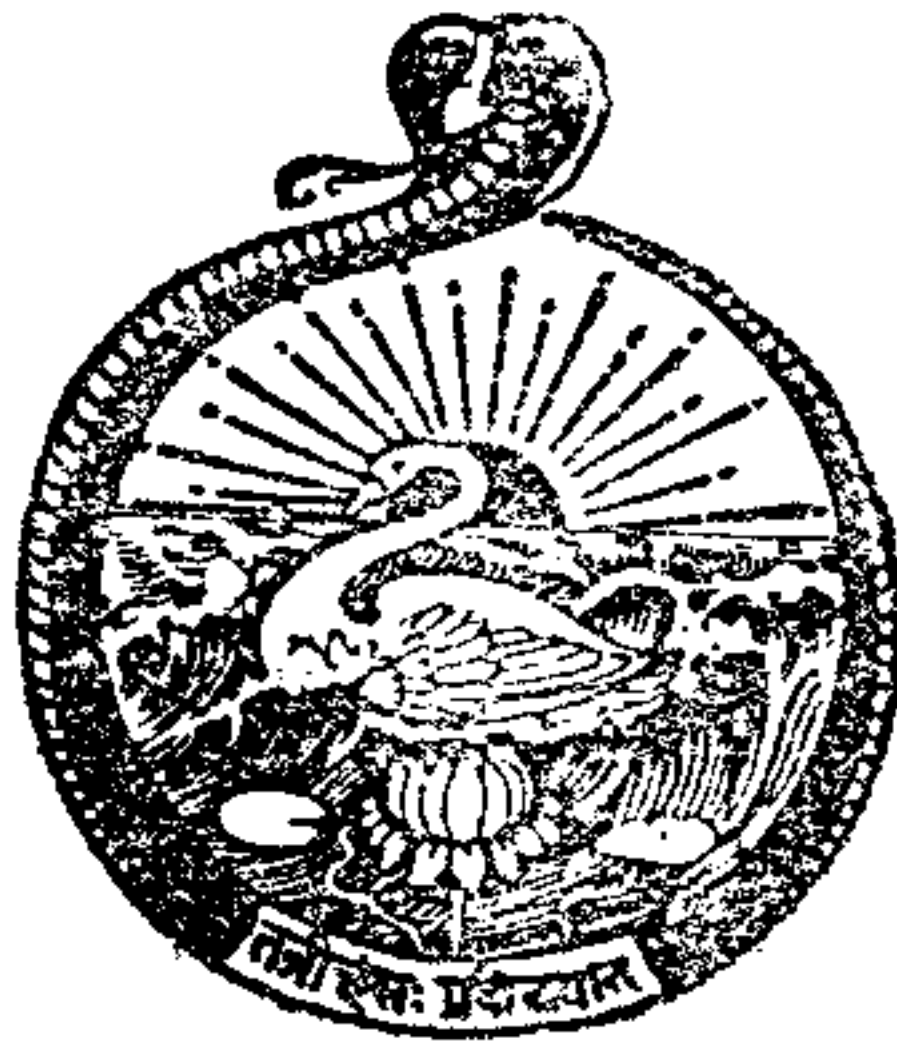


Prabuddha Bharata

OR AWAKENED INDIA

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FEBRUARY, 1933



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

Editorial Office

ADVAITA ASHRAMA

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FEBRUARY, 1933

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

SUKA'S PRAYER TO THE LORD

BY SWAMI PRABHAVANANDA

O Thou Lord Supreme, I bow down
to Thee.

Only for Thine own pleasure and play,
didst Thou bring forth this universe.

Thou art the Highest in the Highest !
Who can sing Thy Infinite glory ?

Thou art the Innermost Ruler of every
heart.

Thy paths are mysterious.

Thy ways are Blessed.

Thou dost wipe away all the tears and
sufferings of Thy devotees.

Thou dost destroy the wickedness of the
wicked.

Thy Form is Purity Itself, and Thou
dost give purity and Self-knowledge
to those who seek Thee.

Salutations to Thee again and again,
O Lord of Hosts.

I praise Thee, O Lord,

Thou art the Strength and Support
of all Thy devotees.

Thou dost manifest in the hearts of all
true Yogis.

The evil doer findeth Thee not.

Thou art One without a second.

Thou dost shine in Thine Own Glory,
in Thy resplendent, Blissful Self.

What sweetness is in Thy Name,

What joy is in Thy remembrance.

Those who chant Thy Holy Name, and
meditate on Thee, become forever
free from all evils.

The wise, worshipping Thy Feet, con-
quer all fear of life and death.

Thus do they realize Thee, Who art
the Supreme Goal of all true
seekers.

Before Thee there is no barrier of caste,
or race, or creed.

All Thy children attain purity through
Thy Holy Name.

m souls worship Thee, knowing they
are one with Thee.

Thou art the Lord Supreme.
 Thou art indeed the Vedas.
 Thou art the Truth.
 Thou art the embodiment of *Tapas*.
 Thy lovers meditate on Thy Blissful
 Form, and become lost in the joy
 thereof.

Shower Thy Grace upon me, O Lord,
 and in Thy mercy look upon me.
 Thou art the Lord of wealth.
 Thou art the Lord of all Creation,
 The Lord of all Thy lovers and devotees.
 Look upon them also with Thy mercy.

Blessed are they that meditate on Thy
 Lotus Feet,
 For they shall become purified.
 Blessed are they that are purified,
 For they shall attain Self-knowledge.
 The wise call Thee the Impersonal, the
 Infinite, Attributeless Truth.
 They call Thee the Personal God with
 Divine attributes.
 Thou art both, and Thou dost manifest
 as the one or the other,
 According to our understanding.
 O Lord, forever look in mercy upon me.

AN UNPUBLISHED LETTER OF SWAMI VIVEKANANDA

ALAMBAZAR MATH,
 Calcutta, 5th May, '97.

MY DEAR MISS NOBLE,

Your very very kind, loving and encouraging letter gave me more strength than you think of.

There are moments when one feels entirely despondent no doubt—especially when one has worked towards an ideal during a whole life's time and just when there is a bit of hope of seeing it partially accomplished, there comes a tremendous thwarting blow. I do not care for the disease, but that my ideals have not had yet the least opportunity of being worked out. And you know the difficulty is money.

The Hindus are making processions and all that, but they cannot give money. The only help I got in the world was in England, from Miss and Mrs. I thought there that a thousand pounds was sufficient to start at least the principal centre in Calcutta, but my calculation was from the experience of Calcutta 10 or 12 years ago. Since then prices have gone up three or four times.

