PREFACE

The recent thorough overhauling of science has removed the conflict between it and religion. Attempts have also been made to combine religion with science. All thoughtful men are against such combination for the reason that the best interests of both would be served by keeping them separate. The hostility between the two was initially due to a boundary dispute. Each encroached on the domain of the other. The difficulty of keeping them separate was due to the difficulty of defining mind and matter successfully. This difficulty has now been removed and with it the stumbling-block to the ideation of God. As a result of modern scientific discoveries, impossible concepts have now become possible. Einstein has unwittingly contributed largely to the solution of the problem. He has, like Columbus, stumbled on a truth which he never set out to discover.

For all that the sciences dealing with physical energy have done and are likely to do in future, let us not overlook their limitations and drawbacks. All physical energy must run down inspite of the law of conservation of energy. It is always taking us towards death or extinction. But there is another kind of energy which does not run down but runs up, which preserves us and makes us immortal. These two kinds of energies together set up the convection currents which are the romances of
life. The Geeta deals with both these kinds of energies and tells us of the reservoir from which both flow.

The Geeta still eludes all attempts to translate it successfully in any other language than its own. Every attempt to do it has met with only partial success and mine has only shared the general fate though I had the advantage of the pioneers in the field. Too literal translations are unreadable for the average reader and too free ones are not the text but the translator’s own interpretations. I have tried to avoid the extremes, and in this I have received the most patient and ungrudging help from a great man, the Saint of Baidyanath, little known to the outside world but known to the inner circle as the ‘Hidden Treasure’. He is unwilling to expose himself to the public gaze. He, however, should not be made responsible for the thesis put forward in this book.

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