Prabuddha Bharata

OR AWAKENED INDIA

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OCTOBER, 1933

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise! Awake! And stop not till the Goal is reached.

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

THE FIRST RAMAKRISHNA MATH

[From the Diary of M.]

After the Passing away of Sri Ramakrishna

It is the full-moon day of Vaisakha, May 7, 1887 A.D., Saturday afternoon. Narendra is talking with M. Both are seated on a small cot in a ground-floor room of a house at Guruprasad Chowdhury Lane, Calcutta.

It is M.'s Study. He was reading *The Merchant of Venice*, *Comus*, Blackie's *Self-culture*, etc. He was preparing the lesson, he was to teach at school.

It is only a few months that Sri Ramakrishna has passed away, leaving his disciples behind forlorn in the world. The silken tie of love that has bound together the disciples, both married and celibate, during the time of their nursing Sri Ramakrishna, can never be cut. At the sudden disappearance of the captain (of the ship), the passengers are terrified, no doubt; but then, they all have a common ideal and are interdependent. They can no longer live without visiting one another. They find it irksome to talk with others or on any other topic excepting Sri Ramakrishna. They think, "Shall we see him no more? Has he not told us that the Lord does appear to one who calls on Him sincerely and with all the earnestness of his heart?" In solitude they are reminded of his blissful figure; on roads they walk aimlessly, with tears in their eyes, and all alone. Is it for this that the Master told M., "You will go about in streets weeping; it is this that pains me to give up my body"? Some are thinking, "Well, he has gone away, and I am still alive! Still persists the desire in me to live in this fleeting world! Why? I can give up this body if I so desire; and I am not doing it!"

The boy-disciples, putting up in the garden of Cossipore, served the Master day and night. After his passing away, they, in spite of themselves, had to return home. Two or three had no homes to return. Surendra told them, "Brothers, where will you go? Let us rent a house. You will stay there; we, too, need a place of rest; or else how

shall we live in the world like this, day and night? Just go and live there (*i.e.*, at the Cossipore garden) as before. I used to pay something for the Master's service at the Cossipore garden; it will meet your expenses for the present." For the first two months, Surendra used to pay Rs. 30 per month. Gradually as other brothers joined the Math (monastery), he increased it to Rs. 50, 60 and at last to Rs. 100 per month. The house that was thus rented at Baranagore cost Rs. 11 in rent and taxes. A cook was engaged for Rs. 6. And the rest was spent for boarding. Senior Gopal, Latu and Tarak had no homes to return to. Junior Gopal brought the Master's bedding and other belongings from the Cossipore house and went to the newly rented house. With him was the Brahmin cook Sasi. Sarat passed that night there. Tarak had gone to Vrindavana; in a few days he too came and joined. Narendra, Sarat, Sasi, Baburam, Niranjan, Kali—they, at first, used to come from home every now and then. Rakhal, Latu, Jogin and Kali were then at Vrindavana. Kali returned in a month, Rakhal after a few months, and Jogin a year after.

Within a short time Narendra, Rakhal, Niranjan, Sarat, Sasi, Baburam, Jogin, Kali and Latu joined the Order and did not return home. Then came Prasanna and Subodh, next Gangadhar and Hari.

Blessed indeed are you, Surendra, for the first Math was your making! It is your pious will that brought the monastery into being. Through your instrumentality has Sri Ramakrishna given shape and form to his central teaching, namely the renunciation of lust and gold. The Master has revealed again that eternal religion of the Aryans to all humanity through Narendra and others, who are ever-pure and sworn to renunciation (an love of God) from their very childhood. Who will forget, brother, the debt we owe to you? The Math brothers would await your coming like orphans! To-day all money has been spent up in paying the rent; the next day there is nothing left for food. And they would wait in anxious expectation when you would come and make arrangements for them. Who can refrain from shedding tears (of gratitude) at the remembrance of your selfless love?

The Intense Religious Thirst of Narendra and Others and the Talk of Fasting unto Death

In that same ground-floor room in Calcutta, Narendra was talking with M. Narendra is now the leader of the disciples. An intense spirit of renunciation is burning in the heart of the Math brothers. An intense restlessness for the realization of God has possessed them all.

Narendra: (to M.) "Everything is boring to me. Now I am talking to you, but within is an urge for leaving you at once."

Narendra is silent for a while. A few moments later, he speaks again, "Shall I fast unto death?"

M.: "Oh yes, everything can be done for the Lord's sake."

Narendra: "If I can't check my hunger?"

M.: "Then, just take some food and begin anew."

Narendra is again silent for some time.

Narendra: "It seems, there's no God. I prayed and prayed, but got no answer—not even once. I have seen lots of visions: holy Mantras glittering in letters of gold—various forms of Mother Kali and also various other forms. But I find no peace.

"Can you give me six pice?"

Narendra is going to the Baranagore monastery from Sobhabazar by taking a seat, in a hired carriage. Hence he wants six pice.

Presently Satu (Satkari) came in his own carriage. Satu and Narendra, both are of the same age. He loves the Math boys dearly and often goes to them. His house is not far off from the Math. He serves in a Calcutta office from where he has come just now in his own carriage.

Narendra returned the pice to M. saying, "Very well, I will go with Satu. Just let me have something to eat." M. treated him to light refreshment.

M. too got up in the same carriage, to go to the Math with them. All reached the Math at dusk. M. wishes to see how the Math brothers are passing their days, how they are striving for God-realization. M. comes to the Math ever and anon to see how Sri Ramakrishna is reflected in the hearts of his chosen few.

Niranjan is not at the Math. He has only his mother at home where he has gone to see her. Baburam, Sarat and Kali have gone to Puri (an important centre of pilgrimage in Orissa). There they will stay for some time more and witness the "car-festival."

The Family of Sri Ramakrishna's Devotees and Narendra's Supervision

Math brothers are living under the supervision of Narendra. Prasanna was undergoing hard religious practices for the last few days. Narendra had talked to him too, about the idea of fasting unto death (for God). He seized the opportunity of Narendra's absence in Calcutta and made off without saying anything to any one. On his return, Narendra heard everything. He said, "Why has 'Raja' allowed him to go?" But Rakhal was not there—he had gone for a walk at the garden of Dakshinesh war. Everybody called Rakhal, 'Raja.' 'Rakhal-raj' is another name of Sri Krishna.

Narendra: "Let Raja come, I will take him to task. Why has he allowed him to go?" (To Harish) "Well, you were very much lecturing; couldn't you dissuade him from going?"

H.: (in a low voice) "Brother Tarak dissuaded him; he went away in spite of that."

Narendra: (to M.) "Just see what a fix I am in. Here too the same world of Maya. Ah! where is the boy gone?"

Rakhal returned from the Kali temple of Dakshineswar; Bhavanath had taken him there with him.

Narendra told Rakhal all about Prasanna. Prasanna has left a letter to Narendra. It is being read. The purport is this: I am going to Vrindavana on foot. It is dangerous for me to live here. My thoughts are undergoing a transformation. Previously I dreamt of father, mother, and other relatives. Then I saw the figure of Maya. I had suffered twice; I had had to go back home. So I am going far away from it this time. The Master told me, "Your relatives are up to anything; don't believe them."

Rakhal says, "He has gone away for all these reasons. He has said moreover, 'Narendra goes home every now and then to inquire after his mother, brothers and sisters; and for the pending law-suit. I fear lest I too should be tempted to imitate him and visit my home.' "

Hearing this, Narendra kept quiet.

Rakhal is talking of going on a pilgrimage. He is saying, "What have I gained, staying here? Where is that God-realization on which the Master stressed so much?" Rakhal is lying down. Others are either sitting or lying down.

Rakhal: "Let us start for the Narbada at once."

Narendra: "Of what avail will it be? Knowledge? Can we *know* God, that you are crying, 'Knowledge, knowledge?' "

A devotee: "Why, then, have you renounced the world?"

Narendra: "If I don't get Rama, is it any reason that I must live with Shyama and take to the worldly life? What kind of argument is that?"

Saying this he went out.

Rakhal was lying down. Narendra returned after some time.

One brother is lying down; he says in a lighter vein—as if it is too much for him to bear the pang of separation from God,—"Well, can you bring me a dagger?—Oh, no more with this life, the pang is too much?"

Narendra: (seriously) "There it is, just stretch your hand and take it." (All laugh.)

Again the conversation was about Prasanna.

Narendra: "Here too is Maya. Why is this Sannyasa, then?"

Rakhal: "It is written in *Mukti O Tahar Sadhana* (Salvation and its Means) that it is not good for Sannyasins to live together. It speaks (disparagingly) of a 'city' of Sannyasins."

Sasi: "I do not care for your Sannyasa. There is no place on earth where I cannot go or where I cannot live."

The conversation, now, turned round Bhavanath. His wife was dangerously ill.

Narendra: (to Rakhal) "Bhavanath's wife, I suppose, has recovered from her illness; so he went on a pleasure trip to Dakshineswar."

The garden at Kankoorgachhi is, now, the topic. Rama will build a temple there.

Narendra: (to Rakhal) "Ram Babu has made M. a trustee."

M.: (to Rakhal) "Well, I don't know anything!"

It was evening. Sasi burnt incense in Sri Ramakrishna's room as well as before all the pictures of gods and goddesses in other rooms; and as he went on chanting sweetly the name of the Lord, he bowed down to every picture.

Now the evening service has begun. The Math brothers and other devotees are witnessing it—all standing and with folded hands. Bells and gongs are sounding, and to the accompaniment of these the devotees are singing in chorus the hymn:—

"*Glory to Siva the Om, worship Siva the Om. (He is Himself the Trinity) Brahman, Vishnu and Sadasiva; (take His name) Hara, Hara, Hara, Mahadeva.*"

Narendra is leading it. It is the song that is sung before Viswanatha in Benares.

Seeing the devotees of the Math, M. has derived immense joy. When they finished their night meal, it was 11 o'clock. All the devotees went to bed. With care and attention they made necessary arrangements for M.'s sleep.

It is now dead of night. M. knows no sleep. He is thinking: "Everyone is here; the same Ayodhya; Rama alone is wanting." Silently M. steps out.

It is the full-moon night of the month of Vaisakha. All alone, he is sauntering about on the bank of the Ganges and thinking of Sri Ramakrishna.

The Spirit of Renunciation of Narendra and Other Math Brothers: the Reading of the *Yoga-vasishtha*.

M. has come on Saturday. He will stay here till Wednesday, *i.e.*, for five days. To-day, it is Sunday. The householder devotees generally come to the

Math on Sundays. Nowadays the reading of the *Yogavasishtha* is going on. M. heard a little of its contents from Sri Ramakrishna. He dissuaded many from having recourse to the 'Soham' method as preached in the *Yogavasishtha* (*i.e.*, to the practice of constantly thinking oneself as Atman and as identified with Brahman) so long as one thinks himself as the body. He said on the contrary, "It is better to think oneself as the Lord's servant." M. wishes to see if it tallies with the opinion of the Math brothers. He started the conversation on the *Yogavasishtha* itself.

M.: "Well, how has the *Yogavasishtha* treated of Brahma-jnana (or the knowledge of Brahman)?"

Rakhal: "Hunger and thirst, pleasure and pain—all these are Maya. To kill the mind (*i.e.*, to transcend it) is the means."

M.: "What remains after the annihilation of the mind is Brahman. Isn't it?"

Rakhal: "Yes."

M.: "The Master too used to say that. The nude ascetic (Tota Puri) told him that. Well, have you seen it stated anywhere therein that Vasishtha advises Rama to lead a householder's life?"

Rakhal: "No, I haven't found it as yet. It does not even recognize Rama as a divine incarnation!"

The conversation was thus going on, when Narendra, Tarak and another devotee returned from the bank of the Ganges. They wanted to go to Konnagore, but couldn't get a boat. They took their seats. The conversation on the *Yogavasishtha* went on.

Narendra: "There are many fine stories there. Do you know the story of Lila?"

M.: "Yes, it is there in the *Yogavasishtha*, I have read a little of it. Lila realized Brahman; isn't it?"

Narendra: "Yes; and the story of Indra and Ahalya? and that of King Viduratha's transformation into a Chandala (*i.e.*, one of a very low caste)?"

M.: "Yes, I remember."

Narendra: "How nice is the description of the forest?"*

*The stories referred to are the following:

(*a*) In a certain country, there lived a king named Padma with his consort Lila. Lila wanted that even after the death of her husband his soul should remain confined in her room (so that she might not be separated from him). With this end in view she worshipped Goddess Sarasvati devoutly and succeeded in propitiating her and getting the desired boon. When her husband died, she invoked Sarasvati, who appeared before her and instructed her in the Truth Absolute—that Brahman alone is real and the universe is false. Lila was thoroughly convinced of it. The Goddess said, "Your husband, whose name was Padma, had been a Brahmin in his previous birth and had been called Vasishtha. It is but eight days that he has given up the ghost. And his soul is now confined within the walls of this room. Again in another place, he is known as King Viduratha and is ruling over a kingdom. All these can only be possible under Maya. In reality there is neither space nor time." Then through the power of the superconscious state the Goddess took her in her subtle body to Vasishtha, the Brahmin, and to the kingdom of King Viduratha. Through the grace of the Goddess, Viduratha's past memories revived. Then he was killed in a battle; and his soul entered the body of King Padma.

(*b*) It was not King Viduratha, but King Lavana, who was transformed into a Chandala. He through the charm of a magician experienced in one moment the whole life of a Chandala.

(*c*) Ahalya, a queen, fell in love with a youth named Indra.

(The last story was brought in to illustrate the wonderful power of the mind. It is our minds which have created our bodies and the universe. We are what we think. Indra and Ahalya were subjected to severe tortures, and were born again and again as lower creatures. But they did not feel them at all, as they identified themselves with their minds dwelling constantly on each other's love. This love, however, after many births, made them pious and free.)

THINGS THAT DEMAND OUR ATTENTION

By the Editor

I

Religion is the target of attack almost all over the world in the modern age. In the West many scientists as well as people with advanced thought and rational outlook of life find Christianity unsatisfactory. And a larger and larger number of persons are daily falling off from the Churches. Not only are they leaving the established Churches, but they are leaving religion altogether. Some of them subscribe to the view that religion is the opiate for the people.

Orthodox Mahomedans also say that they find their young men apathetic towards religion and, as such, view the situation with great alarm. People with modern education and angle of vision find no utility in five-times prayer in mosques. They scrutinize every custom and tradition of their religious institutions for a rational explanation and as, according to their view, many things which their religion demands do not satisfy their reason, they are daily becoming more and more lukewarm, or indifferent, towards religion.

Hinduism is also faring no better. Whereas devotional type of religions are accused of being irrational, Hinduism is charged with having saddled the people with a philosophy which makes them unfit for action and strenuous efforts in life. Degeneration in Indian national life has been brought about by religion—is the view of many people who do not care for religion in their personal life.

In Russia and some other countries in the West, where people are up against religion and determined to crush it, religion or rather the Church, allied itself with the tyranny of monarchical rule, and, in consequence, has brought about the present reaction. Religion, which is supposed to bring peace for all, show sympathy for the poor, provide help to the distressed, became an instrument in the hands of the powers that be for furthering despotism. This was the charge against religion in Russia, and similar was the attitude of people towards the Church in the last revolution in Spain. As soon as the monarchy fell in Spain, people attacked the Churches and the Ecclesiastics. In India, the betrayal of popular interest is not the accusation against religion; here the charge is that it has paralysed the muscles of people by giving them too much of philosophical outlook. Anti-religionists in India say that here religion preaches that the world is Maya and so the people do not care to put forth their best energy to their work. The pity is, before they come to this conclusion they do not even care to know what Hinduism really means.

Anti-religious spirit in the country is the outcome of many other factors also. Of them economic sufferings and political handicaps are some. Though there are exceptions, the culture of higher ideals in life begins only when people are above wants. Of course, people grovelling in luxury and surfeited in plenty do not usually turn their attention to better pursuits of life, but this is also true that those who cannot meet the bare necessities of life will find their whole energy absorbed in the struggle for existence

and no surplus will be left for any other thing. So, because of the great economic distress many of our people are losing faith in the necessity of religion in life. If God cannot give us bread in this life, who cares for His giving us salvation when we shall die?—this is what is their attitude. In this, they are not much to blame. When they are in the grip of a life-and-death struggle, they naturally cannot think much of any higher power behind the world. Their immediate concern is to save themselves from the jaws of impending death.

People with interest in politics find that many, or almost all, nations in the West which are free, care little or nothing for religion; and also those countries which are on the road to get political emancipation are ousting religion from their national life. The spirit of imitation—especially of those who have scored dazzling success in life—is ingrained in human hearts. So those of Indians who fret and fume at India's political disabilities, say, "If they have shaken off the trammels of religion, why should we keep ourselves enchained to it?" And their thoughts are so much engrossed in political problems, their visions are so much blurred by the political events of other countries, that they are unable to take a dispassionate view of India's past, present and future.