The work has been started anyhow. A rickety old little house has been rented for 6 or 7 shillings where about 24 youngmen are being trained. I had to go to Darjeeling for a month to recover my health, and I am glad to tell you I am very much better,—and would you believe it, without taking any medicine, only by the exercise of mental healing? I am going again to another hill station to-morrow, as it is very hot in the plains. Your society is still living, I am sure. I will send you a report at least every month of the work done here. The London work is not doing well at all, I hear, and that was the main reason why I would not come to England just now, although some of our Rajas going for the Jubilee tried their best to get me with them, as I

would have to work hard again to revive the interest in Vedanta. And that would mean a good deal more trouble physically.

I may come over for a month or so very soon however. Only if I could see my work started here, how gladly and freely would I travel about!

So far about work. Now about you personally. Such love and faith and devotion and appreciation like yours, dear Miss Noble, repays a hundred times over any amount of labour one undergoes in this life. May all blessings be yours. My whole life is at your service, as we may say in our mother-tongue.

It never was and never will be anything but very very welcome, any letters from you and other friends in England. Mr. and Mrs. Hammond wrote two very kind and nice letters and Mr. Hammond a beautiful poem in the *Brahma-vadin*, although I did not deserve it a bit. I will write to you again from the Himalayas, where thought will be clearer in sight of the snows and the nerves more settled than in this burning plain. Miss M. is already in Almora. Mr. and Mrs. S. go to Simla. They have been in Darjeeling so long. So things come and go dear friend. Only the Lord is unchangeable and He is Love. May He make your heart His eternal habitation is the constant prayer of

VIVEKANANDA.

CAN THE WORLDLY ATTAIN SAMADHI?

BY SWAMI TURIYANANDA

In this world there will always be misery and happiness. Have you ever seen anyone absolutely free from these? That is never to be. This world of ours is relative and subject to these pairs of opposites. It is only by worshipping the Lord that the individual soul (Jiva) gets free of these pairs of opposites. Not that there will be no more happiness and misery, but through His grace the Jiva will not be thrown off its balance by these. That is why the Lord says: "Bear them patiently, O descendant of Bharata." The Lord does not say that there will be no more happiness and misery. On the other hand, he says that these are bound to arise on the contact of the senses with their objects. But, however, they are not permanent. They come and go.

Therefore one has to bear them patiently. If there had been any other way than bearing them patiently, the Lord would surely have taught that to a dear and devoted disciple like Arjuna. Bear them patiently,—therein lies manliness and strength. Since happiness and misery are sure to be the lot of everyone, what is the use of bewailing them? Every one, be he ignorant or a Jnâni, has to suffer misery. But the difference between the ignorant man and the Jnâni lies in this: the Jnâni knowing that it is the lot of every embodied being, bears it patiently, while the ignorant man gets perplexed and agitated and bemoans his lot. Remember the words of Sri Ramakrishna: "Let suffering and body take care of themselves;

but you, O mind, be ever happy." Then alone comes Peace to one.

Absolute Peace is for him alone "who lives devoid of longing, abandoning all desires," without the sense of 'I' and 'mine.' "As into the ocean,—brimful and still flow the waters, even so the sage into whom enter all desires, he, and not the desirer of desires, attains to Peace." *Panchadasi* treats of the path of knowledge more and that is why it teaches about the meditation on the Impersonal Brahman. But the Lord in the Gita says, "Fix thy mind on Me alone, place thy intellect in Me. Thou shalt, no doubt, live in Me hereafter." How beautiful How easy! How sweet!

Even the worldly can attain Samâdhi. If that were not possible, how can the words of the Lord be true? "Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved." "For taking refuge in Me, they also, O son of Prithâ, who are of inferior birth,—women, Vaishyas as well as Sudras,—attain to the Supreme Goal." Can this Supreme Goal be attained without Samâdhi? Samâdhi can be attained even without the practice of Yoga. This truth has been acknowledged in the Yoga Sûtras of Patanjali. He says : समाधिसिद्धिरीश्वरप्रणिधानात् । "By sacrificing all to the Lord comes Samâdhi." He also adds :

ईश्वरप्रणिधानात्—“Or by devotion to the Lord.” This clearly admits the truth. Vyâsa in his commentary on the latter Sûtra says, “Being pleased with his devotion, the Lord by His mere wish gives him His grace. By His grace one attains Samâdhi and its fruits in no time.” So this is proof enough to show that even without the practice of Yoga, Samâdhi is possible. In this connection the death of the Gopi and her attaining the Lord, described in the tenth Skanda of the Bhâgavata are to be remembered. “Because man becomes one with Him by constantly bearing towards him, passion, anger, fear, affection, and devotion.” Is there any difference between this ‘becoming one with Him’ and Samâdhi? The conclusion is this : The difference is only as regards the attitude and the means, but as regards the attainment of the goal and its results there is identity. Says the Gita : “The plane which is reached by the Jnânis is also reached by the Karma Yogins. Who sees knowledge and performance of action as one, he sees.” In the twelfth chapter also the Lord after dealing extensively with the worship of the Personal God and the Impersonal, has clearly said that the worship of the Personal God is easier and that He Himself saves His devotees. Therefore I cannot understand in whom else we can, and for what reason we should, take refuge, leaving off such a kind Lord.

“Religion does not consist in doctrines or dogmas. It is not what you read nor what dogmas you believe that is of importance, but what you realize.”

—SWAMI VIVEKANANDA.

WITH A GOSPEL OF HOPE AND STRENGTH

BY THE EDITOR

I

There are some souls who come to this world, not dragged by their own Karma, as is the ordinary case, but as if to work out the Karma of others through their life. They take upon themselves the burden of humanity and bear the Cross for the sake of the world. From the beginning they show a remarkable eagerness to relieve the sufferings of others and to ameliorate the condition of their fellow-men. Their heart melts and their sympathy wells forth at the sight of misery and affliction which they see around and as they grow up, the load of sufferings of the whole world, as it were, falls upon them. In short, they live not for themselves, but for others. Their whole concern in life is how to solve the problems which confront the world to its great dismay, and the only mission of their earthly existence is to give a push to humanity towards peace and blessedness. And when they depart, they leave behind a message which acts as a healing balm to the ills of the coming generations. They do not belong to any particular nationality or country and their love and sympathy are not circumscribed by any geographical boundary or racial demarcation. The whole world is their home and the entire human race is their kith and kin.

