey dust—innumerable fragments of ignorance. Let every particle of dust be imponderable in weight, but a layer of them can darken the most exquisite flower. The common work, the common care, should be that in every household there should be as little as possible of this dust.