II

These are but some of the reasons why some people in our country are apathetic towards religion. Yet religion cannot be ousted from life with perfect impunity. We do not live by bread alone. When the 'bread' is got, we hanker after something higher and better. And that hankering often becomes no less keen than what a man experiences in his struggle for existence. We can no more ignore the demands of the soul than we can deny ourselves the necessities of bodily life. So religion must be protected and kept in such a condition that it can really meet the demands of nobler aspirations in life. And also, if our national activities are not attuned to the highest end of life, culture will suffer, and ultimately there will come a great national disaster. Body to a man is simply a prop for higher pursuits of life; material prosperity to a nation is only a basis on which to build an edifice that will have its head pointing Heavenward. After all has been fought and won in life, the question arises in all human hearts, What then? What to do next? What is in future? In the same way, after the more pressing political problems have been solved, those who are responsible for guiding the destiny of a nation will have to consider which way to direct the nation. And, in this, they will have to take into consideration the nobler throbbings in every human heart. Now, where will these leaders turn to for light? It is certainly to religion,—real religion in contradistinction to what has got its soul enchained to customs and ceremonials, and its voice choked by rigid creeds and dogmas —religion which is the meeting-point of man and God on earth.

In India, the religious problem is no less serious than the political problem, though the former has been driven underground owing to the pressing demands for the solution of the latter. In matters religious, there is generally one great mistake. We cannot *save* religion or *reform* religion, unless we reform ourselves. And as a matter of fact, we do not save religion, we save ourselves. People, in their zeal for religious reforms, often forget that. There has been too much of attempt to save religion, and man, to his great

cost, has found that no way has been reached for his own safety. If the end of religion is to realize Truth, those only will be able to guide people in the path of religion, who have actually attained that in life. These seers may not be talking, all outward expressions of activity may be absent in their life, but still their silence will speak volumes, their very inactivity will have much more lasting influence than the feverish activities of those who, without finding any light themselves, want to give light to others. So those who complain and view with alarm that religion is in danger simply betray their lack of faith in religion. If they themselves live a strenuous life to realize the essence of religion,—not to mention what the effect will be if they succeed in their endeavour—religion is safe. So the greatest problem before Hinduism is, not to find out beautiful formulas of religion which will satisfy the intellect of those who have, at best, only theoretical interest in religion, but to facilitate the growth and development of such people whose very life will demonstrate the utility, importance and strength of religion. And this is, as a matter of fact, true of every religion.

III

Though in the highest and absolute sense religion is only one, and transcends all limitations—denominational, geographical or racial, yet in its ordinary conception religion has got a close relation to society. Ultimately religion becomes merely an individual affair between man and his Maker; but in order that a man can attain to that spiritual height, it is necessary that the society he belongs to, should be in a sound and healthy condition.

So, for the preservation and development of Hinduism, it is highly necessary that the Hindu society should be strong, healthy and prosperous. But what do we find, at present, to be its condition? A hopeless and deplorable spectacle meets our eyes, if we look carefully into the workings of the society. With chaos reigning everywhere, divided against itself, a prey to the onslaughts of other faiths, the Hindu society is in a dying condition. Why do the Hindus suffer so much from the bigotry and fanaticism of rival religions? Because the society is weak and disorganized, with none at the helm to guide and direct it and bring about a co-ordination among its various members and sections. Those who were formerly the leaders of the society, we mean the high-class people, are themselves now in a sad condition. They have lost and no longer care to cultivate those qualities which once made them the leaders of men, but all the same they are particular about the prestige and privileges which were theirs before. As such the Hindu society is faring exactly like a ship without a rudder, tossing up and down, to and fro, at the mercy of waves before it meets with inevitable destruction.

The numerical strength of the Hindu society is dwindling from day to day. The door is kept open for those to step out, whom the society wants to reject, but there is no way open for those who seek admission to it. And advantage is taken of this weakness by those faiths which are noted for their aggressiveness. Why do the Mahomedans in all communal riots make it a first point to "break the caste" of the Hindus, by compelling them to do something which is forbidden in the Hindu society? It is because they find this is a nice way to add to their numerical strength; for the Hindu society will never receive them back. Christianity also, though not applying physical force, finds it no less easy to get con-

verts from the Hindu society. It is a very important fact that Christianity, with all the advantages it offers, has got very small number of converts from amongst the Mahomedans or non-Hindus. The Hindu society has become notorious for turning away people from its fold. Very easily people 'lose caste' and they lose it for ever. And due to this process of elimination, the Hindu society is facing the problem of complete annihilation. The very first cause of decrease in the numerical strength of the Hindus is the tyranny, negligence and apathy of the high-caste people towards those who stand at disadvantages due to social customs and traditions. If the Hindus are to live, this state of affairs must be remedied. And the whole responsibility in this matter lies with the high-caste Hindus. They must look to their folly, they must atone for their past misdeeds and acts of oppression.

IV

To preserve the Hindu society from the impending ruin, it is highly essential that steps should be taken, which will allow a greater amount of freedom in the matter of caste. The Hindu society should see that people do not lose caste so easily. A man eats, or is forced to eat something, and he loses his caste. If any one crosses the sea, he is subjected to tyranny and oppression (though nowadays not completely ostracised as was the practice before), and naturally he defies the society and does not identify himself with its interests. Why these follies? They must go. Many people have now become conscious of the foolishness of these things. But they have not the patience to face the trouble to remove them. It is necessary that remedial measures should be taken from within the society itself.

If we look to the history of the Hindu society, we find that there was provision in the past for receiving people who wanted to join the fold of Hinduism. It was due to the catholicity of the past Hindu society that the Scythians, the Huns, and many aboriginal tribes could enter into it. Historical researches indicate that the present Hindu population is composed of many, who were formerly Buddhists. Not only Buddhists, but many 'Yavanas' also found admission to the Hindu society. And what a contrast is this with things that exist nowadays! Those who are crying for preserving the purity of the society, must ponder over these facts. They should study history, and break their narrow-mindedness. From the example of the past they should know how to adapt themselves to changing times and circumstances.

If one looks to the internal affairs of the present-day Hindu society, the sad condition of the time-honoured institution of caste comes out prominent before one's eyes. Nowadays it is known as much for its tyranny as it was once famous for its great utility. The present system of caste is but the shadow of its former self, and requires to be thoroughly recast. The present evil began when the caste Hindus, though losing their respective qualifications, were particular to retain their privileges and advantages. Though caste in some form or other will remain in every society, none can expect to enjoy privileges without qualification for long. The wheel of time grinds slowly, but it grinds surely. Already signs of revolution are in the air. Symptoms of revolt are visible amongst those who have been put down so long by the rigidity of caste system. The pendulum has rather swung to the opposite extreme. Wherever the backward community has become conscious of its disabilities, its

actions are marked by a great destructive spirit. The history of the French Revolution is going to be re-enacted in the Hindu society. There is time as yet for remedy. It lies with the caste Hindus. If they *willingly* forgo the privileges which they have been enjoying so long, if they remove those customs in the society, which are marked even in the least by a spirit of pride, apathy or indifference to the backward communities, in short, if they extend a hand of love and sympathy to their oppressed brethren and thereby remove from their minds all causes of fear and suspicion, the society will have peace. Otherwise constant conflict and turmoil will reign in the society, which will spell ruin to its very life. What ripples of disturbance we see now in the society are but the indications of more disconcerting things which are coming in future. Why are people forced to offer Satyagraha before temples? It is because they have been foolishly and cruelly kept out so long, and now they are goaded to desperation. When a temple becomes the victim of iconoclastic fury, it is often the people of the lower community who come to its protection and offer resistance without caring for their very lives. But it is exactly they who are denied entrance into the temple. Can silliness go further? The radical remedy lies not in the backward people getting entrance into temples through Satyagraha or the like, but in the privileged classes throwing open the doors of temples to all, and that out of genuine love and brotherly feelings. Through such actions only, the impending social revolution and its consequent disasters can be averted.

And castes in future will be determined not by birth but according to merits. Not the Brahmins, but those who have got the Brahminical qualifications and those who are known for their intelligence and character, will rule the society. Already many such examples have occurred. What Brahmin is more honoured than Mahatma Gandhi, who is a Vaisya by caste? His influence is felt not only in the political field, but also in the social and religious life of the country. Swami Vivekananda, though belonging to a caste which made him the subject of criticism from orthodox people as not being fit for taking Sannyasa, has left an indelible impress upon the Hindu society and religion. Instances are not rare that Brahmins become supplicants for money and other favours at the door of those whom they formerly would not even touch. Many high-caste Hindus are now taking to professions which would, even some years back, mean social ostracism for them. If caste Hindus can show examples of those qualifications which made them once the object of honour and reverence, they will be able to retain their position of glory. Otherwise they will go down in the scale of social respect as surely as water finds its level. The Hindu society is now in a melting pot. It is in the process of reconstruction. If it can be given a wise direction, its future is assured. Otherwise it is sad even to conceive what lies ahead.

V

There is no problem which education cannot solve. The right type of education can cure many ills of life. For the removal of many of the troubles of our society, the spread of education is greatly necessary. If the temple-owners had a *liberal* education, they would not have so much narrow-mindedness, as they show nowadays. From one standpoint they deserve to be pitied rather than condemned : they have not got a culture or broad view of life which would prevent them from meting out inhuman

treatment to their fellow-beings. And as regards the backward community also, this may be said, if they had sufficient education, they would have compelled respect from those, who now keep them at a distance. We firmly believe that with the spread of education many of the iniquities that exist in our present society will automatically disappear.

But education should be of the right type, and consistent with the spirit of our national culture. Otherwise fresh and greater dangers may arise: the national individuality may be lost; from the Hindu society many of the customs which seem to be monstrous nowadays, may be removed, but the society that will survive them may not be at all a Hindu society, due to many undesirable accretions. And that will be a death in another form.

The usual arguments against such a view are that the past cannot be revived —the dead cannot be brought back to life, and with the passing of time, new orientation is necessary. It is true. But no change should be made at the sacrifice of everything that was in the past. On the basis of the past, the present should be built. National culture represents the result of the accumulated experiences in the past. The fruit of experiences of the whole past of a nation cannot be given up without a terrible loss. Growth means continuity. To cut oneself from the past does not mean growth, it is a death, with the involved risk of having no chance of the revival of life again. On the contrary, where there is continuity, growth is easy. When a child is brought up in the atmosphere of his family culture, automatically he imbibes the family culture. That is easy for him, whereas for an outsider strenuous effort is necessary to do that.

Despite all the conflicts and confusions that we find in the present Hindu society, let none lose faith in its capacity to outgrow them in future. Hope is the greatest sustenance of life. We live because we can hope. The man who has no hope is already dead. And it is the vision of the bright future that will spur the Hindu society to keep up its spirits, maintain its strength and remain indomitable in will and invincible in courage under all circumstances. And those who can become an instrument for the realization of that vision, will find their life blessed.

LIFE THROUGH FOUR STAGES

By Prof. Mahendranath Sircar, M.A., Ph.D.

I

The Upanishads find the highest Truth in the free and emancipated life. They find the greatest art Truth. Mysticism gives its realization, the art of life gives the regulation which can mould life in a way that can make the realization easy and possible. In the full code of life the three go together—understanding, setting and realization.

Life is plastic. The finest understanding and realization can be properly helped when the plasticity of life is regulated in a definite way. The fullest flowering goes with the delicate handling and living. And this is especially true where the end is not merely an intellectual satisfaction. Truth is the highest promise of living. Life is inspired by understanding.

This art of living cannot be the same with every individual. But where the art of life has an influence towards better understanding and realization,

the art generally must have a uniform nature and character. The final realization is consequent on the finest opening of our being and the opening must follow a method and a course. Life has infinite intuitions, definite forms will require definite settings of life. The realization of the Upanishadic Truth requires, therefore, a distinct art which may not be serviceable in other spheres of life. This is true in the case of the few adepts who make the realization the direct objective in life. Their interest lies there. Their life takes, therefore, a peculiar setting. Other callings have no demands upon them. They are free in life. The art of life they follow cannot fit others walking in different paths of life. Hence a distinction is natural between those who are naturally fit and those who are to acquire the fitness. And this fitness is not generally the intellectual fitness, but the fitness of life. The intellectual fitness gives the proper understanding, the fitness of life puts us on the right path of developing intuition and getting realization. Those that have the fine understanding cannot often live and practise the Truth; they are surely misfits in the height of life. The chords of life should be rightly strung in order that the Truth discovered by Philosophy may be the Truth of life. Philosophy and life should continue to know Truth and to make Truth living in us.

The Truth that the Upanishads teach—the Truth of the commonalty and transcendence of spirit—demands a complete forsaking of the other calls of life.

They arise from the partial perspectives of life. Truth cannot be realized where life is after its dubious calls and when it cannot rise to the height of welcoming the fulness hidden in the inmost being. We get what we seek. Truth is hidden from us, because we are after shadows and appearances.

The call does not reach both the spiritually fit and unfit alike. Even amongst the fit souls there are degrees of fitness. Some are Galahads amongst them, some are Percevals. The fittest souls reach the goal straight. The misfits cannot reach it. Some take time to prepare themselves. They occasionally hear the call. A realistic sense binds them to their duties at hand. But they do not lose sight of the goal, and reach it in due time.

II

Considering this, life has been divided into four stages corresponding to the fitness of life and eagerness of the soul. There are souls who are fit from their birth. They are of the finest type. They do not suffer from the earthly touch; they have their illumination with their nativity and birth. A case in point is Vamadeva, who did not require instruction and preparation, for he was the Light Incarnate. Such souls cannot be included in any of the four stages of life. They are a category by themselves. They are eternally perfect. They have the vivid presentation of the living Truth in their soul.

Leaving aside this type, transparent in being, installed in Truth, we can divide the rest into two broad divisions: —(1) The seekers after Truth, who have no touch with the affairs of the world. (2) The seekers after Truth who are in touch with life and life's affairs. Both these types require a preparation and pass through the first period of discipline. This stage is common to all. This is the period of instruction. This is the period of intellectual fellowship. The first type hear the call and pass immediately into the life of contemplation and silence. The second type hear the call from distance. It takes time

before they can be in every way fit for realization. Naturally the art of life in two cases will be different. This difference makes out the different stages of life. The active callings on the path of duty must be distinct from the wise passiveness in the life of insight and meditation. The *vita activa* is the path of the householder awakened to the values of life and responsive to the callings of life.

The householder may combine in him the higher structures of imagination and vision, but he cannot forsake the duties at hand. He is true to the kindred points of heaven and home. He passes through darkness and light, and has the life's formation through actualities of life. The glimpse of transcendence may occasionally attract him, but cannot constantly possess him. He may bid for it, but he may not live the life of renunciation. The text prescribes renunciation after gratification in most cases, complete renunciation in a few cases. Renunciation is natural when life stands unmasked.

But the door of wisdom is shut to none, though the close concentration and devotion to the ideal is not possible unless freedom is attained from the urges of life. When the silence is to be fully faced, the text prescribes immediate renunciation.

III

The setting of the householder's life is different from the setting of the wanderer's life. But in every stage of life the call has been to feel and realize the sacredness of life and the holiness of relations. The *Taittiriya Upanishad* gives us the noble picture of moralizing and idealizing the forces and the social and family relations of life. Life is to grow fine to give us the finest blessings. Even the vital urges are to be refined, to allow finer satisfaction to life. This appears true when life is seen in its complete setting. This notion of the entire life as a sacrifice takes away the sting from gratification and lends a holy touch to it.

The dignity of the race attracts us. Its possibilities inspire us, its hoariness overpowers us. We feel it sacred, we want to preserve it. Race-preservation is not looked upon as the crude impelling of nature. It is thought of as the original move of self-expression. It becomes a divine act.

The *Chhandogya Upanishad* in the 'Parjanya Vidya' has drawn our attention to it. Life moves in spirit. The movement may be centric or eccentric, the centric movements of life are to be spiritualized; they are actually spiritualized, if we can see and appraise them from the philosophic height whence every move of life appears nice and beautiful. Creation is not disparaged, it is not simply idealized, for creation is the impress of spirit upon matter.

The cosmo-centric insight changes the meaning and value of impulses in life. This cosmic impulsion reads sacrifice in gratification. It adds a redeeming touch to the instinctive impellings and becomes the sure index of movement in higher mentality and spirituality.

To wake up fine possibility it is necessary to evaluate properly the instinctive demands not with a view to kill or stifie them but with a higher intuition to regularize and transform them. The nature of man is divided into itself, and this division cannot be set aside so long as there is no harmony between the benevolent and the malevolent forces, between the forces of light and darkness in man. Matter instead of abstracting spirit becomes a helpmate to her.

When the opposition between spirit and matter, between reason and instinct

is removed, the higher formations of life begin to reveal themselves, and the life instead of being plaintive becomes a delightful strain. Struggles arise when the forces are seen in their isolation, but in the full setting there is harmony and not confiict.

Matter was the bar, matter becomes the helper. This art of life fits the householder. The householder is to enjoy life in expression, and if the original sense of opposition is not removed, life's expression and spirit's revelation through nature cannot be rightly appraised.

But a new chapter of life begins in the third stage and culminates in the fourth stage. These are the stages of centralization in Self; and instead of transforming nature, the attempt is now made to completely transcend it. The least touch of nature is discarded, for the silence of life is sought to be installed in place of music. The art of life then must be different, for here the effort is to lose oneself into the centre of being.

The householder cannot completely give himself up to the inward urge of the divine life. He sees the play, he enjoys the game—and it is not possible to see and enjoy the whole drama of life when we play an acting part in it. The full setting can be seen when we stand apart from the active life.