In the nineties of the last century the world experienced the existence of such a soul—a soul whose whole being throbbed in sympathy and fellow-feeling for all irrespective of caste, creed or nationality. Indeed, Swami Vivekananda made no distinction between the East and the West or between the

white and coloured races. He would identify himself with the woes and sufferings of any man anywhere in the world. Was he refused admission in an American hotel, being taken for a Negro? Well, he would not give even an opportunity to the offending party to correct that mistake. For how could he deny kinship with a fellow-man, be he a Negro? If he was to make any choice, he would be on the side of the oppressed and not on that of the oppressor; he would be with the sufferers and not with those who inflicted sufferings.

The whole philosophy of Swami Vivekananda's life can be summed up in a single sentence: They only live, who live for others. They only will get salvation, he would say, who seek salvation for others, entirely forgetful of their own interest. Personally he was ready to die a thousand times, if thereby he could bring Mukti to a single individual. And he was not anxious for his own freedom, so long as there remained a single human being who had not been released from the bondage of Maya. In these, do we hear the voice of one who lived about 2500 years back? For Swami Vivekananda had a heart as mighty as that of Buddha. And so he could say:

“Give away, ne'er turn to ask
in return,
Should there be wealth treasured
in thy heart.

“Aye, born heir to the Infinite
thou art,
Within the heart is the ocean
of Love,

would be saying, Man is divine already and religion means the removal of ignorance that hides that consciousness from him.

To judge philosophically and historically, Swami Vivekananda in this has said nothing which is not the conclusion of the Vedanta. For does not Upanishad declare that man is Brahman? But still his words bring in fresh strength and his utterances contain a new ring. Herein lies the characteristic of a great man—a Prophet. Truth is one and eternal. Yet, when it is mingled with the life-experience of a Prophet, it receives a new orientation and looks like a fresh thing. The old coin is remoulded in the mint—it gets a new birth.

III

Though the Vedanta declares clearly and unequivocally that man is one with God, yet, even in the land of its birth, people forgot the practical application in life of that great doctrine. Their actual life was no better, if not worse, than that of those who could not rise so high as to claim such divinity. That was a mere theory to be found in the pages of holy books or to be repeated as meaningless words. Swami Vivekananda infused life into a doctrine, which was, to all intents and purposes, dead to humanity. And he drew all the legitimate and possible conclusions from that doctrine. “If God is really a Father to you, why should you indulge in the description of all His acts of glory manifested in the universe? What son does that with regard to his father?” Or, “The wretch who thinks himself sinful, sinful he becomes,” said his Master. Swami Vivekananda also was so simple, withal triumphantly bold, in drawing the logical conclusions from the Vedantic

idea of the divinity of man. If man is divine, he is so, not only when he sits with closed eyes in a cave, but also when he commits a diabolically wrong action. A man, if he knows his real nature, will find himself incapable to swerve even slightly from the path of truth. Truth is not to be the exclusive property of those who renounce the world and take to forests; it is to give nourishment to all. One ambition of his life was, declared Swami Vivekananda once, to bring out the truths of the Vedanta from caves and forest-retreats and make them available for all—for people who seek solitude as well as for those who live a life of crowded activities. For were they not once realized by kings and princes—persons engaged in the most intense activity? If we look to the history of ancient India, do we not find that the number of those who realized and lived the life of the Highest Truth was no less amongst the Kshatriyas, engaged in active duties, than among those who had retired from the world? Many are the instances found in the Upanishads that Rishis were taken aback when they found that they had more to learn from the kings whom, they thought, it was their right to teach and thus those who came to teach submitted themselves to be taught. If it was possible once, it will be possible again. The Vedantic theory of divinity of man is not a meaningless idea, but it was once proved to be the most practical thing. And Swami Vivekananda tried to show the application of that theory to conditions of modern life. It was with this Vedantic doctrine that he wanted to solve all the problems of the world—individual, national or international, and it was through the application of that one single idea that he wanted to cure all the ills of human life. For, if you know Truth, Truth will save you. If

it cannot, it is worse than useless. If it does, the first endeavour of man should be to know Truth.

How much energy and power are hidden within the tiny little frame of a man. If he knows that, he becomes invincible, his will becomes indomitable and his courage becomes unbounded. Knowledge is power and strength. But no power and strength can be compared with that which is born of Self-knowledge. Swami Vivekananda wanted to bring out the dormant power of every individual who came under his influence. "Know the Atman and become free—free from all fears, free from all bondages"—this was his remedy for all the ills of life. A weeping man had no sympathy from him. Why should a man weep, when he is the repository of infinite strength, peace and blessedness? He would ask everyone to stand on his own legs and be strong with the strength of the knowledge of the Atman. The ideal man, according to him, was he who when threatened by the Greek invader, Alexander the Great, with death, laughed out and said: "I have not heard in life a greater lie than this. You can't kill me, for the Atman is immortal." Now, if every action in life is performed from this standpoint, one is sure to score greater success in all one's activities, and many of one's miseries are sure to vanish. Swami Vivekananda wanted to apply a remedy, which would transform man's whole being and take him beyond the reach of Maya.

Yet he did not ask each and all to give up the world. His advice was: Transform your vision and idea about the world and the world will no more be a snare to you. When the real nature of a mirage is known, you may see it again, but it will no longer be able to deceive you. The same will be the case with regard to the relation of a man

with the universe around, when he knows its real nature. But in this he was quite different from those who hold the view that one should be in the world, only because they cannot give up their hankering for sense-enjoyment and have not the capacity to rise up to that height wherefrom can be seen the glory of renunciation. How great was his taunt to those who ape to be a "Janaka" of the present age! To aspire after the Knowledge of the Atman and at the same time to stoop down to sense-enjoyments, just as a vulture though soaring high up in the sky always looks for the carrion below,—that was intolerable. Swami Vivekananda was never for any compromise, much less could he stand any hypocrisy. The man who constantly thinks of the Atman, will automatically find himself incapable of running after sense-objects. And what is the root cause of the innumerable troubles of the modern world? It is this—that man glorifies matter more than spirit; man loves the pleasure of the senses more than that of the Atman. But once he tastes the bliss of the Atman, all other things will prove tasteless to him. Swami Vivekananda wanted to raise humanity to that high level, on reaching which people will no longer fight for sense-objects just like dogs fighting for morsels of food. Was not that a radical solution of the many problems of modern life?

IV

The original sin of man, one may say, is not that Adam ate the forbidden fruit from the Tree of Knowledge but that man became selfish. Selfishness is the cause of all miseries in the world. Man is robbed of peace when his whole mind is bent on self-interest and a selfish man robs others also of their peace. When one is convinced that one

Life pervades all, one cannot give precedence to one's own interest over that of others. Swami Vivekananda would say that the oppressor should be more pitied than the oppressed, because he does not know that he is inflicting wounds upon himself in another form—in the form of the oppressed. What will be the position of those who, under cover of darkness, destroy things, supposed to be of the enemy's camp, but with the dawn of light find that they belong to themselves! Such also is the tragedy in our life—in all our fights and quarrels with others.

The scripture says that a Sadhaka should so mould his conduct that it becomes like that of a Siddha. This is the ethical aspect of religion. Now, the last word in religion is the realization of the same Self in all. "Seeing the Lord equally existent everywhere, he injures not self by self and so goes to the highest goal." This is what is called "living for others." And this is the state which one attains when one realizes the goal of religion. Now, to the extent man succeeds in tuning his activities to that ideal, the world will be an abode of peace; otherwise it will be an eternal Kurukshetra, as is the case now. Whether man will do it or not, that is a different thing; but this is the truth.

But how to reconcile this view with Swami Vivekananda's love for India? To many it may seem contradictory and paradoxical that one speaking always of the Atman could fix his love to a particular geographical area. Sri Ramakrishna was greatly perplexed when he was accused of having attachment for his chief disciple, Narendranath. But he got a great relief when the Mother told him that it was not a case of fleshly attachment—he loved Naren because there was a great manifestation of the Divinity in him. The cause of

Swami Vivekananda's love for India was also similar. He loved India, because it was the repository of the highest ideal of religion. There was nothing parochial in his patriotism. If India dies, religion will be wiped off the face of the earth—that was the reason of his special love for India. And how intense was that love! India's very dust was sacred to him. And one weakness of that mighty soul would be betrayed, when, in the West, Swami Vivekananda would furiously oppose a man, even if an altogether not unjust remark against India passed from his lips.

Just as a man with the knowledge of the Self becomes all powerful and without that he is dead though alive, in the same way the country which knows itself is strong and invulnerable, but as soon as it forgets itself it goes slowly towards death. The real problem of India is that she has forgotten herself. The time of the real decline of India began when she began to imitate other countries. Disease-germs are not the real cause of an illness; the fundamental cause of a disease in a man is that he has become weak and susceptible to the disease. Similarly the actual degradation of a nation begins when it loses faith in itself and looks for the riches—however great—of other people. Swami Vivekananda found India in the grip of a tendency to imitate foreign models and ideals. The foreign culture and civilization was going to completely engulf India, when that great seer came to the scene and he, an awakener of souls, became the awakener of a dying nation too. He unmistakably pointed out where the real strength of India lay as also wherein was her great weakness. Though we cannot say that India has fully shaken off the undesirable influence of foreign culture and the habit of foreign modes of thinking, yet, she

now stands on a fairly safe ground and is on the way to regain her self-consciousness. It is true that even now we may find people who, due to the perverted education they have received, are apathetic towards Indian religion and Indian culture, but we have no doubt that their words will be swept away in the great rush of awakening that has come over India at the present time.

V

Sometimes we hear people saying with regret that if Swami Vivekananda were alive now, he could give right solution of the tangle that Europe now finds herself in. But did not he already give a message which would save not only his own country, but other nations as well? So long as people love matter more than spirit, so long as they belaud personal aggrandisement as a high virtue and do not encourage self-sacrifice, so long as they fail to recognize the whole of humanity as one, there will be no peace on earth. For how does the conflict between different nations ensue? Is it not from the fact that one nation tries to further its own interest at the cost of another? As the gross self-interest manifesting itself among different individuals mars the

peace of a family or a society, in the same way when it preponderates among different nations, peace of the world is threatened. The pity is, when a vice is discovered in a single individual, it is condemned and discouraged, but when it is seen in a national life, it is applauded and encouraged. Perhaps it needs demonstration that even in the life of a nation love is more paying than hate and self-sacrifice a greater virtue than selfishness. And Swami Vivekananda expected that India should demonstrate that.

A man of God as Swami Vivekananda was, he saw every problem in the world—individual, social or national—from the highest standpoint, namely, that men are the children of Bliss and inheritors of Immortality, and it is because they forget this that they suffer. He wanted to see the application of this Truth in the life of all, so that the world might be saved from the impending destruction and humanity might have peace and blessedness.

Swami Vivekananda came like a divine messenger from On High with a new Gospel of Hope and Strength for the suffering humanity and the afflicted world; after his meteoric life on earth he is gone, but leaving a trail of Light which, we hope, will not soon fade.

SHAKING OF HANDS

BY SWAMI NIRVEDANANDA

"Science will shake hands with Religion."—SWAMI VIVEKANANDA

I

The nineteenth century was a rather bad day for theologians. For, then Science was very positive in certain findings that tended to cut away the

ground from under the theologians' feet; and there was a growing fancy among the people to rely more on the verdict of Science than on that of Theology.

Scientists of the last century were firm in their belief that they could explain the universe with nearly seven dozens of elements and half a dozen elementary forces. Accordingly to their conception the universe is a huge machine, wherein myriads of indivisible atoms are being played upon by a number of material forces. The machine is lodged in absolute space and it works with the flow of absolute time. And the mighty Law of Causation is there to explain every movement of the Cosmic machine. The machine moves smoothly, steadily and continuously and every step forward can be determined accurately from the previous state of things.

According to these scientists the universe is filled by ether, in which lie strewn material bodies in the shape of stars and planets at distances of millions and millions of miles. In this vast ocean of space the earth is like a tiny grain of sand on the seashore.

Evidence of life on the tiny speck of an earth made these scientists look upon Life as an intruder in the realm of matter. Just as separation of the earth from the original star or nebula due perhaps to the attraction of an approaching star was nothing but a pure accident,—so also must have been appearance of Life on earth something like an accident.

Like the magnetic property of the Iron group and the radiating property of the radio-active group of elements, Life may be a property of the element Carbon that plays such an important role in the make-up of all organic tissues.

Thus speculated the scientists of the last century on Life. Such an unshakable faith did they call up regarding the ultimate nature of atoms and material forces, that even philosophers did not hesitate to build up philosophical sys-

tems on these material units. They proceeded to explain Intelligence as a by-product of chemical changes in the material contents of the brain.