And this is provided in the third and fourth stages of life. The contemplative life in the third stage prepares us for the final realization in the last. The adaptation is different. Though at times the householder can rear up the serene detachment and can deliver himself completely to the spiritual urge, still he cannot be free from clinging to nature.

The beauty of the contemplative life is that it concentrates on the attainment of wisdom. But it is wrong to suppose that it is dead to human feelings and joys.

It is, on the other hand, so finely attuned to being that it radiates love to all; it realizes that the Self is all. Divine imagination helps it to realize the identity of Self, and divine inspiration fills it with love that resides in the heart of reality. Unless the illusion of the Self breaks completely, the divine love cannot stream into the heart and move us to embrace the whole humanity in the light of the exalted Self.

IV

The wanderer's life is a great art. It is a life of adventure with spirit; for the real test of the awakened spirit lies in the dissolution of the chords that bind us more or less to flesh and in the revelation of the wider and better unity in spirit. The wanderer is free from the instinctive urges. He is anxious to enjoy the freedom and the commonalty of spirit. He sacrifices the æsthetic impressionism in order that he can enjoy the intellectual beauty. For the finest form of expression of life is his delight; and the finest is reached in life of dignity and freedom of spirit.

And in this height of intellectual life, the order of relative values cannot have any play. Life has its finest and greatest play where it does not show the least division, and its grandeur is realized in calm detachment. Life has its finest secrets for those whom the illusion does not deceive. It is not true that the wanderer does not enjoy life. He enjoys the finest phase of it. The greatest art of life is to be artless. The wanderer is the unconscious artist, for he opens his whole being and reserves nothing to him. He practises no concealment. He needs practise none, for he is fixed in the height of being which is self-revealed.

The wanderer enjoys the delight of

freedom from the creative responsibilities. For, where life is deep, creativeness has no play. But, then, it does not mean that he is lost to life. He is living vigorously, although there is no ripple in the surface.

Carrying the most kindly feeling for all, regarding every self as his own self, unconcerned with his sweetness or bitterness of life, the wanderer moves as the figure of wisdom and love harmoniously set to each other—wisdom saves the self, love saves others.

There is not the slightest stiffness of being, because there is not the least contradiction. The forces are evenly set in the harmony of life.

Civilization finds its highest expression in him. The wanderer moves in soul's peace, making the whole humanity, nay the whole living creation the radius of his activity in love and knowledge. He enjoys the perfect harmony and transcendence. His life is a living poetry. Conflicts melt away before the touch of love and wisdom. Such souls give an intimation of the supra-mundane existence and establishes *civitas die* on earth. He lives Divine Peace. He carries the aroma of divine love with him.

But the wanderer in the fourth stage of life is centred in the mystery of silence. He is awakened to the fullness of life and joy and has not the sense of the least difference between life and truth. He enjoys the dignity of life more in its silence than in its play.

This is natural. When spiritual development reaches its culmination, man sees the presence of spirit everywhere and feels that the self is spirit. When the time-sense drops, realization becomes different. The soul enjoys peace.

This aspect of spiritual life appears to be unique. For man's outlook by habit and adaptation is confined to dynamic spirituality. It is difficult to rise above the finer urges of life to realize the silence in the heart of being.

Many cannot see the Truth of Silence, and few can realize it. And naturally they shudder at the thought of its impenetrable depth. Hence the mistake of life's fullness for barrenness. But the Upanishadic seers set the premium upon silence, and naturally its realization demands the fullest and closest attention.

THE BIRTH OF MAYA

By Nolini Kanta Gupta

The Divine is All-Light, All-Bliss, All-Power—in himself, in his essence and true being, always and for ever.

But, somewhere, in a part of universal being the Divine chose to forget the Divine, a veil was allowed to interpose in front of the All-Light, the All-Bliss, the All-Power:

A mixture became possible, the dualities were born—

Ignorance entered into Knowledge, Pain invaded Delight, Weakness stole into Strength.

For a new and extraordinary manifestation this movement was permitted, for the fullness of experience, for an immense contradiction turning to a luminous reconciliation and harmony.

The Eternal negated his eternity, the Divine became the undivine;

Out of the inconscient Consciousness had to arise, Light out of darkness, Bliss out of suffering, Power out of inertia,—for the Divine is still the only reality, even in the appearances that are its opposite.
That which is undivine had to become an instrument of divinity, inconscient Matter to embody the Supreme.
For when the One Divine descended into the multiplicity of manifestation, when he cast out of himself an infinitely varied and graded existence, the undivine too became a possibility—an aspect, an appearance the farthest away from his original and highest status.
All possibilities are manifested in the Infinite and this line of descent too had to be followed to its uttermost, the entire range of its possibility to be exhausted, negated in its own realization
And brought back to the nature and substance of its Source.
The beginning of creation is self-objectivization.
The Divine put himself away from himself—"went abroad"—that he might contemplate himself, that he might establish a system of infinite relations with himself;
Manifestation—Lila—is the working out of this complex of self-objectivization.
In the processes of this self-objectivization the possibility of a movement of denial of self became in appearance inevitable—denial of self showed itself as the extreme limit, the final term of self-objectivization.
The Divine permitted to himself self-annihilation that he might pass through it to the completest self-realization.
In the Spirit there is only Light.
But the Shadow was allowed here below—for it was the crucible through which the spiritual Light had to be embodied, to be made real in Matter and by Matter and as Matter.
Where there is the utmost Denial, there was to arise the very perfection of the Affirmation of the Divine.

WHAT HAS MADE JAPAN GREAT

By Charu Chandra Ghosh

Modern Japan is the unique example of a country which progressed within a short period of about 35 years practically from obscurity to a position among the most advanced and powerful nations of the present times.

Japan is a group of small islands situated near the eastern edge of the Asiatic continent and her national flag bearing the rising sun is symbolic of her location on this globe. Japan proper is made up of the largest four of these islands with an area approximately equal to that of Bengal or Madras. Out of this area however only about a seventh part is cultivable, the rest being hills. The total cultivated area is about 9,500,000 acres or about one-third of the cultivated area in Bengal. The present population is about six and a half crores. About four in every five of the people live in villages.

Japan boasts of an unbroken succession of Mikados from the first Mikado, Jimmu Tenno, who is believed to be

the direct descendant of the Sun Goddess, Amaterasu Omi Kami, and who, according to Japanese history or rather mythology, came down to the earth and in 660 B.C. founded over Japan the Mikado-dom which is firmly believed to be coeval with heaven and earth.

Before 660 B.C. is the mythical period, the age of gods and goddesses. From the 7th century B.C. to the 5th century A.D. the period is described as legendary. Recorded history began with the introduction of Buddhism through China and Korea about the end of the 5th century A.D. The Japanese people pride themselves on being a nation which has never been conquered by any foreign power. The two attempts at invading Japan by Kublai Khan were frustrated by storms and typhoons. The present Mikado is the 124th descendant from Jimmu Tenno, and ascended the throne on the 26th December, 1926. The traditionally divine origin of the royal family shrouds it with a religious halo and veneration of the people. This in fact has kept the line of the Mikados intact. Because feudalism developed in Japan as in many other countries and the different parts of the country went into the virtual possession of different feudal chiefs or *daimyos*. For about 800 years the Mikados, the *de jure* rulers of the country lived in the palace like sacred personages unconcerned and uncontaminated with worldly affairs and the affairs of the state were in the hands of the minister or Shogun, the *de facto* ruler of the country who was necessarily a powerful feudal chief. We find a parallel in Nepal where still the Commander-in-Chief is the *de facto* ruler. There were frequent wars between the *daimyos* who built their own castles or forts and trained up a class of fighting followers, the famous *Samurais*, who lived on grants, usually land grants, given by their chiefs. The *Samurai* class developed a code of behaviour, known as *bushido*, which placed obedience to the chief in the forefront and also included honesty, courage, purity of life, magnanimity alike to friends and foes, etc. Although they commanded respect on account of these good qualities, the *Samurais* were haughty, and despised the common people with whom they would not intermarry. They would not allow traders, artisans and cultivators even to come near them.

About the beginning of the 17th century a powerful *Shogun* brought under control all the *daimyos* in the country and the *Shoguns* of this Tokugawa family exercised sway over the whole country up to the sixth decade of the 19th century with a separate capital of their own at Tokyo while the Mikado lived at Kyoto.

II

Till about the middle of the 19th century Japan had very little communication with the outside world. The Portugese merchants were the first to arrive. They came about the middle of the 16th century and were soon followed after by the Spaniards and the Dutch. St. Francis Xavier introduced Christianity in 1549 and the Jesuit Fathers pushed on this religion vigorously. The rivalry between the foreign merchants and between the Jesuit Fathers and Fransiscan priests aroused the suspicion of the *Shogun* who in about 1637 taking Christianity to be the thin end of the wedge of impending foreign aggression, expelled Christian missioneries, suppressed Christianity, compelled all native Christians to renounce this religion and get their names registered in the Shinto Shrines and further stopped all foreign trade. For more than two hundred years Japan was

thus isolated from the rest of the world and the entrance of all "foreign devils" was barred. The development of European and American trade with China and the East generally made the Western Powers anxious to secure a coaling station on the Japanese coast. Commodore Perry sent by the United States of America in 1853 compelled the Shogun to open some ports at the point of American guns. The Shogun had lost his old power at this time. There was acute controversy and internal trouble in the country over the opening of the country to foreigners, ending in the abolition of the Shogunate as well as of feudalism in Japan and the restoration of the ruling power to the Mikado himself in 1868 which is known as the year of Restoration. All the feudal lords surrendered their claims to the Mikado, and on the model of the English system of aristocracy, they were created princes, counts, viscounts and barons according to their position. The Samurais were disbanded and recompensed partly with cash and partly with Government bonds. They fell into great distress at this time as their old occupation was gone, and they had no idea of trade, industry or agriculture. However the excellent system of education and training for which the Government made ample provision, soon enabled them to occupy leading positions as statesmen, educationists, traders and industrialists.

If we try to understand the condition of the country before or about of the the Restoration, we are forced to the following conclusion. Agriculture was the principal industry, and next to it weaving. In the absence of communication with the outside world all industries had a limited scope of development and were carried on on a scale sufficient to meet the needs of the people, and these needs were not and in the case of the common people are still not many. There was hardly any wealth, so to say, in the country, and even the palaces of the time bear witness to the absence of abundance. The Shogun found it necessary to enforce sumptuary laws. The common people could not use silk nor had they a tiled portico in the front of their houses. Probably this state of limited means is the cause why the nation can turn out beautiful and useful things with scanty and cheap materials, some of which are likely to be considered flimsy when judged by the standard of other nations.

III

All Japanese now realize that modern Japan was brought into being with the booming of Commodore Perry's guns in the Tokyo bay. This is a common theme of discussion even now in papers and magazines. Funny stories of the attitude of the people, at this time, towards "foreign devils" are published. One I read was, how the Governor of the place would apprise people with the beating of tomtoms of the landing of Commodore Perry's bluejackets and advise all to keep indoors at the time, and how a bench on which the Americans were observed to sit one night was shunned by the people for months in fear of some devilry. Many anecdotes are still repeated of the *geisha* who was sent to attend on the American Consul. The attitude is now completely changed. In the year I was there, a grant of 200,000 yen was sanctioned to advertise Japan in foreign countries in order to attract foreign tourists.

What is the present condition of Japan? When she found that she had to yield to American guns, the first thing she paid attention to seriously was to have similar guns of her own. As a result she was able to pull the teeth of the Chinese Dragon in 1894-5

and to clip the claws of the Russian Bear in 1904-5.

As results of her two successful wars against China and Russia she acquired Formosa which she calls Taiwan, Korea which she calls Chosen and the southern half of Saghalin which she calls Karafuto. After the World War she has received many Pacific Islands under the guise of mandate. She has taken the Kwantung Province on the mainland of Asia on lease for 99 years and she enjoys virtual authority over Manchuria. This is how the Japanese Empire has grown and is growing.

Japan is now a first class military and naval power taking rank with England and the United States of America. While she developed her strength, she did not neglect other things necessary for the healthy life and development of the nation. In methods of trade and industry she is probably ahead of many nations at the present time. We are constantly hearing of fresh markets being captured by Japanese goods at the expense of European ones. In the present world-wide depression we hardly hear of unemployment in Japan, while this problem is acute even in the United States of America. About 70 per cent of Japan's foreign trade is carried by Japanese ships, and Japanese merchant ships visit all corners of the earth. Wealth is flowing into Japan.

About 99.5 per cent of the people, both men and women, are literate. In higher education too she takes her rank among the most advanced countries, there being now as many as 37 universities in the countrv.

IV

My aim is to try to show how much success has been possible. First of all I shall try to explain what I consider to be the foundation on which this success has been built, and then the means that were adopted for that.

Under the heading "foundation" I include the following :—

1. Belief in the divine origin of the Mikado and implicit faith in and obedience to his will.
2. Patriotism.
3. Character of the people.

All these are interdependent to a very great extent, and they are also to a very great extent, the result of the religious faith of the people. Shintoism (Shinto meaning the way of the Gods) or as it is called by some, Mikadoism is the ancient religion of Japan. It is essentially a system of nature-worship and ancestor-worship with special homage to the Sun-Goddess, the Ancestress of the Mikados and to the spirits of great warriors and public benefactors. The ancestor-worship enjoins prayer for the welfare of the Emperor, the patriarch whose welfare is identical with that of the whole nation, which to the Japanese mind is a single family. The life of the people is regulated by Confucianism which, as sometimes wrongly supposed, is not a religion but a system of secular moral teaching regarding behaviour of children towards parents, of wives towards husbands, of servants towards masters, of friends towards friends, and so on. Buddhism which, according to official figure, is at present professed by a little less than three-fourths of the population, exercised a tremendous influence over Japanese culture and civilization from the very time of its introduction. It appears that Buddhism found its way here at a stage when it had been overwhelmed by Tantrikism in India, and it was a matter of surprise to me to find the number of Hindu Gods and Goddesses worshipped in Japan under the name of Buddhistic deities. Christianity was tolerated again after

the Restoration and has at present a following of about two and a half lakhs. The Japanese as a people are deeply religious. Among them Buddhism, Hinduism and Christianity all have the basis on the substratum of Shintoism. As a result there is a great religious tolerance. In the same family the father is probably a professed Shinto, the mother a professed Buddhist and the son or daughter a professed Christian. This also explains the obedience which the Mikado commands universally. When Emperor Meiji took over the reins of the Empire at the Restoration in 1868, he was a boy of only 16 years of age. We have seen how all the feudal chiefs surrendered to him the claims to their own dominions. The people bowed to his will and he was able to introduce reform after reform simply through his orders. Luckily for Japan he found a band of patriotic counsellers with the widest outlook. Compulsory primary education was introduced in the whole country. The caste system was abolished, and all people were declared equal. Conscription opened to all the spheres hitherto reserved for the Samurais. All Japanese consider themselves successors to the warrior caste and cultivate *bushido* as a national virtue. The old week of 12 days was abolished and one of 7 days adopted, and the year began to be counted from the 1st January. English figures for numerals were introduced in primary schools in place of the old method of indicating numbers by bars and combination of bars. European tune was adopted in music in place of the guttural and difficult indigenous one. Beef eating was introduced, it is said, with official pressure in order to increase the bodily strength of the people. But even now there are vegetarian families and also hotels specially in the countrysides which refuse to cook and supply beef. These are only a few of the reforms introduced as if over-night by Emperor Meiji, whose success in economic improvement of the people will be described later on.

The patriotism of the Japanese is now well known, and even a casual observer cannot but be impressed with their sensitiveness to praise or blame of Japan and the Japanese people as well as all things Japanese.

I shall briefly describe the characteristics of the people, which, I think, have helped their success.

1. Politeness. All from the highest to the lowest are very polite. One is impressed with this in families, in hotels, in trains and trams, and on the road. Go to a Japanese family, and in a few minutes you are made to feel like one of the family. Ask a student or a cooly anything on the road, and he will accommodate you even at the expense of his own work. Personally I have to remember with gratitude the ungrudging help and many acts of politeness I enjoyed, wherever I went, from officials as well as non-officials.

2. Peacefulness. I never came across rowdism or even exchange of high words anywhere. The only instance of a quarrel noticed by me was at Ueno station when a young man deliberately left his small bundle on the platform and gave a few blows with his fist to a railway employee. Two or three men in uniform came and marched the two men off. The platform was crowded but none of the passengers took any notice of the occurrence. There may be an audience of several thousands in a theatre, but pin-drop silence prevails. I was for about two days in a village which had a sulphur spring, and saw there at the time about 500 people, including about 150 school children, who had come on an excursion. There was hardly any noise, and one sitting

in a room could hardly know that there was such a large gathering at the place. All went about their business quietly. There are many Japanese in foreign countries, and everywhere they have a reputation for sobriety and peacefulness among themselves as well as in their dealings with all other people.

3. Gravity of temperament. Some travellers have remarked that the Japanese people do not know how to laugh. I do not think that the accusation is quite correct. What would you think when you are entertained in a family with action songs by the wife of a Doctor of Science trained in Germany, the Doctor himself, his daughters and sons joining in the chorus? But I never came across boisterous jubilation anywhere. Gravity of temperament apparently enables them to take a serious view of everything.