Hence, search for Intelligence before creation naturally became a meaningless affair and as a matter of course Theology was about to be set aside as something meant for satisfying puerile curiosity.

II

The birth of the new century has tilted the scientist's kaleidoscope. The vision before him has undergone a miraculous change.

Indivisible and indestructible atoms, on which the materialists of the last century relied so much, have betrayed their unsubstantial nature and the picture of the cosmic machine is on the point of tumbling down.

The atom is no longer a compact, homogeneous and ultimate unit. A new world has been discovered in the sealed bosom of an atom. It has been found to be like a miniature replica of the solar system. A proton or a combination of protons and electrons form the nucleus within the immense void of an atom, and round the nucleus electrons are engaged in a whirling ring-dance.

"The diameter of an electron is about $1/50,000$ of the diameter of an atom ; that of the nucleus is not very much larger ; an isolated proton is supposed to be much smaller still." So, compared with the void within an atom, the space occupied by electrons and protons is insignificantly small. As a matter of fact, if all the electrons and protons composing a human body could be packed up very closely, eliminating all the unfilled space, "the man would be reduced to a speck just visible through a magnifying glass."

So all that one regarded as most solid has dissolved objectively into tiny

specks floating in void. Says Sir Arthur Eddington, "When we compare the universe as it is now supposed to be with the universe as we had ordinarily preconceived it, the most arresting change is the dissolution of all that we regard as most solid into tiny specks floating in void. . . . The revelation by modern physics of the void within the atom is more disturbing than the revelation by astronomy of the immense void of interstellar space."

Then the yet more surprising fact about these tiny constituents of the physical universe is that they refuse to remain in the category of matter. The protons and electrons appear as charges of positive and negative electricity. They can very well be looked upon as 'fields of force' but in no sense as particles of matter. Thus a material object, a wall or a table is mostly emptiness, and "sparsely scattered in that emptiness are numerous electric charges rushing about with great speed." There is nothing substantial about it. "It is nearly all empty space—space pervaded, it is true by fields of force, but these are assigned to the category of 'influences' and not of 'things.' "

And even these tiny specks of electric charge, which go to constitute all that we call matter, can hardly be looked upon as specks or particles. Recent experiments have proved that protons and electrons behave both as particles as well as waves. So they should more correctly be called 'wavicles.' Just as modern science has discovered that light radiation has a dual character, namely, undulatory and corpuscular at the same time, so also protons and electrons have been found to show unmistakable signs of an exactly similar dual behaviour. This is why some scientists consider matter as a kind of congealed radiation. Says Sir James Jeans, "The tendency of

modern physics is to resolve the whole material universe into waves and nothing but waves. These waves are of two kinds ; bottled-up waves which we call matter, and unbottled waves, which we call radiation or light."

Yet the most astounding fact about the structure of the material universe is what has been discovered by Heisenburg in 1927. He holds that there is a principle of indeterminateness involved in the very constitution of nature. Position and velocity of a particle at a particular moment can never be determined accurately. "A particle may have position or it may have velocity but it cannot in any exact sense have both." If its position be accurately determined, its velocity will simply go beyond the range of precise measurement. So a proton or an electron, be it a particle or wave or w^avicle, it is something of a super-physical nature because its position and velocity appear to lie on two different planes. Evidently protons and electrons appear to lie outside the normal range of even the scientist's vision.

This is why Sir James Jeans states that the reality behind electrons and protons belongs to higher dimensions and all that we know of them is nothing but behaviour of shadows of that reality. And this is the stuff of which the world before us is composed. The hard and tangible universe made of indivisible and indestructible atoms has been resolved into Void and Shadows. According to Sir Arthur Eddington, "The external world of Physics has thus become a world of shadows. In the world of Physics we watch a shadowgraph performance of the drama of familiar life."

III

Innumerable shadows in an immense void is what one gets at behind the

panorama of nature in course of his empirical search. But twentieth century science does not cry halt even at this stage. Even the shadows are declared to have an ultra-shadowy character.

A shadow with which we are familiar appears to have a fixed position in space and has a measurable duration in time. But the shadows into which the universe is resolved in course of the scientist's objective search for reality, can be located absolutely neither in space nor in time. Absolute space and absolute time have taken wings before the magical wand of Einstein. The same distance between two objects may yield different measurements to different observers moving with different velocities. The same incident may appear to belong to the Past, Present or Future to observers from different stations. So when we actually locate anything in time or space, we do it only with reference to a particular framework of time and space.

Moreover time and space are no longer considered to be absolutely distinct kinds of interval. There is only one kind of interval which may best be named time-space, that appears time-like under some conditions and space-like under others.

Hence the idea that our universe is a three-dimensional entity floating in the stream of time has naturally been dropped. Time and space have been welded together permanently and our universe is now considered to be a four-dimensional continuum, of which time is one of the dimensions.

Einstein's theory of Relativity backed by this conception of the four-dimensional continuum, which was advanced originally by Minkowsky, has ushered in an altogether new era of science. The very mode of the scientist's thought about the world has undergone a

complete revolution. The scientist has to grasp absolutely new conceptions undreamt of in the classical scheme of physics.

While scientists are busy over readjustment of equations, theories and laws according to this new light, the man in the street is hopelessly thrown overboard from the realm of scientific speculations. To him everything is slipping through the fingers. Matter, solid, liquid or gaseous, has already fizzled out with the break-up of the atom and discovery of the shadowy character of protons and electrons. Now, Time and space have also somehow melted into an obscure mathematical figure of Time-space. He finds nothing substantial about him to clutch at. Nothing but shadows on a four-dimensional continuum! This simply takes his breath away.

IV

Whatever may be the fate of Matter, Time and Space,—the fact of rigid determinism can still give some relief to materialists. But as ill luck would have it, twentieth-century-science is on a fair way to pull this down as well.

The quantum theory has shaken the foundation of determinism. According to this theory energy is absorbed or radiated in distinct lumps or quanta. So continuous motion is not a feature of the processes of Nature. Nature moves rather discontinuously by sudden jerks, like the hands of a clock.

Then again when a quantum of energy reaches a body,—as it is not distributed all over—only one of the atoms of the body absorbs the whole quantum. Now, who determines which atom should go in for the quantum? This question remains unanswered. So the common man is left to speculate that there may be an element of fate

or will involved in the choice of the atom.