4. Concentration of mind. Whatever they do, they do with the whole mind. When weeds flower in paddy fields, parties of men, women and children come and stand for hours intently gazing on the flowers. The same is the case when cherry trees blossom. A former Consul at Rangoon invited me to his house to see the autumn moon, to sit on the verandah and gaze at the moon. I can hardly describe to you the attention and care, I observed, bestowed on teaching high school girls how to present paper, ink and brush to a visitor at the house and how to arrange three or five twigs in the flower vase. The same concentration characterizes all their works, great and small. Of the barbers in all the countries I have travelled, the Japanese barbers are decidedly the best.

5. Industriousness. I can explain this by giving a single instance that the Japanese are farmers practically without cattle. In most cases the cultivators carry on forming operations with hands by means of spade and other implements.

6. Honesty. In Japan no receipt is given for payment for telegrams. The usual practice for landlords, who receive rent from tenants in kind, is to trust the tenants wholly, who bring and put in store, say paddy, the landlord caring to see what is put. There is no haggling with riksha-pullers or taxi-drivers who, when you open your purse to them, as I had to do often on account of ignorance of the language, take what is customary. The same is the case with railway porters. In shops you find articles like socks, handkerchiefs, etc., heaped on long open tables. The owner is probably sitting at the far end. People select what they want and go up to the owner and pay the price. The common Japanese houses are so weak that a thief can have access to them without much trouble. But one hardly hears of thefts, though it is true there is hardly much to take from the house except Kimonos and some china-ware utensils. The Japanese women do not use ornaments. When I was travelling by the train from California to New York, a fellow-passenger, a Californian electrical engineer who was leaving the country for about two years with his family, described that he had been delayed because he could not secure in time a Japanese gardener to look after his house and garden. On my asking if he could not entrust them to a countryman of his own, he replied in the negative, adding that in the hands of a Japanese his house and garden would be as well looked after as by his own self. The Japanese however in their own country have not a good reputation as regards honesty in business and suffer badly in comparison with the Chinese in this respect. Everybody, including the Government, is now trying to remove this blot, and practically

all goods which now leave the country are subject to examination before export.

7. Patience and Self-centredness. If a calamity or misfortune befalls a Japanese, he thinks that it is proper for him to bear the consequences himself and he has no right to trouble others about them. A friend of mine lived in a Japanese family. The husband of the family fell ill and died one night. The wife and everything carefully and noiselessly in order not to disturb my friend's sleep. Next morning he was provided with his breakfast as usual, and he went out on his own business. It was only when he returned in the afternoon that he was astonished at the arrangements in the house for the funeral which on enquiry he came to know was that of his own host. On asking the daughter as to why he was not informed of illness and death in the family in which he was living, thus depriving him of the opportunity of rendering any help, he was told politely that they did not think it proper to cause him any inconvenience. Dr. J. H. Cousins has recorded a similar occurrence about a cook who had lost his child and had been observed to grieve over the loss the whole night, but broke the news to him the next morning with a smiling face. In Japan there is the practice of *harakiri*, a method of courting death deliberately by taking one's seat and ripping open the abdomen from side to side with sword with one's own hand. The same quality makes widowed mothers sorry, if their sons hesitate to go to war on account of anxiety for their helpless mothers.

8. Gratefulness. This is evident in the memorials put up for a man who introduced sweet potato in a locality, for one who planted some useful trees or established a co-operative society, and for men in every village who died in Chinese and Russian wars. The practice of setting up memorials may be considered to be carried too far in some cases. For instance, a stone is put up for a monkey. There is an eight-feet stone in memory of a horse which died in Manchuria. A memorial is put up for a village young man who won a wrestling match. These memorials are mostly simple, rough pieces of stones, but have certainly great value in giving expression to the gratitude of the people and in serving as reminders of past good acts however small, and as examples for future generations.

9. Simplicity of life. The houses are simple and built with wood, straw, mat, tin, paper and tile. The furniture used are a fire-pot (*hibachi*), a few cushions, a low table which is used for dinner, writing and reading, a rolled picture hung on the wall, probably also a framed motto in painted Chinese characters on the wall above the door, a flower pot and a writing case containing a piece of Indian ink, a porcelain slab on which to prepare a paint with the ink, a brush with which to paint the Chinese and Japanese characters and a few sheets of paper. The same room may serve as parlour, study and bedroom. The mattress, quilt, mosquito-curtain and small round pillows stuffed with paddy husks are kept hidden during the day in niches in the wall. There are no hinges, no hasps and staples, no hooks in the doors and windows which are closed and opened by being simply rolled backward or forward. But the houses are models of cleanliness and order. Food is simple, consisting mainly of rice, soy-bean cake, seaweed, vegetables, fish or meat. Dresses are simple, *kimono* being used by all, men, women and children, and, as mentioned above, women do not use any ornaments but indicate their wealth by costly sashes for the *kimono*.

The wooden foot-wear, *geta* is used by the rich and the poor alike.

The official dress adopted by the Japanese is the European hat, coat, pantaloons and boots. Women have stuck to their graceful *kimono*, and men too at home resort to the *kimono*. European trousers bring about a curious situation when one has to fold one's trousered legs back under the hips at the time of sitting on the floor in the Japanese fashion. I demonstrated that European pants were better replaced in Japan by *Sham bombies* of Burma.

10. Orderliness. This is evident in their houses, offices, shops and factories. At noon all the people in the country are at lunch. The whole nation is being disciplined into orderliness in every sphere of life.

(To be concluded)

ENEMIES OF KNOWLEDGE

By Prof. A. V. Hill, O.B.E., Sc.D., F.R.S.

(Concluded from the last issue)

IV

It is strange how often religion, or what is alleged to be religion, is made the basis of intolerance. To pass from the sublime to the ridiculous, from the Inquisition to the present day, even a parish magazine may be used as the vehicle for anti-vivisection propaganda. In the "Parish Paper" of the Church of St. Jude-on-the-Hill (Hampstead Garden Suburb) of May 24th, 1929, the Rev. B. G. Bourchier permitted himself to ask "intelligent people" to take the opportunity of the General Election, now past, to put an end to "the waste of public money" involved in medical research. He protested there against the expenditure of £148,000 during the last financial year by the Medical Research Council. Those of us who know the admirable use to which that money is put, in promoting medical knowledge and therewith the health and happiness of the community, would wish a formal protest to be made against such propaganda in such a place. The reverend gentleman is entitled to hold whatever private opinions he chooses about the personal characters and abilities of those engaged in medical research; the use, however, of his authority and position in the national church as a means of hindering the work of an organization which is serving mankind at least as well as he is, is a disgrace which the authorities of that church would do well to note. It is as though the Medical Research Council were to permit an attack upon the Church of England and its priests to be launched by one of its junior workers in the pages of a Report!

It may be said that this is an isolated case. Unfortunately not. In the "*British Weekly*," a non-conformist newspaper with an enormous circulation, in the issue of May 16, 1929, there is a large advertisement by the British Union for the Abolition of Vivisection in which it is asked, "Will God allow the interests of Humanity to be served by the violation of His law of compassion? Is His blessing likely to rest upon such barbarities as (1) baking animals in ovens and watching through glass doors to see how long they take to die, (2) tying dogs' limbs over their backs and placing them in plaster of

Paris and keeping them thus up to 6 weeks, etc." A woman doctor whom I know, provoked by this advertisement, wrote to the British Union and asked what evidence they had for these alleged atrocities. In reply to her letter a visitor came to see her, who gave the name of Grace Hawkins. Members of the Research Defence Society may remember that in our Journal of the spring quarter of this year there was some amusing correspondence reproduced from the *Hampstead Gazette*. A letter headed "Alleged Animal's Hell," signed by this same Grace Hawkins, had pointed out that "being an artist" she did not wish to defend the ugly headquarters of the Medical Research Association (*sic*) at Hampstead, but that she desired to call attention to the immeasurably greater ugliness of the work carried on within it. "Within this animals' hell vivisectors of both sexes (what is the implication of this?) perform their experiments upon the quivering bodies of live animals and agonised cries of these helpless victims sometimes penetrate into houses near by, causing great distress of mind"; in fact, so great apparently is the distress that "some of the residents and visitors have left the district." These statements were challenged by our secretary, but Grace Hawkins gave as her reason for refusing to publish the facts her reluctance to draw others into the controversy. Anyhow she visited my friend in reference to the advertisement in the *British Weekly*. When asked what was her evidence for the alleged atrocities she said that the first of them was committed by Claude Bernard. It took some time to make her admit, without prejudice to the question of whether he had really performed the experiment, that Bernard was dead these many years, that he had worked in France and not in this country, and at a time when standards of kindness to animals were universally lower than they are to-day. Her only defence was finally "how do we *know* that such things are not going on in England now?" The evidence for No. 2, the tying of dogs' limbs over their backs, etc., was apparently obtained from an anti-vivisection journal! The evidence for No. 3 came from "*John Bull*." She told my friend that the British Union pays £9 a time for this advertisement and that she herself draws it up. Is it right that a responsible religious newspaper should permit such cruel lies to be told (even in an advertisement) on its pages? Grace Hawkins, getting little change out of my friend, remarked that she had always found that women doctors were "harder than men because they are afraid of appearing sentimental." When she left, the lady on whom she had called, wishing to end the interview as pleasantly as possible, thanked Grace Hawkins for troubling to come to explain her point of view, shook her hand and said goodbye with a smile. Grace Hawkins drew herself up dramatically and cried: "Don't smile, don't smile, your smile will haunt me. Oh, sister, may God soften your heart." What can be done with these people except laugh at their eccentricities?

V

Please do not imagine that I am attacking religion. Among scientists and medical men, among philosophers and thinkers, there are many who view the world from a genuine religious standpoint. Indeed, if religion be regarded as an affair of the spirit, and not as a formal acknowledgment of ecclesiastical authority, scientists and philosophers are probably among the most religious people in the community. They, at any rate, recognize some

authority in Nature outside themselves, by whatever name they may call it. They do not parade their religion so openly, and they do not call on God so often to justify, or to hide, their follies and misdeeds. They are perhaps less confident that their particular faith is right. They know how difficult the problems are. Between true science, however, and true religion there is no conflict. The battle is between science and reason on the one hand, and religion used as a cloak for intolerance and stupidity on the other. It is necessary to say this clearly, for in answer to my protests against this misuse of religion I have no doubt that, under a smoke-screen of abuse, our opponents will trail a red-herring across our path (they will mix their metaphors too) and assert, with pious hands raised to heaven, that I am attacking religion. Well, I am not. I have been attacked before now for not attacking religion.

Perhaps, however, it is a good thing that science and scientific men should be continually suspected by the community whom they serve; it prevents, to use the lingo of advertisement, "that pontifical feeling"; it is good for them to be on their defence and not to have their results too readily accepted. Whether it is equally good for the community to discredit its scientists I doubt, but that is another matter. Criticism and hostility, above all, bind them together into a brotherhood. It may not be commonly known, but it is nevertheless a fact, that the Physiological Society was founded 53 years ago as the direct result of anti-vivisectionist agitation, for the mutual benefit and protection of physiologists. This is one of the great services which that agitation has rendered to mankind. The Physiological Society was the elder sister of the American Physiological Society: its influence on the promotion of physiological knowledge by experiment and thereby indirectly on medicine, has been world-wide. University College is the proud possessor of a Bayliss Fund, which is used to assist physiological research: it represents the proceeds of an action for libel brought by Sir W. M. Bayliss against Mr. Stephen Coleridge; another contribution by anti-vivisection to medical research. There are, alas! not many such good deeds to relate.

VI

I wish I had time to tell you of some of the follies of anti-vivisection which I have been privileged to witness. One I must mention, for it involves Stephen Paget, the founder of our Society. Lord Cromer came to speak to the Cambridge Branch. Sir George Darwin was in the chair. Stephen Paget of course was there. Two old ladies, breathless and with their bonnets all awry, arrived in the hall. I watched them nudging and encouraging each other. At last, when questions were invited, one of them arose and demanded: "Mr. Chairman, is it true that at the Pasteur Institute they make dogs mad by poking them with red hot pokers?" A difficult question to answer seriously. We shall probably have just such questions today. After the meeting Paget and I were talking on the steps outside: he, if I remember right, was smoking a cigarette and blowing the smoke to the sky. The two old ladies rushed up to us and began upbraiding him: he turned his face upwards to the heavens (his friends may remember that his face was no common one, and I shall never forget the picture): he inhaled more deeply from the cigarette: he waited patiently for a pause in the abuse: deep from his inside, his face still upwards to the heavens, came a voice—"Madam, I advise you to be very careful in the state-

ments that you make." No more. The old ladies took up the cudgels again and belaboured him—again a pause—a voice still deeper from his inside, his face still upwards to the sky : "Madam, I advise you to be *extremely* careful in the statements that you make." The old ladies could bear it no longer : gathering up their skirts they fled across the square and we saw them no more : I fear they are still anti-vivisectionists.

Perhaps, however, the greatest experience of all was when my colleague, Prof. Lovatt Evans was accused of stealing dogs for use in his laboratory and I, attempting to draw off some of the enemy's fire, dared to write to the *Times*, pointing out that 40,000 dogs per annum are uselessly destroyed in London alone, with the connivance of the anti-vivisectionists, and that if we could have some, say 1 per cent, of these, there would be no chance of our buying stolen ones. The argument was so obviously pertinent and the result, from the anti-vivisection standpoint, so undesirable that—as I hoped—a flood of abuse descended upon me, much of which was unfit for publication, though it pleased, if not edified, our medical students when it was exposed on the screen. Shortly afterwards my colleague, Professor Verney, was prosecuted for stealing a dog, and a similar flood of blasphemous or obscene abuse descended upon him and upon Sir Gregory Foster, Provost of University College. A month or two later I was reproached by the "English Branch of the World League against Vivisection and for the protection of animals," for having tortured my son during my Christmas Lectures at the Royal Institution ! To a foreigner these sound like fairy stories but they are literally true.

VII

But I must be serious again, for my plea is serious enough. There are enemies of knowledge in all classes and categories and parties of society. They are not confined to the Countesses, or the Labour Members of Parliament, whose names appear as vice-presidents of anti-vivisection societies. That modern fungus Nationalism, no less than reaction or sentimental stupidity, is an enemy of scientific progress. In all lands there are scientific workers : their problems are necessarily the same : their methods are the same : their ultimate appeal to nature as an arbiter between their theories cannot be different. We are, or we should be—in physiology indeed I have good reason to know we are—a great brotherhood unbroken by frontiers and national hatreds. It was not so for a time after the War, and it is still not so in some other branches of science. Only three years ago a scientific man of high standing told me, apparently with deep feeling, that he would rather hinder the progress of knowledge than associate with German professors ! If there is one thing in the world which should be international it is the pursuit of knowledge. Such a point of view infuriates one not less but more than the calumnies of anti-vivisectionists. It is more common and more dangerous and it is not mitigated by any obvious and inherent absurdity. It is a negation of the common human factor in civilization.

There is one last type of intolerance to which I should refer : this is the intolerance of scientific theory. Very often, upon admitted facts, a theory is based which represents not the whole truth but only one aspect of the truth. Because a process follows the laws of conduction of heat it does not follow that it *is* conduction of heat—other processes follow the same laws. Many theories which will explain a limited number of facts may not prove right

when the number of facts is increased. Let us admit that evolution is a fact: it is inconceivable otherwise in face of the evidence. The theory of natural selection was put forward to explain the admitted facts of evolution. To some that theory, true as it may finally prove, has become a dogma, just as hard and unbending as those of religious orthodoxy. Science too is apt to have its "Thirty-nine Articles." Such an attitude of dogmatism is dangerous. To suppose that theories are facts, to be intolerance of those who do not believe one's theories while admitting one's facts, is to hinder progress from within just as effectively as others can hinder it from without. The attitude of the dictator had better be altogether avoided. Continual scepticism, both of other people's theories, but more particularly of one's own, is needed if we are, however slowly, to progress. Such scepticism may make us unpleasant people to live with, but it ensures that whatever little progress we may achieve is upwards and not down.

One last word. It is possible to hold strong opinions and still to be tolerant. We must have theories, and we may believe them very implicitly, if we are to progress. A sheer accumulation of facts will gradually overwhelm the human brain, if no means of ordering them be available. We must, however, continually reflect upon the possibility that after all we may be wrong. So long as we do nothing unfair to other people and *their* theories, so long as we do not interfere with *their* liberties in the pursuit of their lawful business, our own strong beliefs, our own stupidity and ignorance, may be forgiven. Inside the front page of a recent book on physical astronomy a friend of mine has pasted a cartoon of a young lady talking to an old fisherman: "What did you think," she says, "of last night's wireless lecture on the atom?" "Never heard such a pack of lies in my life." That, however, is not the same thing as intolerance; no old fisherman would wish to burn, to imprison, or even to pray for the deaths of Professor Eddington and Sir James Jeans. I do not much care if the Countess of X, or her friends in the Government, take the same cheerful view that the results of medical research are a "pack of lies." That is her business, and after all, I probably have the same contempt for many of her sacred beliefs. I am content to leave the decision between us in such matters to the public intelligence. What I do protest against, and would fight against with all my strength, are calumnies and persecution, and attempts at legal interference with our liberties, wantonly intended to hinder the advance of knowledge; or national and political hatreds which prevent co-operation in the greatest of human quests; or theories, however well grounded, which their owners cannot conceive as being otherwise than true. In such matters, after all, modesty, friendliness, humanity, judgment, balanced by a reasonable sense of humour are, as in other things, the basis of human welfare.