The next blow to the Deterministic theory comes from Radio-activity. It has been found that a process of disintegration goes on within radio-active atoms. Electrons and protons fly off from the atoms up to a certain limit and emanate in the form of a continuous radiation, till Uranium or Radium is reduced to Lead. Now, no external agency, heat, light or even cosmic energy, has yet been found responsible for knocking the electrons out of the radio-active atoms. So disintegration of these atoms is said to be spontaneous. So long as no cause of this disintegration be forthcoming the fate of the Deterministic theory must remain hanging in the balance.

Then again it has been calculated that one out of every 2,000 electrons flies off from the radio-active atom in course of a year. This naturally gives rise to the puzzling question—"What is it that determines which particular electrons should go out and which others should remain within atomic range?" Apparently no answer is forthcoming. It appears more like an act of will or fate, as one may choose to say, than like any mechanical motion.

V

Thus before the analytical vision of the physicist the world appears to be no more than a world of symbols, where probabilities play a more important role than causality. He can no longer explain Life and Mind in terms of matter, rather he is about to explain matter in terms of mind. Sir Arthur Eddington goes so far as to declare that "the stuff of the world is mind-stuff. The mind-stuff of the world is, of course, something more general than our individual conscious

minds; but we may think of its nature as not altogether foreign to the feelings in our Consciousness."

The following statement of Sir James Jeans, one of the leading scientists of England, will make the new standpoint perfectly clear.

"To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the Creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts."

Now let us add to it the revelations made by Sir Oliver Lodge, another noted scientist of England. He has found unmistakable evidence regarding the existence of Life and Mind outside the physical world. He has investigated the truth behind seances under test conditions and has been thoroughly convinced of the existence of spirits. In the recent centenary meeting of the British Association Sir Oliver asserted before the august assembly of scientists that in the near future science was sure to prove the existence of Life and Mind in the interstellar space.

Even Bertrand Russell, who is not yet convinced of the 'hereafter' and appears to be in the same boat with Charvak (the Indian atheist), appreciates the value of scientific inquiry into the extra-physical realm. Says Bertrand Russell, "Psychical research professes to have actual scientific evidence of survival, and undoubtedly its procedure is, in principle, scientifically correct.

Evidence of this sort might be so overwhelming that no one with a scientific temper could reject it. . . . For my part, I consider the evidence so far adduced by psychical research in favour of survival much weaker than the physiological evidence on the other side. But I fully admit that it might at any moment become stronger, and in that case it would be unscientific to disbelieve in survival."

So we see that with the accumulation of substantial evidence in his favour, his findings have to be accepted by the scientific world and this will mean a radical change of scientific outlook.

Thus the physical universe instead of being a hard shell of substantial matter has dissolved into a subtle composition of something like mind-stuff, and Science is about to admit that in this universe exist and move about individuals composed of Life and Mind. Taste, sound, colour, shape and all the rest that make up the world are admitted even by scientists to be nothing but mental impressions. It is our mind that transforms the physicists' world of symbols into the world of our experience. In the words of Sir Arthur Eddington, "The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. It is all symbolic, and as a symbol the physicist leaves it. Then comes the alchemist Mind who transmutes the symbols. The sparsely spread nuclei of electric force become a tangible solid; their restless agitation becomes the warmth of summer; the octave of ethereal vibrations becomes a gorgeous rainbow. . . . Nor does the alchemy stop here. In the transmuted world new significances arise which are scarcely to be traced in the world of symbols; so that it becomes a world of beauty and purpose—and, alas, suffering and evil."

In his search after Reality the physicist has found that substantial matter has "resolved itself into a creation and manifestation of mind." With this perhaps the physicist has come to the end of his destination. His quest of Reality has led him right through the physical realm into the metaphysical. Before his vigorous process of dissection the 'gross' (physical) has miraculously merged into the 'subtle' (mental). Now if he wants seriously to proceed any further in his search after Reality, he will have to leave behind his physical tools and implements, and even his mathematical formulae, equations and tensors, and equip himself properly for a journey on the mental plane. Because, now that he is in a mental world, it is more a process of self-analysis than an external objective search that will bring him closer to Reality.

So Science has no longer any reason to be hostile to religion. Vedanta, the universal background of all religions, declares that through self-analysis alone one can get at the Ultimate Truth; and to the modern physicist, in his bewilderment, self-analysis should appear to be quite a probable method—nay, as the only probable approach to Reality. Sir Arthur Eddington accepts 'the insight of consciousness' to be 'the only avenue to what' may be called 'intimate knowledge of the Reality behind the symbols of science.'

It may be mentioned in this connection that some of the disclosures made by the process of self-analysis are about to be corroborated by the findings and expectations of modern science. That 'matter is a creation and manifestation of mind,' that cosmic mind is the ruler of the universe, that Life and Mind exist even after physical death,—all these were revealed to the Vedic Seers in course of their search after Reality by

the process of self-analysis. The empirical method has succeeded so far in peeling off the physical universe. Now one has to deal with the mental universe into which the physical has resolved. This may be done only by analysing the mind. There is absolutely no other course open. Moreover, it was precisely by this method of self-analysis that the Vedic Seers stripped off the mental universe as well and went to the very core of the universe, the Eternal Background of Pure Consciousness. So regarding the method of search after Reality Science has nothing to say against Religion.

Even regarding details modern science is not in a position to raise serious objections. Mystic experiences can no longer be reasonably discarded as useless hallucinations. The Physicist's reality is outside the four-dimensional continuum, but we live in a three-dimensional world. Empty space containing sparsely scattered protons and electrons appear to us as substantial and continuous matters with various colour, taste and smell. On the Physicist's symbolic world our mind has woven this rich fancy of the actual world of our experience. So even the scientist will have to admit that we live in a gigantic illusion, created by the mind. And to the unsubstantial constituents of this illusory world mind has given values and significance. What is there in a rainbow but a multitude of ethereal vibrations of varying wavelengths arranged in a certain order? And this fills one's mind with joy and plunges the poet into ecstasy. The mind appears to have a constitutional appetite for beauty; so it assesses aesthetic values of its fancied creation. Similarly mind has a natural craving for purity, which leads it to endow things with moral values. Thus in a nest of illusions we live and yet we

are swayed by love and aversion. The Physicist, one can hope, does not look upon his son or daughter as a big differential equation, nor even more concretely as an assemblage of electrons and protons. Even the Physicist, in spite of his analytical knowledge of the material universe, has to love, hate, enjoy and suffer and even carry on research in the midst of illusions.

Living in illusion how can the scientist challenge mystic experience as an illusion? What harm if it is? One illusion cannot be less real than another. The world of mystic experience cannot be less real than the illusory world of ordinary experience.