PAUL DEUSSEN AND PRESENT INDOLOGY

By Betty Heimann

I

The picture of Paul Deussen is seen in different lights in the different strata in which his influence penetrated. The large circle of educated laity has gratefully accepted the many new incentives and enrichments which he offered to the cultural consciousness of the West in developing Schopenhauer's ideas. The specialists of the two branches of investigation, *viz.*, Indology and philosophy which he wished to combine with one another behaved with great distrust or even refused to accept his ideas rather from the suspicion which one has towards every person who has not sufficient knowledge of the two subjects, but boldly tries to select from them whatever he thinks is essential and of general applicability.

Thus in philosophy hesitancy has been aroused against the bold adventure of Deussen, who was the first to try to extend the history of philosophy beyond that of European philosophy. He has therefore not only assigned to India a place in the civilized world, but also given a prominent position to the independently developed Indian philosophy as being one of the most important branches of philosophy and considering the inner and outer aspect of it even allotted to it by far the largest part in the whole work.

Indology considers it doubtful whether the time is yet ripe for giving a synthetic representation of Indian philosophy and whether we have reached beyond the stage of putting together individual texts.

From this standpoint, Indology tries to apply the criterion whether Deussen has accurately translated the texts from the philosophical point of view, taking into consideration all the work done before in this direction. It therefore objects to the method followed by Deussen in his translations since he has relied npon his philosophical instinct and command of language, while comparing in his own characteristic manner the original sources and testing them with regard to their total colour. In doing so, he has taken into consideration only the important words and worked out the meaning of the noun and the verb to bring it out in its cultural colour. He has thus failed to render clear the hidden meaning of the texts by means of terms expressed in a foreign language belonging to a different culture and separated by centuries from the language of the texts. This self-imposed task, the principle of considering the sentence as a whole differs from the method of Western philology which gives equal importance to all parts of the sentence. Thus, according to the trend of the passage to be translated, the substantive and the verb have several meanings in the translations of Deussen.

II

The translations of Deussen are worthy of great praise, since he explains the passages by the guiding thought of the time, without being influenced by anachronistic analogies in the use of words. His philological instinct and sincerity of purpose can be clearly seen in his translations since his philological premises could easily lead him to contradictory translations. For, his whole philosophical work is based on the in-

contestable hypothesis that truth is the same in all times and in all cultures, that a synthesis of the philosophical ideas of the world is possible, that one guiding thought runs through the teachings of the Bible, the Upanishads, the philosophy of the Greeks and modern philosophy, *viz.*, that the Christ in us is equal to the Brahman in us etc. Indeed, believing in the possibility of bringing the ideas of the Upanishads in unison with the different fundamental theses of Western philosophy, he boldly says (*History of Philosophy*, I, 1, p. 7) that if we could manage to gain the knowledge of the philosophies of other planets, we would see in them also the same main ideas, a hypothesis deduced from the supposed fact, that the development in India and in the West independently led to the same, one pure truth. The correctness, *i.e.*, the possibility of these results is proved by the fact that two independent calculators of India and Europe would arrive at the same result.

For proving the above, Deussen lays down the proposition that everywhere nature is essentially the same and that all our empirical knowledge has developed from the observation of nature. (*Vedanta-Plato-Kant*, p. 41). He believes that the same path has been followed by all nations to free themselves from Eudemonism, feeling of desire, materialism which is the only consistent attitude towards all empiricism. Thus by subliming the will, feeling or knowledge, the flight from the world of phenomena to the reality itself has been accomplished. If we consider the major premise of this proposition, we see that it is the attitude at the particular time towards nature that conditions philosophy. But nature has been contemplated under different aspects by people in different climates due to the varying economic conditions. India is the land where nature is seen at her best in the abrupt transition of antithetical landscapes and temperatures so that it does not leave man out of its power either for good or evil, and although his needs were satisfied his intellectual forces of defence were not awakened, nor was technical culture rendered necessary. Wholesale settlements did not lead to the estrangement of modern cities from nature. India has therefore been able to develop and maintain a quiet intimacy with nature in a quite different manner from what has happened in less favourable latitudes or in regions more exposed to invasion and changes of culture such as those of the Mediterranean belt. Thus in India there were further possibilities of development of Eudemonism and moralism, *i.e.*, by being true to nature. Let us think of the ethics of the responsibility of the super-natural of the Indians, whereby humility towards the laws of nature and fellow-creatures sublimed the moralistic feeling until the 'ego' was transcended.

Indeed, very early Deussen assumes therefore in Indian philosophy the idea of liberation from empiricism. The famous 6th Prapathaka of Chhandogya Upanishad, the Tat-Tvam-Asi formula is not to be interpreted as liberation from empiricism as has been done by Schopenhauer and Deussen; it is by sinking deep in the empirical, by the feeling of unity with things, plants and animals that one understands the divine action of nature as a whole in everything and even in Self. A metaphysical materialism, if one may say so (*vide* Deussen, *Elements of Metaphysics*, p. 42), lies in this doctrine of the transformation of the primordial matter at particular times into the forms which come and go. From this realism, more idealistic and realistic thoughts of various colours develop. The later realistic systems

(Samkhya) and the polytheistic developments of Hinduism have been developed from the main idea borrowed from empiricism and even looking beyond it.

The basis of all the idealistic systems lies in this metaphysical realism. We do not find here merely "a comfortless materialism." (Deussen, *Elements of Metaphysics*, p. 16.)

Just as his feeling of the specific shade of colour of the text makes him choose suitable words, his infallible instinct leads him to recognize the dependence of the different groups of texts on one another. He was the first to realize to the fullest extent the importance of the Upanishads for the subsequent systems, although interpreted in a different manner from that indicated above. The Samkhya system is not, as Deussen correctly emphasized early enough, a philosophy to be considered separately from the Upanishadic period and the earlier promoters of spiritual culture (*Vide History of Philosophy*, I, 3, p. 18), but a direct path leads from the 6th Prapathaka of Chandogya-Upanishad to this materialistic doctrine systematically developed later on.

It is not however as Deussen says (*History of Philosophy*, I, 3, p. 23), the psychological Atman conception, but the conception, traditional already since the Brâhman period, of Brahman as a subtle material fluid, that is at the bottom of the Samkhya idea of Prakriti.

III

Deussen's instinct enables him to correctly interpret the much-contested Bhagavad-gita problem; he does not see in the Bhagavad-gita the abrupt meeting of two spiritual directions (Pantheism and Theism) which cannot be united with one another, but according to him it is an "eclectic philosophy," a "transition philosophy" ("Song of the Lord," Adhyaya XVIII, Stanza XI). We can accept the theses of Deussen although we may not accept his interpretation. For there is no "fall from idealistic heights due to tradition and empirical custom" (*History of Philosophy*, I, 2, p. 6 and I, 3, p. 1), which is observed even in the earlier Upanishads. For we cannot understand how there can be any height. Hence how can there be any fall? But in the Bhagavadgita it is rather the empirical side so far as it actually exists that is considered, and we have a practical knowledge of the individual things and their functions without ever leaving out of consideration the determination of their values.

The theistic side is also only a possibility of explanation of the fundamental pantheism; instead of the impersonal primal cause, a representative of the eternal divinity of nature is sought here under the accidental form of a God, who repeatedly manifests himself in distinct forms. Personal or a-personal forms are both variants of the same thought; thus in the Bhagavad-gita there does not exist a mixture of two heterogeneous religious sects, but a transition from an a-personal to the personal form.

Deussen sees in this a fall from, a deterioration of the original idealistic ideas. From the above it is evident that from the Indian standpoint it is immaterial whether the one or the other form of expression is chosen for the metaphysical government of nature, which we need not critically discuss here.

The Indian God essentially differs from the conception of God in countries outside India, because He stands within this world. As Deussen (*Vedânta-Plato-Kant*, p. 6) correctly emphasizes, the empirical world is to be considered also without a God. On the other hand, he compares the conception of God

("Song of the Lord," Adhyaya XIV) of the middle ages of India, the Bhakti —"love of God" with Ev. Joh. 14.20. Thus according to his general synthesis, he considers God not as a mere imaginary symbol but as a metaphysical necessity for India.

IV

We have a further example of Deussen's instinctive understanding of the peculiarity of Indian thought, when he later on uses arguments of Western philosophy for the sake of his synthesis; thus in *Vedânta-Plato-Kant*, p. 68, from Sankara's interpretation of Karma theory he brings into prominence the scientifically objective vegetative aspect.

"Karma substance" is like any substance taught in the Natural sciences, an objective fact, a cosmic gain or loss, which transcends the measure of retaliation and which necessitates a counteraction again as an objective reaction not connected with the person. On the other hand, Deussen tries to understand the Karma theory sometimes later on, in accordance with the ethics of countries outside India, only in the sense of individual requital, *viz.*, reward and punishment.

One more last proof of his correct understanding of Indian culture : while in countries outside India, the importance of Buddhism for India was overestimated as being an exponent of Indian religious feeling which had penetrated very far into South-eastern Asia, Deussen warns in various places of his history of philosophy again and again (*e.g. History of Philosophy*, I, 3, p. 10) that this form of religion should not be considered as playing an important part in the material life of India. In this case also, there is the dark side of the picture : for Deussen places the Maya doctrine of Vedanta and the later commentators of the Upanisads influenced by Buddhism in the centre of all Indian thought (*Vide System of Vedanta*, p. 9), since it seems to offer to him possibilities of comparison with the "world as illusion" and the correlative conception of "Reality."

Deussen, by transferring to Indian thought the trend of thought of Western philosophy tries, in his later synthesis to force foreign characteristics on it which obliterates its individuality. He also thinks that the special characteristics of Indian thought are generally applicable to the thought of other cultures. That science, philosophy and religion are not separate (*History of Philosophy*, I, 1, p. 6), is an idea justified by the Indian mode of thought which does not differentiate between the different ways of contemplation of nature; but it cannot very well be applied to Western mode of thoughts which aims at such a separation.

Although we cannot follow Deussen in his synthesis of one culture with another and although we may not consider the analogies used by him in the initial stage of his investigation of a foreign culture as justifiable, yet the abiding character of his accurate conceptions and his translations cannot be overlooked. Deussen's work should not therefore be criticized from the philosophical standpoint, since he places before the layman his very clear knowledge of Indian philosophy in a very simple form, but only like a religious saviour subordinates the knowledge obtained by conscientiously studying the original sources to his conception of universal truth and virtue and makes an extract consisting of discrepant constituents, out of heterogeneous elements.

V

Due to this 'holy pathos' he had tremendous capacity for work, which

enabled him to accomplish in the domain of Indology, what could not be thought of by others, *viz.*, not only to translate 60 Upanisads, Vedanta-Sutras and Vedanta-Sara, the philosophical text of the Mahabharata, all the 16 philosophical systems of Madhava and others, but also to write short introductions or introductions in book form, to give summaries for understanding the subject better and to add valuable indexes.

Thus, amongst all the subjects Deussen worked in, Indology owes the deepest debt of gratitude to him. We have to honour him not only as the first and most successful popularizer of our Science, but we must even now use his results, of course with care, in our future work and make them the starting point of our investigation.

We should not forget how Deussen's programme of work has extended our field of vision in the case of spiritual knowledge; as Deussen himself says in his *History of Philosophy*, I. 1, p. 36, the investigation of Indian philosophy can be extended beyond the one-sidedness of European standard—only by considering India as a "closed cultural image" and not using analogies from Western thought. The investigation can be carried on beyond what has been done by Deussen, by attaching due importance to the Dravidian element in the development of Indian culture, if anything is to be gained thereby at all.

We may perhaps go beyond the standpoint of Deussen (*History of Philosophy*, I, 1, p. 8), by considering only certain people as being the promoters of all higher cultures.

It would be well worth the trouble to carry on the investigation beyond what has been done by Deussen.*

Translated from the original German by Prof. K. Amrita Row, M.A.

BANNER OF PEACE

By Nicholas Roerich

What can be more majestic than the march under the Banner of Peace! What can be more wonderful than the participation in this march under the Banner of peaceful labour and creative constructiveness of the hosts of youth, singing hymns of beautiful achievements! And now this sublime manifestation of great Culture is no longer a dream, but is going to become a reality.

Already for the third time the defenders of Peace and Culture gather for the affirmation of the Banner—Protector of all real treasures of human genius. On November 17, 1933 in Washington are gathering friends of the Banner of Peace. And on the same day in many countries will resound greetings to the Banner. Everywhere there will assemble old and young and everyone will send in his own way thoughts about the peace of the whole world and about the unity of human hearts in the name of Light and Culture. And at the head of the march of Peace I visualize the great peace-bearer, the Blessed Bhagavan Sri Ramakrishna and the Lion of Truth, Swami Vivekananda, who so often in his enlightened messages pointed out the great value of art and science as leading principles of evolution. And of course this radiant call always resounded in the hearts that remain for ever young.

Is this not a festival! Is not the great Festival of Co-operation and mutual Understanding held before our very eyes, when we can think and apply in life hearty unity in the name of the most Significant and most Beautiful! Already that fact is remarkable that we can unitedly repeat the prayer of the Beautiful! Verily our times are difficult, because of all the commotions of the spirit, all non-understanding and all attacks of darkness against the Light. But perhaps this terrible tension is but the impulse in order to direct humanity through all storms and over all abysses to peaceful construction and mutual respect.

Just think what an unforgetable epoch-making day is before us when over all centres of Knowledge and Beauty will be unfurled the one Banner. This Banner will call everyone to reverence of treasures of human spirit, to respect of Culture and to have new valuation of labour as the only measure of true values. From childhood people will witness that there exists not only a flag of the Red Cross so nobly established for protection of the health of the human body, but also there exists a Sign of Peace and Culture for the health of the Spirit.

Above all treasuries of creations of human genius shall wave the Banner which in itself says: "Here are guarded the treasures of all mankind, here above all petty divisions, above illusory borders of enmity and hatred, is the Fiery Stronghold of Love, Labour and all-moving Creation." People weary of incessant toiling will look up with love to the Sign of Spiritual Communion; the heart of everyone will throb in joy seeing the manifested Sign of labour, knowledge and beauty. Let everyone in his field, within his possibilities, apply his strength and experience to affirm urgently the Sign of peaceful co-operation. No obstacles, no convulsions of hatred and falsehood can prevent humanity from striving towards the reverence of true values. The measure of destruction and vandalism is overflowing. Nobody will dare say that this is an exaggeration. Murder, slander, destruction, take place daily. The shame for the black foam of hatred fills the earth. The heart of humanity of course realizes that one cannot proceed further by this path. The whispering of hypocrites that the situation is not bad, is not convincing for those, who see with their own eyes all the horrors around them, not only of times of wars, but also of all other times, which through some misunderstanding are called times of peace. The human heart wants a real peace. It strives to labour—creatively and actively. It wants to love and to expand in the realization of Sublime Beauty. In the highest perception of Beauty and Knowledge all conventional divisions disappear. The heart speaks its own language; it wants to rejoice at that which is common for all, uplifts all, and leads to the radiant Future.

Is not the Sign, of which we all think, the Banner of the radiant Future! We must affirm those great milestones, for which we shall not be ashamed before any judgment of the future humanity. When we affirm with the whole power of our spirit the Banner of protection of treasures of humanity, we know that the future unseen friends will thank us for it. They will thank us that during the most difficult hours we have nevertheless carried high the Banner of Unity, Beauty and Knowledge and desired to safeguard the treasure-troves not for ourselves, but for those who will come later to this plough-field of labour.

To transform the dusky life of everyday into a continuous Festival of Love

and Great Service is an undeferrable and immutable aim. People are responsible for the state of the planet. They cannot justify themselves that in ignorance, delusion and hatred they have debased the beautiful creations. For such a crime there is no vindication. And if some homunculus would try to seduce you, stating that thoughts about beauty, knowledge and peace are of no importance, then quickly turn away from this ignoramus and hasten to the Banner of Peace, where you will find friends and co-workers. Speaking of co-workers, of various co-operative actions, we speak of the actual value of labour. We say that when working in the name of great Culture, we want to assemble around an unconquerable Banner, where Love, Trust and Creativeness find their birth.

Is it not a grand realization to witness creative labourers under the Banner of Peace!

Is it not glorious to see the march of youth inspired, enthusiastic, knowing that it goes under the Banner of Peace in the name of the Highest, the most Beautiful!

Himalayas, 1933.

NANDANAR—THE PARIAH SAINT

By N. S. Siva Subramanian, M.A.

Knowledge, devotion and renunciation cannot and are not the sole privilege of any caste or community. It is the individual with will and supreme effort which counts, and not social and traditional distinctions. Tamil Land, though it is to-day caught deeply in the mire of caste-gradations, has to its credit men and women of old who have come to the forefront, have wrung for themselves recognition even from these caste-ridden Tamils, and got an abiding place in the history of the people. Poets, Saints and Bhaktas are too many. The very foundation of Tamil Literature is the contribution of Valluvar—a social outcast. The Saints and Bhaktas of Saivite and Vaishnavite faiths, belonging to these untouchable castes, have had their own share in moulding the religious thought and life of the country. They have had to face ill-treatment at the hands of those who are graded above them, but they have by their sterling qualities won in the end, and got the approbation and esteem of the high-caste people.