Moreover it is the same mind which in its ordinary mood projects this vision of the everyday world, calls up a different order of visions in another mood. The same mind that enjoys the things of this world enjoys rather more intensely the things of the mystic world. And from the amount of purity, strength and joy it derives from the mystic vision, the self-same mind gives greater values to the mystic world. Now, Mind being the weaver of illusions, assessor of values and guarantor of Reality, how may one reasonably question its verdict about its mystic experience?

Moreover just as the scientist tries to approach Reality in and through illusions of the everyday world, so does the mystic try to get near Reality in and through illusions of the mystic world. The Physicist recoils from his four-dimensional continuum leaving Reality in a background outside the scope of his investigations. While the mystic, as Vedanta would have us believe, succeeds in passing beyond the mystic world of names and forms and reaching the universal background of Eternal Consciousness-Existence-and Bliss. Thus the avenue of conscious-

ness into the spiritual world leads one through the illusions of mystic experience straight to the Final Cause. So the mystic world, though illusory from the standpoint of Absolute Truth, may be said to be closer to Reality.

Thus it is clear that Science can no longer object seriously to the method of

self-analysis adopted by Religion and to its findings. Science and Religion need no longer be looked upon as inmates of opposing camps. Rather, it may be expected that they will come closer together in the near future and pledge their amity by a hearty shaking of hands.

NATIONAL VALUE OF INDIAN ARCHITECTURE

BY SRIS CHANDRA CHATTERJEE, STHAPATYA VISARAD

I

A wave of enthusiasm for the establishment of *Swaraj* has swept over the length and breadth of India. Throbbing with the pulsation of an awakened national life, the people are craving for self-government. But in their zeal for political freedom most of them seem to forget that their cultural freedom is as much needed as their political freedom. Efforts should be directed therefore to attain both the two simultaneously. Of course many would say that unless political freedom is obtained cultural freedom is not possible. That idea, in the opinion of some thoughtful leaders, is erroneous. It is like putting the cart before the horse. Salvation from cultural slavery, on the other hand, has been considered to be an essential preliminary step towards establishing a claim for, and eventual attainment of, *Swaraj*.

But unfortunately among most of the leaders of public opinion in India, there is an appalling absence of well-defined ideas for removing the obstacles that stand in the way of building a healthy nation. All of them have emphasized the imperative

necessity of having a national commonwealth based on national goodwill for the successful attainment of *Swaraj*. They have been striving to bring about a unity of aspiration and forge ahead on the path of self-conscious development. They have been hankering even for a common language for their thoughts. Their minds have been set on breaking the narrow shackles of provincialism in order to merge into one united nation. No one will deny that all this is very good. Their passionate speeches are undoubtedly stimulating and thought-provoking. But one cannot help feeling pained at the discrepancy between their profession and practice. In actual fact we mostly find just the opposite: communalism, provincialism, commercialism and capitalism yet reign supreme in their heart of hearts. Such is the pernicious influence of the foreign imperialistic machinery that has silently been working on the Indian mind and soul.

In every province we hear the cry for preference for the local people as against the claims of more qualified outsiders. The city of Calcutta is full of sectarian institutions such as the East Bengal Club, South Indian Union, Madrasi

Association, Marwari Chamber of Commerce, etc., whose aims and objects are anything but the fostering of social service such as may unite in a common endeavour the peoples of all provinces without distinction. This growing insistence on sectarian demarcations stands in the way of a real national unity, keeping us in a disbanded condition, antagonistic to national fraternizing. We are ostensibly eager to bring about a co-operation between the East and the West. We talk of contributing to the formation of one universal brotherhood. We recently assembled at Allahabad to find out a solution for communal problems. But, have we really banished from our hearts the envy and hatred that we have been harbouring against our fellow countrymen? Ask the enlightened leaders of Bihar and Bombay if every one of them, not to speak of the common folk, have any love for the Bengalee or the Punjabee, and are really willing to co-operate with them. Ask the eminent journalists of Bengal and Madras, who are expected to educate the country, whether they are able to resist the temptation of jealously safeguarding the interests of the particular section of the community with whose prosperity their own existence is intimately associated. We cannot imagine how our countrymen have the temerity to claim *Swaraj* while such mean, uncompromising narrowness and party-spirit is being manifested in every aspect of their communal life, and which they do not appear to have any anxiety to overcome. They ought to purify their soul before they join a national movement led by the selfless Mahatma. If we come to think of it, it is pure slave mentality, the product of the complete subjugation of our national culture by a foreign one that has been responsible for this sorry state of affairs.

It is next to impossible to make out a well-defined plan that can pacify all sections of people blinded by selfish motives and induce them to unite in one cause. The "deterioration of the Indian mind and the degeneration of Indian life" originally caused by the invasion of a foreign culture and now perpetuated by the soul-crushing narrowness of *provincialism* are so complete that nothing but a continued strenuous effort can save them,—an effort to reorganize ourselves on the bed rock of our traditions. Such organization was found to be successful in the days of Asoka—through Religion and Art. To some extent the same has been advocated by the foresight and genius of Mahatmaji, who can never dream of politics divorced from religion. His illuminating article on "Art and Religion" that appeared in the *Island* of London, shows clearly his views on the wholeness of life.

II

The greatest tragedy in the social history of modern India is the conflict of Indian and Western culture in the ideals of our countrymen. Influenced by the Western culture we have almost forgotten our own ideals which have kept our civilization alive from time immemorial. We have forgotten that ancient India not only produced Buddha to preach the purification of the human soul by actively following the path of the Good, but that when the religious and artistic life-currents were moving together in ancient India she attained her high-watermark in all fields of activity, both moral and material,—and when those currents declined, national life in every domain became moribund. It is expected that with the re-establishment of our national ideals through Religion and Art there

will be a real Unity in our countrymen and there will be an all-round growth including the material prosperity of the country. Under the Hindu monarchs India very harmoniously combined material prosperity with religious ideals. The Indians, now, have no definite ideal to follow. They are aimlessly drifting from one goal to another, seeking crumbs from foreigner's tables for their nourishment. Their social, political, religious and artistic lives are in a chaotic condition. They must find their way back to their national heritage if they want to live a higher life. Our cultural freedom is as much needed, as we have already said, as our political freedom. Borrowing what is wholesome for us from other peoples' culture and assimilating them into our own to give it fresh strength and vitality was never antagonistic to our ideals. What is dangerous is the grafting of unwholesome or discordant, unassimilable elements into the corpus of our cultural life. Moreover, the misreading of what is best in the West and the glamour of what may be called the superficial gloss of Western life have blinded even some of our best minds, resulting in their slavish imitation of Western manners and customs and costumes, and copying modes of action and institutions which are inimical to our real good.