Confining ourselves to religion, we find in *Peria Puranam* the life stories of sixty-three saints of all castes high and low. It might be a matter of surprise to note that the castes considered low and untouchable have contributed one or two such emminent saints. The Vaishnavit Alwars also do not all claim birth in the privileged high-castes. The lowest Pariah, Thiruppan Alwar, has the foremost place in the Alwar fraternity. These clearly show that whatever might have been the case elsewhere, in living up to the high ideals of religion and in the Supreme Realization through Bhakti the lowest communities have not been a whit behind the so-called higher ones. Individuals only can ever come up to such height, and hence communities and social gradations do not count here.

*

The foremost Saivite Bhakta is Nandan of Authanur. He was a

Pariah, enslaved like others of his community to a Brahmin and his only purpose in life was to plough, to sow, to weed, to harvest and to eat, what his master gave him, or the carrion that he could lay his hands on. He lived in a low swampy crowded corner of the village site, far away from the houses of others—lest his presence should defile the high-born. He lived with his fellow Pariahs, in wretched thatched huts, all huddled together. His toil kept him engaged throughout, and if he could manage to steal some leisure, he would have to make merry with his friends. Of course they had their days of plenty, and the toddy liberally gulped down added to their mirth, and made them forget the fatigue of the body and mental pains if any. They led lives far from human and so they could lay no claims to having any intellect. Such was the routine and life of Nandan. He was only a beast—perhaps more easily handled, more intelligent, and more profitable,—of his master. The land, the water, the Pariah, and the seed were the four factors which kept the master going, and he had the same regard for all these. A Pariah was no human being to his master.

Then how is it that this Nandan became a Saint—a Saint who is adored by Brahmins? This is but a story of a human soul which could break all the fetters—be they of the hardest steel—and reach its own goal. The more unfavourable the environment, the greater becomes the fight and surer the victory. The man in better environment has greater opportunities, but their easy access diminishes their value to him, and he almost neglects them. But the contrary is the case with one in bad environment. He does not get opportunities, but when once he gets one, he makes the utmost out of it. Thousands of Brahmins and high-class people lived in Chidambaram and near by, but it never appealed to them as it did to Nandan. They had leisure and the privilege of birth to go very near the image of Lord Nataraja, but nobody worried himself about it. They did not believe in the Lord and the image was to them a stone moulded by a sculptor. The priests learnt by rote the Agamas, and there they stopped. It was the image of the Lord which was before them, but it did not inspire them, they became the 'mice of the temple,' and 'got on' in the worldly sense. The image never showed itself to them, and they never cared to know what it meant. They understood religion, its tenets, and the image quite differently from what Nandan made of them.

*

The Pariah—Nandan—somehow came to know of Chidambaram and the Lord there. He had glimpses of the tower of the local temple, and imagined for himself a picture of the whole of Chidambaram and its Lord. The Vibhuti—the ashes—has a significance of its own, and he began to smear himself with that. How could his fellow-Pariahs allow him to do that? Was he not behaving as a mad man? It is for the high caste people to wear Vibhuti. For a Pariah, mud is the only thing to smear himself with. Nandan grew crazy, talked and sang of Lord Siva, preached to his fellows, and gave up meat and drink. The Pariahs heard of Kali and Karruppan, but not of Siva. They could not tolerate him. The oldest man advised him, chastised him,—all to no purpose. They feared the wrath of God on their community, and the whip of the worldly masters on them. He was incorrigible. He was half mad, and they gave him up for lost.

Nandan's master—the Brahmin—came to know of this strange life of his slave. He called him, advised him,

warned him, but did not succeed. He would not spare Nandan if he had neglected his work. Nandan never defaulted in his work, nay he stood foremost. When his work did not suffer the master did not bother himself much with the craze of his servant. Even then he smelt something of disobedience, impertinence and revolution in his slave's mad ravings. How could he bear to hear his slave, a Pariah, talk of Siva and Lord Nataraja? He gave warnings but to no purpose.

Nandan's ambition was to go to Chidambaram, and have Darsan of the Lord on Aurudra Day. He could not go without permission. Even if he got the permission, he could go only as far as the outskirts of Chidambaram from where he could see the towers of the temple. His fellow slaves laughed at the idea, his master frowned at him. How could Nandan give up this idea which had become a part of himself? He believed that the Lord, having given him the desire, would arrange for his Darshan. Nandan could not give that up for the whole world. As the day approached, he became so changed, so full of Chidambaram, that it was no use attempting to stop him. He saw that he was being helped by invisible hands in his work. When the fellow slept, somebody worked for him, and gave him time to rave about. Not only Nandan but others were forced to see that and recognize in Nandan something more than a crank. The Brahmin saw it: his mad Nandan could not accomplish so much work, but it had been done. Somehow he was reconciled and permitted his slave to go.

The day of Aurudra came. It was all commotion in the holy city of Chidambaram. They knew the routine, and thought everything would pass off as usual. But they knew not that there was a great surprise in store for them.

The fellow-slaves saw the departure of their mad man. He was raving, they sympathised with him, but they could not follow him. He was all ashes and bowed before any temple-tower, that it might be found on the way. He cried aloud the name of his Lord, and did not recognize anything worldly. It was too taxing for his friends, as it is for us all, to follow him, understand him and appreciate him. He had his appointed purpose, but we have not. Nandan reached Chidambaram the previous evening. He knew full well that he—a Pariah—would not be allowed into the temple to have Darshan, but he bothered not as something in him said that he would have Darshan and something far more grand. To him day and night had already lost their differences; he had forgotten the mundane world.

*

The Lord who drove Nandan to this madness had now to arrange everything for him. He had to argue with, and satisfy the Agamite Pandits, and He did it in His own way. He delivered His command to the purest of His temple priests, in his dream. To satisfy them He was ready to make Nandan walk through a pit of red hot coals, and thus prove the fitness of Nandan to be taken to the most sacrosanct place for Darshan. This message in dream was duly conveyed to other priests. Others with or without willingness had to obey the command. The fire pit was ready for Nandan to walk over. Nandan was informed of the coming trial, but it did not ruffle him.

The hour arrived. Nandan after his bath in water was ready for his bath in the fire. The fire pit, the curious crowd and other things did not stand before his eyes. His eyes sought the place of the Lord. The Stone Bull was on the way, obstructing the Darshan

even from a distance. It could not be there, and it moved by command and Nandan saw his Lord there. The fire pit was on the way, and in a moment Nandan crossed it in a most unconcerned way.

The expectant crowd had different and strange feelings. Some cursed his audacity and hoped to see him a handful of ashes in a minute. Others pitied the raving mad man. Pandits yet doubted the sanction for this. So, steeped in doubt, they were all staring at him and watched him approach the pit of burning coals. It was no pit of fire to him, it was clay of the field, a basin of water. Nay it was the very place of His Lord, and, therefore, quite welcome to him. He walked quite coolly and lo! he crossed it in a moment. A heavenly sight! Not a scar, not a burn! Nandan stood surrounded by divine lustre. He stood there the holiest of the holy, the purest of the pure. He was now unconscious of his having crossed a bed of fire, for he had his eyes and mind not on it, not on the crowd, but on Him. The Agama Pandita winked at his ignorance, the priest at his hypocrisy! All were nonplussed. Now Nandan ran to his Lord and the Brahmins pursued him. Ah! Nandan had his Darshan.

Sekkilar, the author of *Peria Puranam*, has immortalized Nandan in his classical verses which are for the learned. Gopala Krishna Bharati has given Nandan's story just in the folk-song. Nandan lives in their pieces, and no other pen can picture him equally well. Perhaps Nandan does not inspire others as much as he did these two.

JUSTICE—ANCIENT AND MODERN

By K. S. Srikantan, M.A., F.R. Econ S. (London)

All lamps are not lamps—the lamp of truth is the lamp of the wise.

—The Kural

I

Justice and law are oftentimes considered identical and frequently our courts are called 'Courts of Justice.' A moment's reflection, however, reveals that the ends of law and the ends of justice are sometimes poles asunder. What is unjust need not necessarily be illegal and what is illegal need not necessarily be unjust. To deprive a man of the money that is due to him merely on the frivolous ground of limitation is absolutely unjust, but perfectly legal. To deprive a nation of its own language is certainly unjust, but not illegal. To watch a man about to be drowned without helping him is unjust, but as yet not illegal.

This conflict between justice and law was conspicuous by its absence in ancient India. In those days justice was morality. Morality was law, and law was truthfulness. Says the *Brihadaranyaka Upanishad*, "If a man declares the law, they say he declares what is true. If a man declares what is true, they say he declares the law." To speak the truth, was considered to be the greatest virtue. "If veracity and performance of a thousand-horse sacrifice are weighed against each other, truth ranks even higher than a thousand-horse sacrifice." Baudhayana

says, "The merit which thou hast acquired in the interval between the night in which thou wast born and that in which thou wilt die, all that will go to the king, if thou speakest an untruth."

But the question what is truth is answered in an interesting way by Tiruvallur, the author of *Kural*. He says, "Is it asked what is truth? It is the speaking of such words as are without the least degree of evil to others." "Even falsehood has the nature of truth, if it confer a benefit that is free from fault."

II

Justice was considered in ancient India a Divine Revelation. The offender had to answer not merely the human judge in this world but also the Divine Judge in the next. Every offence was considered a sin. In the words of Baudhayana, "a witness who speaks falsely commits the sin of slaying three fathers and three grandfathers and seven descendants both born and unborn." Every offence, therefore, had two remedies—the legal remedy and the divine remedy. The latter consisted in penances. Manu lays down, "Learn completely the penances by which all the several offences can be expiated." In fact, many daredevils avoided committing offence, because of the fear of divine punishment.

The judge was looked upon as a representative of God on earth. The moment the judge decided a case wrongly, he would be destroyed by his Creator. Says Manu :

"Where justice is destroyed by injustice or truth by falsehood while the judges look on, there they shall also be destroyed." "Justice, being violated, destroys : justice, being preserved, preserves; therefore justice must not be violated, lest violated justice destroys us." (*Manu*, VIII, 14 & 15.)

The position of the judge in ancient India was one of heavy responsibility. He had to fear not only the ultimate Divine punishment, but also the immediate royal punishment. Every judge who decided wrongly was liable to a heavy fine; says the *Sukraniti*: "(When) Amatya or chief judge, whoever he be, decides a case contrary to law, the king shall try it again, while the judge shall be fined a thousand."

Another point of difference is seen in the fact that the Dharma Sastras laid great emphasis upon the guilty being punished. It was a sin to allow a culprit to go free. In fact, while the modern principle of criminal law gives ample scope to the judge to let go the accused, the ancient Sastras gave the judge equal scope to punish him. "The benefit of doubt should be given to the accused," "It is better to leave ninety-nine guilty unpunished than to punish one that is guiltless"—these are the ruling maxims of modern justice. It is certainly true that the ancients erred on the side of severity; but it should be pointed out that they were very anxious to know the truth. It should not be thought that punishment was meted out indiscriminately. Manu says, "Unjust punishment destroys reputation among men and fame after death and causes even in the next world loss of heaven; let him therefore beware of inflicting it." "Let the king having fully ascertained the motive, the time and place of the offence, cause punishment to fall on those who deserve it." These verses make it clear that in spite of their anxiety to punish the guilty they did not forget the elements of justice. The point to be noted is that to-day, many are the judges who eagerly search for 'DOUBT,' to let off the accused; while in ancient India such a thing would not be allowed. Every effort had to be made to fix the incidence of the guilt.

Punishment in ancient India was very severe. It was based on the principle of an eye for an eye, a tooth for a tooth. The penalty of death was assigned for forgery by Manu, while, for adultery, legs were cut off. "For stealing a cow," says Manu, "the offender shall lose his feet." "With whatever limb the thief in any way commits an offence, of that the king shall deprive him." The dread of the rod was so great that people very rarely committed offence. Some of the punishments which were quite common in ancient India no longer exist. Even capital punishment was inflicted differently on different persons according to the gravity of the offence. A person who would be hanged if he had committed a simple murder, would be impaled alive if the crime was committed under more terrible circumstances. How death was caused mattered most in deciding how the culprit was to die. Few, therefore, would dare to request the judge to pass death sentence on them as it often happens now. We often hear of even the dead body of a murderer being hanged if his death occurred due to any accident. Exposing to public censure was another punishment which was quite common. It often consisted in branding on the offender's forehead some symbol indicative of the crime.

III

Civil justice and criminal justice were not rigidly separated. Kautilya in his *Artha Sastra* speaks of two courts—*i.e.* Dharmasthaneya and Kantaka Sodhana. We find both these courts had civil and criminal jurisdiction. Even to-day it is sometimes found that it would be better in the interest of justice if the same judge had both the powers. Brihaspati calls the court 'a four-faced Brahman.' More striking is the definition of Sukra. "A court of justice is a place where the sciences of practical life in the varied interests of men are enquired into and decided according to the dictates of the Dharma Sastras." These Sastras were the chief sources of law in ancient India. Says Yajnavalkya, "The Puranas, the Nyaya, the Mimamsa and the Dharma Sastras together with the Angas and the Vedas are the fourteen sources of Science and Dharma." Manu says, "The whole Veda is the source of the sacred law; next the tradition and the virtuous conduct of those who know the Veda, also the customs of holy men and finally self-satisfaction."

Besides the judge, there were nine officers in the court. The court hall in the Mughal period was filled with the law officers of the crown. Prominent among them were 1. Experts in Canon Law (Kazis.) 2. Judges of Common Law (Adils). 3. Theologians (Ulema). 4. Jurists, learned in precedents (Fatwah). 5. The Superintendent of the Law Court (Darogha-i-adalat). 6. The city police officer (Kotwal). In *Mricchakatika*, Sudraka begins with the statement that the officers of the court cared nothing for family or descent, but were guided entirely by the merits of the case.

The courts of ancient India were of two kinds—popular courts and state courts. To-day we have only the latter type of courts. In those days it was the popular courts that were always busy. The *Puga*, the *Sreni*, and the *Kula* were the three important arbitration courts. In the state courts, there was always more than one judge. In fact, Visalaksha lays down, "No deliberation made by a single person will be successful." Brihaspati is of opinion that the number of judges should be at least five, while Manu favours three. In South India, we hear of a separate committee sitting for judgment. (Ut-

teramerur inscription). There can be hardly any doubt regarding the superiority of this system over ours in which the fortunes of many are decided by the caprice of a single individual.

Our ancients had greater opportunities for appeal than we have. Any person could start his case in any of the lowest courts and go on appealing till he reached the king's court. In the Sakya Republic, a person, if he was convicted, had the right to appeal from the Matras to the Vinicya Matras, from them to the Sutradaras, and then to the Astakulaka, the Senapathis and finally to the king. They had not only the option of appeal, but also the right to start the case anywhere they liked. In South India, we have an instance of this option in the reign of Kari Kala when two parties to a dispute agreed to launch the case elsewhere on account of the youth of Kari Kala.—(*Sirupancha Mulam*).

Offenders were generally caught by the spies who played a very conspicuous part in ancient India. "Let a king consider as his eyes these two things, a spy and a book of laws universally esteemed."

IV

Never was there a time in the history of the world when espionage did not play a prominent part. Acts of espionage are recorded in the Bible and by classical authors such as Xenophon and Cæsar. The spies are referred to even in the Rig Veda. "Varuna, wearing golden mail, hath clad himself in a shining robe, his spies are seated round about." The spies helped the king by bringing before him the offenders who were corrupt and those who were slack in the discharge of their functions. The spies seem to have been present even in the courts of justice. There was hardly a place where they were not present. It should however be pointed out that the king was not allowed to pass his sentence relying on the evidence of a single spy. Says Kural, "Let a king employ spies so that one may have no knowledge of the other; and when the information of three agrees together, let him receive it."

Next in importance to spies was the police. They took cognizance of all offences, irrespective of their seriousness. Their functions were two-fold—prevention of the commission of offences and the bringing of the offenders to justice. They kept an eye on all suspicious characters. The heavy responsibility that lay on the police is clearly seen from the fact that if any theft occurred and the police did not take note of it, he was to make good the loss. Gautama lays down, "Having recovered property stolen by thieves he shall return it to the owner. But if the property is not recovered, he shall pay it out of his own purse." Sher Shah, the Afghan ruler of India, enforced this principle. The Mukkadams were compelled to trace thieves and robbers. In cases of murder, the Mukkadam of the village was hanged, if the culprit was not found, for it was ascertained that thefts and highway robberies could only take place at the connivance of these headmen. The *Tarikh-i-Daudi* mentions two instances—the theft of a horse from the Sultan's camp at Thanesar and a murder near Etawa.

This provision may look serious and certainly troublesome to the police, but this appears to have acted very well. We have the testimony of Megasthenes that nobody locked his house. Means of communication being difficult, there was little or no facility for thieves to move far away from the village. In murder cases, a system of collective responsibility was enforced on villagers

and townsmen. The *Ain-i-Akbari* observes that "if the murder is not discovered, the inhabitants of the town or quarter where the murder was committed shall endeavour to find him; and in default they are subject to whatever fine the judge might think it proper to inflict." Thevenot says that the Kotwal was answerable for thefts and robberies in the towns and the Faujdar in the country round about.

But the police were looked upon with great respect by all the courts. In fact, while to-day, as Sir Cecil Walsh says, "the Indian judges view with distrust the work of the subordinate magistrates and the police," it was the very reverse in those days. This is certainly a bad principle of judicial guidance. Private persons had the right to arrest suspected ones and bring them before the court.

V

Great importance was attached to evidence both in civil and criminal cases. Proofs were divided into human (Manushika) and divine (Daivika). The latter kind of proof was peculiar to ancient India. The judges were expected to seek the help of the divine witness only when there was no human proof. Under such circumstances the judges made use of ordeals. It was by this that they called the universal witness to express his opinion. It is, however, wrong to think, that they relied too much on ordeals. In fact, Gautama, Baudhayana and Vasishtha are quite silent about ordeals, while Katyayana declares that, where, of two parties one gives *divine proof* and the other *human proof*, the latter should be accepted in preference to the former, Manu describes the administration of oath more elaborately than ordeals. "Let the judge cause a Brahman to swear by his veracity, a Kshatriya by his chariot or the animal he rides on and by his weapons, or Vaisya by his kine, grain and gold, and a Sudra by imprecating on his own head, the guilt of all grievous offences."

There were two kinds of ordeals—ordeal by fire and ordeal by water. Narada, however, mentions five :— 1. ordeal by balance, 2. ordeal by water, 3. ordeal by poison, 4. ordeal by fire, 5. ordeal by drinking water. These were resorted to mostly for offences committed in secret.

Human proofs were of two kinds, documentary and oral : Brihaspati however speaks of three kinds of human evidence—witness, writings and inferences. The same is echoed in the *Periapuranam*. The importance of document is clear from the case of Sundara *Vs*. Siva detailed in the *Periapuranam*.

The witnesses were more important than documents. They appear to have been more respectable and honest than their representatives to-day. Every Smriti urges upon them to speak the truth. "A false witness," says Vishnu, "falls headlong into hell." Also, "A false witness may be known by his altered looks, by his countenance changing colour and his talk wandering from the subjects."

VI

It is certainly unfortunate that there should be such a moral downfall to-day that there is hardly a judge who has not had to hear false stories from witnesses at one time or other. Says Sir Cecil Walsh, "The Indian witness has a bad name for mendacity." He analyses shrewdly the reasons for this mendacity. If the witness is personally disinterested, his inclination is to say what he thinks the court would like him to say. If his personal interest is involved, he may speak the truth in

general, but he has a passion for inventing corroborative detail. And when he is in personal difficulty, he has an unfortunate belief that the least advisable course to take up is the course of speaking the truth. To no small extent, some of the lawyers are responsible for the fabrication of evidence in courts nowadays. We turn with great relief to the witness in ancient India. A false witness had to face the odium of society, the punishment of the king and the danger of suffering in hell. As courts were held in his own village, there was every little chance of his escaping from social ostracism if he spoke anything that was false. There are as many facilities for giving false evidence to-day as there were checks against it in ancient India. The *Kural* also says, "He who speaks the truth with all his heart, is superior to those who make gifts and practise austerities."

The Governor of a Province in Akbar's time was instructed that 'in judicial investigations, he should not be satisfied with witnesses and oaths, but pursue them by manifold inquiries, by the study of physiognomy and the exercise of foresight; nor, laying the burden of it on others, live absolved from solicitude.'

The tedious cross-examination of the lawyers, the protracted trial and the long distance of the court from his own place, the example of his brother witnesses, the lack of moral fear have led to this tragic fall of a nation which once held up to the ideal of Harischandra. "To-day the legal profession is no longer a learned profession. It is a business organisation conducted by push-buttons and call-bells."

FINDING DELIGHT IN VILIFYING INDIA

By M. R. Ramaswami, B.L.

Many Westerners have got a tendency to write something sensational about India after a hurried visit to this country. Some of them take special delight in disparaging Indian customs and manners. Of all such people Miss Mayo topped the list. She succeeded so much in vilifying India, that, according to some, she came to India to do the "Drain Inspector's Work" with regard to Indian Society. Mr. Victor Dane, the author of the book* under review, seems to have successfully copied the example of the writer of *Mother India*. Though an Englishman, he has, to a remarkable degree, the American lady's love of filth and unerring instinct to peep into the dark spots of India. Only he chooses his work in the field of religion. We are afraid, the book is only another attempt to sling mud at the fair name of India and thus stem the rising tide of Indian culture and spirituality in Western countries.

Mr. Dane is quite clever in his game. He first impresses on the reader his qualifications to speak on India's religion and spirituality by saying he is himself an initiate in Yoga, has practised Hatha Yoga and Raja Yoga for years and come into personal contact with many a mystic, Yogi and Sadhu during his wanderings in India. He is a psychologist to boot, which added merit, he assures us, has enabled him "to see things as they are and not as one wishes to see them or according to somebody else's ideas." He professes sorrow at having to say unpleasant things on India, seeming to be unfair to Indians, but he has to serve the cause of Truth and the cultural interests of his race by giving out his personal experience. With such prefatory remarks to display his *bona fides*, the author proceeds to give out his precious discoveries for the edi-

*Naked Ascetic. By Victor Dane, *London, Rider & Co., Paternoster House, E. C. 285 pp. Price 7s. 6d.*

fication of his countrymen. He begins by saying that the Ganges is but a muddy gutter —"the filthiest expanse of water it has ever been my lot to see." India, to his eyes, is "that mass of unreasoning contrasts which some people call a nation" (p. 10); Indians, "a very mean people, and the Bengalis probably the meanest of the lot" (p. 54); Marwaris, "the greatest rogues under the sun" (p. 59). India's cities are marked each by their own peculiarly penetrating smells and swelled, sweaty bodies. The technique of Indian dance spells boredom to him and to his ears, Indian music, though, once in a while, reaches divinity is, "mainly, nothing but a wail of high-pitched agony" (p. 11).

In regard to spirituality, India has proved to the author to be a great disappointment. "I had an idea that India was a spiritual land. This fallacy is shared by many others, but has absolutely no basis . . . Most people seem to think that hysteria is holiness. That type would find a great deal of themselves in India" (p. 14). Indian Yogis, Fakirs and Sadhus, when met by the author, were never anything like what they have been advertised. "There are men to be found with wonderful faces, some with quite out-of-the-ordinary powers, and all of them good talkers—except for those under a vow of silence—but so few who have any real depth. Everything, as soon as analysed, is so much on the surface—glitter" (p. 14). "Animals! most of the Indian teachers are the same. Balloons filled with the gas of their own greatness" (p. 16). As we turn page after page of the book we come across more and more sparkling gems of the author's discoveries and opinions. Thus we are told, "This is the land of two faces. One is open, and smiling, and simple, and the other black as night, savage as the lowest aboriginal, and more cunning than the fox. To explain India is beyond the power of man. . . . The only mystery of the East lies in wonder that such a treacherous race could be allowed to exist. . . . . India is the place where they are always talking about God and thinking about rupees. For it's great fun and makes one look so good to talk of God, but it's better to own lakhs of rupees with which to buy the favour of women, and specially if they be of the white variety. India is not a spiritual land. Indians love to speak of the materialism of the West because they do not like the toe of their master's boot; but they are far more materialistic than we are" (p. 19).

To be fair, Mr. Dane is not ignorant of India's ancient glory and greatness. He admits that wonderful things and personalities have sprung from it, "some of the greatest teachers of humanity: Krishna, Buddha, Chaitanya, Sri Ramakrishna, and many other great and now legendary figures" (p. 21). But the author loses his balance when he begins to think of the rapid strides that modern India is making in her cultural conquest of the Western lands in spite of her poverty and stupor. That is the real mystery of India which confounds the author. He sees Europe on the edge of chaos and hears the death-knell of Western civilization. He is annoyed at the sight of his brethren bowing before brown faces and trying to follow the teachings of India. "What I would like to do," he indignantly observes, "is to burst that little bubble of ignorance which leads so many good people into thinking of every dusky individual as a sort of Jesus Christ. It would be far better to see them as they often are, nasty, lecherous little beasts, and to kick their behinds" (p. 16). The author spares neither abuse nor argument to avert this catastrophe of the proud and powerful West succumbing to the sick and sleeping but still living East. "We of the West," he reminds his race, "are positive beings and fighting races. The East is full of negativeness, laziness, and moral spinelessness. Our minds are not meant to think like Indian minds, and if we want to do something we should set about doing it in a positive manner. Therefore we may take of our ideals from the East if we find them more attractively put than in the Bible, but it is a dangerous thing for us to try to transform ourselves into Indians" (p. 17).

For our part, we may assure the author that we do not want Europeans or Americans to transform themselves into Indians, even as we do not wish to see the latter basely imitating the former in everything. Swami Vivekananda so often repeated that different nations and races should preserve their individuality as they have their own distinct contributions to make for human welfare. But, as the author himself has observed so well on p. 199, "in the spiritual path there is only one language, which has nothing to do with race or nationality." And we claim that India from ancient times possesses the secret of this universal language as no other nation does. She has survived all alien

attacks and the ravages of time only because of this heritage of the Rishis which she still holds and imparts to those who stand in need. That has been her role in history so long. It is bound to be the same in future, however much Mr. Dane and others of his ilk may dislike it. We do not at all wish to cover our old festering sores deny the existence of many of the evils and abuses the author has so diligently unearthed. But they are not as wide-spread as he wants to make them out to be. Which nation under the sun is free from such or similar filth? Does the author honestly think his own land or the West as a whole is above reproach? There is need for scavenging in all houses, and we are, indeed, obliged to the author for doing the dirty job in ours. But our quarrel begins when he tries to hit us below the belt, unfairly holds up the whole nation to ridicule and recklessly indulges in generalizations based at best on half-truths and buttressed by distorted or discoloured pictures of India's religious life.

With great industry, worthy of a better cause, Mr. Dane digs out the most devilish rituals and witchcraft imaginable ; and coolly passes them on to his Western readers as samples of India's religion or spirituality, knowing full well that they are not. Some of the scenes revealed are quite fit to be filmed for their thrilling effects. As a melodramatist Mr. Dane shows some partiality for sex, evidently because it will help to make a best seller in the modern book-mart. The tale of the man who was a goat beats in devilry and strangeness all other stories in the book woven out of facts or fancy it is hard to say. For, the field of the author's exploration is such that any adventurer can, without fear of easy contradiction, give out anything as his discovery or experience.

The devotees of Sri Ramakrishna will read with relief the pages relating to the great Master and the work of the Order founded in his name. Here we do not see so much the author's damaging display of his venomous weapons of ribaldry and ridicule. He even seems to somewhat understand and appreciate, not unmingled with reverence, the wonderful life and teachings of the Saint of Dakshineswar, particularly his gospel of religious synthesis and unique method of imparting spiritual help to aspirants in their own language on their own plane of progress. Mr. Dane has also nothing but praise for the members of the Sri Ramakrishna Order for their achievements in the field of social and humanitarian service. But he regrets he does not see at Belur to-day what he holds to be the true stamps of Sri Ramakrishna, that is, the tendency to pursue solely Yogic or spiritual practices without meddling in mundane matters, however laudable those works may be. Without attempting here the impertinent task of defending the great Order, we may take the liberty to observe that the author has only betrayed his failure to grasp the full implications of the gospel of Sri Ramakrishna by thus seeking to divorce spirituality from social service and ignoring the spiritual value of the latter as a form of Karma Yoga. Further, he is also greatly mistaken in his expectations to see the silent practices and deep meditations of Sadhakas paraded before the vulgar gaze of any passing alien visitor for cheap approbation or sneering censure. There is ample evidence in the book itself to show that the author looks through coloured spectacles and so he cannot escape missing certain things that may be plainly visible to the ordinary, naked eyes. Mr. Dane gives his study of other religious institutions like the Theosophical Society, the Radhasvami, etc., and briefly refers to the lives, teachings and influence of Swami Ram Tirtha, Mauni Baba, Meher Baba, Purohit Swami and a few others more or less known to fame. Tibetti Baba—the Arhat he adores with special reverence. He followed Nara Singha, the poison eater, for some days, not without profit.

The book is full of strange stories, sensational episodes relating to Sadhus or sorcerers narrated in an easy, sparkling style. The book is entertaining. But the entertainment is, we feel, gained at the cost of Truth and India's fair name. We admire the author's undoubted merits. But it is a pity that they have been harnessed to a purpose largely vitiated by the venom of racial pride, malice and cynicism. If the author is really such a zealous student of Yoga as he claims to be, we are also sorry that he has lost his way among the many magicians, sorcerers and witches he came across and occupied himself so much in the back yards of our many monasteries without gaining entrance into the inner sanctum of the spirit. We wish him better luck next time he comes to India.

APAROKSHANUBHUTI

By Swami Vimuktananda

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।
अज्ञानान्न विजानन्ति मृदेव हि घटादिकम् ॥ ६५ ॥

सर्वः All अपि also व्यवहारः action तु (expletive) ब्रह्मण in and through Brahman जनैः by people क्रियते is performed अज्ञानात् in consequence of ignorance मृत् earth एव alone हि verily घटादिकं the jars and other earthen wares (इति this) न not विजानन्ति know (जनाः persons.)

65. People perform all their actions in and through Brahman, (but in consequence of ignorance they are not aware of that), just as through ignorance[1] persons do not know that jars and other earthenwares are but earth and earth alone.

[1] *Just as through ignorance, etc.*—In all our dealings with various earthenwares we are actually dealing with earth, as by no manner of means can earth be separated from earthenwares. So in all our intercourse with the world we are, in fact, dealing with Brahman which is non-separable from the world.

कार्यकारणता नित्यमास्ते घटमृदोर्यथा ।
तथैव श्रुतियुक्तिभ्यां प्रपञ्चब्रह्मणोरिह ॥ ६६ ॥

यथा Just as घटमृदोः betwen a jar and earth कार्यकारणता the relation of effect and cause नित्यं ever आस्ते exists तथैव so प्रपञ्चब्रह्मणोः between the phenomenal world and Brahman श्रुतियुक्तिभ्यां on the strength of the scriptural texts and of reasoning इह here (सा प्रतिपादिता that is established).

66. Just as there ever exists the relation of cause and effect between earth and a jar, so does the same relation[1] exist between Brahman and the phenomenal world ; this has been established here on the strength of the scriptural texts and reasoning.

[1] *So does the same relation, etc.*—The same relation of cause and effect exists between Brahman and the world. But as the effect can by no means be shown to be separate in any way from the cause, this relation, then, only means their non-difference. *Sruti* also declares : "All this is identical with That" (*i.e. Sat* or Brahman). (*Chhando.* VI. 8 vii) ; "All this is verily Brahman" (*Chhando.* III. 14. i).

गृह्यमाणे घटे यद्वन्मृत्तिका याति वै बलात् ।
वीक्ष्यमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम् ॥ ६७ ॥

यद्वत् Just as घटे गृह्यमाणे while thinking of jar मृत्तिका earth वै (expletive) बलात् याति forces upon the mind (तथा so) अपि also प्रपञ्च वीक्ष्यमाणे while contemplating on the phenomenal world भासुरं shining ब्रह्मैव Brahman alone आभाति flashes on one.

67. Just as (the consciousness of) earth forces upon our mind while thinking of a jar, so also does (the idea of) ever-

shining Brahman flash on us[1] while contemplating on the phenomenal world.

[1] *So also does . . .flash on us, etc.*—In some rare moment, while we think very deeply about the evanescent nature of this world, we become, intuitively as it were, aware of Brahman, the permanent entity behind these changing phenomena. For, the thought of a change necessarily implies the thought of one unchanging.

सदैवात्मा विशुद्धोऽस्ति ह्यशुद्धो भाति वै सदा ।
यथैव द्विविधा रज्जुर्ज्ञानिनोऽज्ञानिनोऽनिशम् ॥ ६८ ॥

आत्मा The Atman सदैव ever विशुद्धः pure अस्ति is हि verily वै (expletive) सदा always अशुद्धः impure भाति appears यथैव just as रज्जुः a rope अनिशम् always ज्ञानिनः to a wise man अज्ञानिनः to an ignorant one द्विविधा in two different ways (भाति appears)

68. The Atman though ever pure[1] (to a wise man) appears always to be impure (to an ignorant one), just as a rope appears always in two different ways[2] to a knowing person and an ignorant one.

[1] *Pure—i.e.* without any modification, such as the body.
[2] *In two different ways . . .* As a rope and as a snake.

यथैव मृन्मयः कुम्भस्तद्वद्देहोऽपि चिन्मयः ।
आत्मानात्मविभागोऽयं मुधैव क्रियतेऽबुधैः ॥ ६९ ॥

यथैव Just as कुम्भः a jar मृन्मयः all earth तद्वत so देहः the body अपि also चिन्मयः all consciousness अबुधैः by the ignorant अयं this आत्मानात्मविभागः the division into the Self and non-Self मुधैव in vain क्रियते is made.

69. Just as a jar is all earth, so also is the body all consciousness. The division, therefore, into the Self[1] and non-Self is made by the ignorant to no purpose[1].

[1] *The division . . .* to no purpose . . . The dualists through ignorance think that the body and the Atman are two separate entities independent of each other. Such thought, however, brings them no real good in life as it deprives them of the realization of the non-dual Atman which is the *summum bonum*.

NOTES AND COMMENTS

IN THIS NUMBER

The First Ramakrishna Math gives a picture of the life of hard struggle and intense spiritual longing of the early disciples of Sri Ramakrishna. It also shows the Ramakrishna Order in the process of formation. The article is translation of a portion of the popular Bengali book, *Kathamrita*. It will be continued. . . . *Things that demand our attention* lays bare some of the urgent problems of the present Hindu society. . . . Which is better, the life of Sannyasa or the life of worldly duties?—This is a problem with which many are faced when they want to build up their religious life. Prof. Sircar discusses the problem with a greatly keen insight. Prof. Sircar is now in the

Presidency College, Calcutta. . . . . Nolini Kanta Gupta is an old contribntor to *Prabuddha Bharata*. Last June he wrote on 'Mystic Symbolism'. . . . . Charu Chandra Ghosh writes *What has made Japan Great* from his personal experience in Japan. He has written also a Bengali book on the subject. Mr. Ghosh is on the staff of the Agricultural College, Mandalaya, Burma. . . . *Enemies of Knowledge* is concluded in this issue. . . . *Paul Deussen and Present Indology* is taken from a Year-Book of the Schopenhauer Society, Germany. Though there may not be perfect agreement on all the opinions expressed in the article, we have no doubt that it will be of interest to many. It also shows the interest of German scholars in the study of Indian culture and civilization. . . Prof. Nicholas Roerich has been trying for some years past for the protection of treasures of art, etc., from the ravages of war. *Banner of Peace* relates to that. . . . *Nandanar—the Pariah Saint* indicates pointedly how all are equal in the eye of God. One who is despised by society as a Pariah, suddenly receives the graee. of God which makes him afterwards an object of worship as a saint. It is not an eye-opener to all that there is no innate distinction between man and man—between a so-called untouchable and those who treat him as such? . . . . *Justice—ancient and modern* compares the administration of justice in modern courts with that in ancient India. The writer is a new-comer to *Prabuddha Bharata* and is on the teaching staff of a college in South India. . . . *Finding Delight in vilifying India* will speak for itself.

WHAT UNIVERSITIES CAN DO

How universities can make arrangement for religious instruction is exercising the minds of many educationists. But no real solution has yet come.

Religion has two aspects—one philosophical, and the other devotional or ritualistic. There is no difficulty in the inclusion of the philosophical aspect of religion in the curriculum of universities. If arrangements can be made for the study of Caird and Martineau, the same can be done for Sankara and Ramanuja. If selections from the Bible can be taught, selections from the Koran or the Gita also can be taught. There can be no diffierence of opinion on this. And if any university fail to provide for this much of religious instruction to students, it indicates but lack of thinking on its part.

But when we come to the practical or devotional aspect of religion, which is at the same time its really effective part, many difficulties crop up. The kind of help that students require for this, is individualistic rather than collective. Hence it is impossible for any big corporation like a university or even a college of some 500 students to do anything in this connection; nor is it possible to give practical religious instruction in a class between two busy hours. So universities and colleges, constituted as they are at present, are incapable of making any real arrangement for religious training. But they can do one thing. They can encourage the establishment of hostels and 'Students' Homes' which would supplement academic education by religious training. In fact, they should be very paticular that hostels have a good, healthy religious atmosphere. For, it is there that the real life of students is built up. This will save the universities from a good deal of unnecessary troubles and at the same time enable them to render efficient help towards the spiritual growth of the younger generation. Universities

should also give the utmost freedom to hostels, as far as religious training is concerned, only taking care that narrow communalism is not preached there.

All religious sects, old or new, can start hostels for their children and provide opportunities for the observance of their respective religious rites. These ceremonies and devotional exercises are the very life of all religions. It is by practising them first, that a man can, afterwards, rise above them to a level of the broadest catholicity.

Each sect has some rites and ceremonies which seem to be meaningless, and even objectionable, from the standpoint of another sect. This fact debars the congregation of students of different sects for common worship. They may however meet together for the discussion of the metaphysical aspects of different religions as well as for comparing notes. This will give them an opportunity to understand and appreciate each other's religions, and they will thus develop catholicity of religious views and broadness of outlook.

WHY DO THEY QUARREL?

There are three kinds of discussions: the first, in which one tries to arrive at truth by consulting the opinion of the opponent; the second, in which one overlooks the arguments of the opponent and gives only carping replies; one's opinion, by hook or crook, without considering at all whether there is the third, in which one tries to establish any truth in what the opposite party says.

The third case very often happens when there is conflict of religions. Persons belonging to one religion, when seized with fanaticism, do not like to see the good points in other religions.

After all, why should there be any religious quarrel? Do not all religions lead to the same God? And if one is at all on the wrong path, will not God Himself give him the right direction, if he be sincere? It is a much more difficult thing to have sincerity than to have intellectual grasp of complicated religious problems. A man may be an intellectual giant, but if he do not seek religion earnestly the value of his religious life will be nil, when compared with the life of one who is unlettered but very sincere in his thirst for God. If any one thinks that his religious creed is absolutely right, all that he should do is to follow it earnestly till he realizes the ultimate goal. If a man realizes Truth, his very silence will speak volumes; he will not have to force his opinion upon others and thereby disturb the peace of the world. If every man remembers this, religious quarrel will cease to exist, and all bigotry and fanaticism will have an end. But how different is the case now!

HOW TO BE PROFITABLY IDLE

It is a more serious problem how to employ the leisure hours than to undergo the labour when some work is on hand. A man can be rightly judged by the thoughts of his leisure moments, valued by how he spends the time when he is off from his duties. By rightly utilizing the off moments, many have made wonderful contributions to arts, literature, science, philosophy, etc., of the world, whereas many find their time hanging heavy on them when they are not harnessed to their main occupations of life. Many people die shortly after their retirement from their business or office, mainly because there is nothing in which they can keep themselves interested.

For this it is highly necessary that everyone should cultivate some inno-

cent hobby which will give a zest to his life as well as an opportunity to keep him occupied in the old age.

Mr. A. B. Brown, Principal of Ruskin College, Oxford, elaborately discusses this problem of leisure moments in an issue of the *Hibbert Journal*. Education is generally regarded as a means to a career and a livelihood, but it should, according to the writer, be also an equipment for leisure. Education, if it is a preparation for life, must take account of the life of leisure as well as of the life of work. "For work is a means to other ends than the mere achievement of a livelihood, and it is quite possible to possess a livelihood and still to be without a proper and a reasonable life."

He suggests that parents should see that their children grow up with interests in some extra-curricular subjects. A boy who is bookish should rather have some interest in gardening, carpentry, etc., and a boy who is learning some technical and mechanical work as a means of livelihood, should cultivate taste for reading, writing, etc. That will serve as a great balance in life and give one a nice opportunity for a refreshing change of occupation.

He then speaks from his long experience of teaching adult students, in tutorial classes, in the residential work of Ruskin College, and in its large Correspondence Department, how creative ability is too often smothered by schooling, but easily thrives when cultivated as a leisure-hour hobby. He has received poems and short stories and plays from postmen and telegraph clerks, miners and railwaymen, printers and mechanics, and from every type of workers, both "manual" and clerical. His correspondence students have included steel workers, clerks, postal workers, miners, printers, weavers, teachers, journalists, tram conductors, a cook-general, a nurse, a soldier. This only indicates how a multitude of men and women feel after some means of expression. And when a man finds a way of expression through something which he has not to take as a means of livelihood, or too seriously, he finds it easy to keep himself above the sorrows and miseries of life and make his days enjoyable.

It cannot be that a man does not find it possible to pursue a secondary occupation of life along with his main one, for want of time. For it is often the busiest men and women who find time for hobbies and studies. This is possible because they find delight in them, and a man never finds a thing irksome when he has got a taste for that.

If one observes the life of our people, how much time they will be found to waste in idle gossips, in bemoaning their sad lot or in sighing over their sorrows and miseries! By the cultivation of some hobby could they not be more profitably busy?

A STRAIGHT TALK

Dr. Suniti Kumar Chatterjee of the Calcutta University presiding over a meeting organized to discuss if co-education is desirable in India is reported to have said that *Charitra-hinata* or extra-marital life is the greatest vice in Indian estimate whereas in Europe more importance is given to truthfulness and courage than to chastity. We are losing our ideal of "sexual morality", but not acquiring the Western virtue. He believed in moral purity (Brahmacharyya) and whatever physical fitness he had to-day for hard work and labour he owed it to this ideal preached by Vivekananda. He had been in Europe for 3 years and lived among English and other continental students of good

families in hostels in most intimate terms, as the only Indian for the time being. He could not disclose all his experiences but they were shocking to his moral sense. Co-education and free mixing neither increased respect for the girls nor better understanding, nor it tended to lessen sex curiosity. A strong section in Europe was against it and he agreed with them. His experience in the post-graduate classes in Calcutta also did not tend to change his views. His idea was that it had produced certain amount of undesirable distraction. He placed the greatest stress on sex question as he placed the greatest stress on health. Before full physical development, boy and girls should not be placed together.

Indeed the ideal of Brahmacharya is receiving less and less importance nowadays. A large number of people do not think seriously about it. Our educational institutions put no definite stress upon it,—at least there is seen no deliberate attempt that the boys may grow in that ideal. On the contrary, students living mostly in cities and towns find themselves in an atmosphere where there are many undesirable attractions, but none to whom they can look for proper guidance. Very few of them find the inspiration of a big ideal which can keep them safe from all temptations. The result is that many have begun to believe in the Western conception of life, which, as Professor Chatterjee says, puts less emphasis on purity. And this will no doubt have a very unhealthy effect upon the society and the manhood of the nation.

Our teachers and professors can do a great deal in this matter, if they are particular about it. But here life instead of precepts will count. A teacher possessing an ideal character can easily serve as a source of inspiration to thousands of youths and save them from going astray. But it is a pity that students nowadays rarely look to the teachers for any inspiration of life, nor do the latter—barring exceptional cases —think or indicate by their action that they have any responsibility in this matter. There are many factors which have contributed to bringing about this sad phenomenon. But should there be no serious attempt to remedy them?

REVIEWS AND NOTICES

JAINISM, CHRISTIANITY AND SCIENCE. By C. R. Jain. *The Indian Press, Ltd., Allahabad. 204 pp. Price 5s.*

Comparative study of religions led to two types of books in recent publications. One represents the view-point of a scholar who disinterestedly sets relative value to every school of thought; and the other moves on the line of propaganda making certain theme supreme and the rest subordinate to it directly or indirectly. The present volume cannot be placed under the first head.

In this book the author has made some broad statements about Jainism and has supported his views by giving quotations, pages after pages, from the New Testament and from the writings of the early Christian Fathers specially of St. Clement. More suitable title to the book would have been 'Christianity in the light of Jainism.' Here Christianity has occupied so much space that Jainism has heen lost like a forest in the midst of trees though the author thought quite otherwise.

The book has been divided into 26 chapters; the principal doctrines stated are: All living beings are souls, they are immortal. The body is only a prison-house in which the soul is embodied. The natural attributes of soul are immortality, omni-

science and bliss, but contact with matter has deprived soul of these. Soul must be freed from the clutches of matter so that it may enjoy its original perfection. Many freed souls reside at the topmost part of the universe. They are the only true gods; there can be no other gods besides them. The perfected souls as pure spirits have human forms. There are regions like heaven and hell. Innumerable souls exist in *Nirvana*, but there are four and twenty of this number in each cycle that are termed *Tirthankaras*. They alone possess the practical knowledge to guide and free humanity. All else are merely allegorical. All communities and nations copied the early Jaina allegorists. Allegories were later on misunderstood and misinterpreted, and consequently the modern mind has lost sight of truth. Psychology is in its cradle, it ignores the existence of soul, though some psychologists have been forced to admit it.

The author has taken great trouble in collecting parallel passages from the Christian writers, but has evinced no liking for metaphysical discussion. Jaina ideas cannot be clear unless they are compared to the Sankhya notions of Purusha, Prakriti, Kaivalya, Siddhashila, etc. How to justify the multiplicity of Purusha? Is it in conformity with the scientific notion of unity? Why is the modern mind inclined to Vedantic Monism on the one hand and Vaishnavic Theism (Godhood) on the other? Without discussing these points nothing can be said with force in favour of Jainism. On the contrary, Christianity that has been lavishly quoted in support, shall lose its soul, if God Personal or Impersonal, apart from Individual Souls, ceases to exist.

Mr. Jain criticizes the modern theory of knowledge and states barely that knowledge does not come from without. It is merely called forth, not manufactured, created or distilled in any way. The external stimulus merely gives a knock; a part of the entirety of knowledge which is one with soul, 'hears' that knock, and responds to it. In the case of all embodied souls this knock is necessary. Those who are free from matter, do not require any knock. They are omniscient. This state can be achieved through right faith, knowledge and conduct. This is all about science and religion, hut it requires further elucidation and a scientific presentation.

U. C. DUTTA

BENGALI

SRI-PADAMRITA-MADHURI. Part II. Edited by Navadvipa Chandra Vrajavasi and Prof. Khagendranath Mitra, M.A. *Published by Nagendra Kumar Lodh, M.A., B.L. 177, Cornwallis Street, Calcutta. xxxiii+710+10 pp. Price Rs. 3.*

We welcome this Bengali publication. The contents do not stand in need of any review, being a comprehensive collection of those wonderful songs of the Vaishnava saints of Bengal which have greatly changed the Bengali outlook of life. It is the infiltration on the charming pathos of these songs into the heart of Bengal which is in a way responsible for all that is sweet and loving in the nation. They have indirectly made Bengal highly emotional and deeply aesthetic. As to the merits of these songs, suffice it to say that not a few critics, poets and philosophers are enamoured of them and find it difficult to give sufficient expression to what they feel for them.

While all these are true, we are constrained to ask, "How many are fit for their perusal, far less to appreciate them?" It is only those who have complete mastery over their passions and have a fervent love for the Lord who can read and appreciate them. How many of the direct disciples of Sri Chaitanya were thought fit by the Lord to tread on this path which these songs indicate? The path is very attractive, no doubt, but greatly dangerous for those who are unfit. These songs, giving a picture of the relationship between Sri Krishna and Râdhâ, are the rarest pearls; but to cast them before all, is not only to degrade them, but to do harm to the unwary as well.

The authors, however, had to choose between two: either they must leave the task of editing and interpreting them to those who are incapable of understanding their worth; or they must take upon themselves the responsibility of placing them before the public with right interpretation, so that a large number of people may appreciate their merits and enjoy their beauty. The authors being devotees themselves, cannot but take up the last alternative. The masterly introduction, the division of the songs into different emotional groups, and the exhaustive notes that they have added—all go to justify this publication. The appendix, though of little practical value, gives us an idea of the immense variety of *tâls* in *Sankirtana*.

NEWS AND REPORTS

RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

REPORT FOR 1932

Started in 1919, this hostel for college-going youths has been doing a great service to the country. Its aims are:—(*a*) to supplement the academic education of the University by a systematic and efficient home-training; (*b*) to make the students feel that the development of intellect is not the sole concern of education but that it must help a balanced growth of heart and hand as well; and (*c*) to make them appreciate and live up to all that is good, sublime and ennobling in their racial culture, and at the same time to lead them to accept and assimilate all that is *good* and *conformable* in any exotic culture. To realize these aims it has done the following:—(*a*) It has a shrine where the inmates assemble, both morning and evening and offer prayer in congregation and practise meditation. This, together with social gatherings and religious classes and festivals, offers ample opportunity for developing spirituality. (*b*) It has made arrangements for vocational training during vacations and leisure hours. At present it gives an elementary pratical training in farming, dairy-work and agricultural industries and hopes to extend its activities to cottage-industries with or without small power machines. (*c*) It keeps only a cook and no servants, thereby encouraging its inmates to manage all household duties except cooking, thus inculcating the dignity of labour upon them. This is a feature which will save from imminent ruin the rising generation that has been learning to scorn manual labour. (*d*) It has arranged for regular physical exercise and sports. (*e*) Nor has it altogether relegated the intellectual education of the pupils to the University, but tries to extend their knowledge beyond their college curriculum through its library, its monthly manuscript magazine and its socio-religious classes.

It is gratifying to note that one of its long-felt wants has been fulfilled: it is now lodged in a residence of its own amidst congenial surroundings. A fairly big plot of land, about 28 acres in area, has been secured at Gouripur, a quiet suburban retreat within six miles of Calcutta. We are informed that the land has been fairly developed, farming including dairy-work has been started on a humble scale and necessary structures for accommodating 24 students have been completed.

But the land has to be further developed and more structures for accommodating in all at least one hundred students have to be raised. All these will cost about Rs. 65,000. This sum is perhaps not more than even the cost of land alone of many Missionary hostels in Calcutta. But should the amount be forthcoming from the public, this promising institution can be put on a permauent basis.

At the end of the year there were 22 students, of whom 14 were free, 7 concession-holders and 1 paying. The University examination results are good. Twelve students sat for different University Examinations, of whom 11 came out successful, one standing first class first in B. A. in history.

The financial condition, however, is far from being satisfactory. Total receipts during the year in all the funds together with previous year's balance came to Rs. 17,488-7-2, total disbursements amounted to Rs. 12,860-13-9, leaving a balance of Rs. 4,627-9-5, of which Rs. 3,186-6-3 are fixed in the permanent fund.

All contributions will be thankfully received by the Secretary, Ramakrishna Mission Students' Home, Gouripur, P. O. Dum-Dum.