India needs the West. A wide-spread desire exists in India to know about the way the West has attained to such a pinnacle of prosperity. She needs the economic methods and the utilitarian impetus of Europe and America. As the West is looking for the universal values in life which points she has learnt from India and the East, so is India seeking in her turn values in terms of technology and material efficiency. People who have been deeply pondering over the problems of social life, whether in Europe or in America, look

forward to India for the solution of the many knotty problems which are baffling their best endeavours. Europe and America are experiencing a spiritual and artistic rebirth in which China and India are supplying the solvent agency. There should be such 'give and take' between India and the West, but a complete surrender of our pristine culture can never be for our national welfare.

III

Though our national leaders have devoted so much time and energy to our political salvation and industrial development, they have till now omitted to take any active interest in the rehabilitation of our national art and architecture, failing to recognize their importance in the development of our national life and culture, owing, perhaps, to their inexcusable ignorance (?) of the national value of Indian art.

Indian art has various sides and we are only concerned here with one of its vital aspects. In the opinion of Havell "of all branches of art, that of architecture is the one which gives occasion for the exercise of the highest constructive powers, and in the revival of Indian domestic architecture there is a magnificent field open for the energy of the Swadeshi reformer, and the very best opportunity for giving a great stimulus to Indian arts and crafts. Nowhere is it more true than in India that architecture is the mother of all the arts, and the neglect of Indian architectural traditions by Indian leaders of public opinion has been one of the principal causes of the deterioration of Indian art."

He further says that "India with Indian art completely denationalized by Western commercialism and Western materialism will still remain in a state

of intellectual and moral servitude even if all the dreams of Swaraj, which the extremists indulge in, were realised." The same opinion has been shared by many intellectual men in India, Europe and America whom the humble writer had occasions to come across during his tours.

Indian architecture with its allied fine arts, like sculpture and painting, had a glorious past of its own, no less than Indian literature, philosophy, music and science. Magnificent temples, Viharas, mosques and secular edifices throughout India, that have withstood the ravages of time for centuries, still bear proud testimony to the beauty, nobility, dignity and durability of Indian architecture. Architecture has been in all ages the expression of its creative genius and that of its life and culture. The true index of the civilization and of the very great constructive, aesthetic and spiritual achievements of India—achievements which have been proved to be of an order superior to that prevailing in contemporary Babylon and Egypt—is imprinted on her ancient architectural arts and crafts. This ancient architecture was a mature fruit of the powerful inspiration of the Vedas and of even earlier culture. In fact the cultural attainment of pre-historic India of ages long gone by, has been recorded only by the art remains in Sind and the Punjab that claim an antiquity of thousands of years prior to the age assigned to the Vedas—and which signify the superiority of Indian wisdom over other civilized countries in that remote age. Such an invaluable indigenous art with an unbroken chain of tradition of over two thousand years behind it—it is over 5,000 years old when the finds at Mohen-jo-Daro and Harappa are taken into consideration—which has maintained so much vitality and virility in spite of the ban which

intellectual Europe has put upon it, has unthinkingly been allowed to die of starvation without a single word of protest from our national leaders, at a time when the whole of the East is vibrating with a burning zeal for nationality! Do they not know that with the death of our national arts our cultural death is certain? Indian art must once again have its own if we are to find a place in the Comity of Nations.

Students and citizens draw inspiration from civic architecture. They cannot have the true national and patriotic spirit unless they dwell in, and move along avenues of buildings which are really great and are characteristic of the national life and culture. The unseen spirit of architecture works unconsciously on the mind. This is why the Kaiser, at the commencement of the Great War, delivered a thrilling speech at a Berlin cathedral, urging the Germans to discard French, English, Greek or Italian art and fully develop their own School of German architecture in order to inoculate real patriotism into the hearts of his countrymen. This is why maddened with the rage for destroying the soul of French culture the German soldiers bombarded the art-museums of the Belgium territory, which act of vandalism has been deplored by all civilized nations. In the opinion of international thought-leaders like Ruskin and Patrick Geddes, civic architecture when carried on national lines, can alone create a healthy nation. After this will our leaders remain content with mere political freedom and not sympathetically consider about the question of reproducing another really *Indian* India resplendent with glorious architecture and painting of their great ancestral heritage and thereby create and stimulate a healthy nation? Foreign travellers visit India

mainly to enjoy the scenery of the Himalayas and the beauty of Indian architectural monuments. Other things they do not care for. The magnificent Ghats of Benares so much inspire them that many of them take photographic films of the entire range of the Ghats. Is it to the glory of the "up-to-date" Indians that the dignity and the sanctity of the Ghats are being allowed to be defiled before their very eyes with the construction of modern structures in discordant, hybrid styles, even the walls of the temple of Viswanath being desecrated with minton tiles?

Thanks to the untiring advocacy of the Press, the Indian public seem to have been awakened at last to their artistic traditions and they are anxious for the re-establishment of their national architecture. Successful experiments made in the last ten years on the practical field have amply convinced the people that buildings with Indian architectural feel about them are not only cheaper than the foreign or hybrid styles in vogue, but their dignity and beauty are of a much higher order, nor are their rooms dark or insanitary in any way. Simple yet elegant structures and temples beautifully decorated in Indian fashion, with modern conditions and comforts, have successfully been constructed that are not too expensive for the slender purse of middle-class owner.

IV

Can the leaders of Indian aspiration still remain apathetic to the revival and development of Indian Art? Let them oppose with reason the art-movement if they can; if not, let them support it. Deliberate indifference in this grave matter only proves their ignorance of the real problems of Indian national life and of their blindness to the immense responsibility they are entrust-

ed with. This is our challenge to our political leaders.

Let the attention of all interested in the Indian culture be drawn to it. Let the Indian Municipalities rise equal to the occasion. It is strange that the Hindu University, which was started with a view to bringing in a renaissance in Hindu cultural expression, has not as yet considered the claim of Indian architecture. Hindu monarchs exist no more. With their passing have also passed away the Universities of Nalanda, Ajanta, Mathura and Madura—where Indian arts were systematically cultivated with other branches of human thought. While there are hundreds of institutions in the British Empire that train students in civil, mining, electrical and mechanical engineering there is not a single school to be found in the world that deals with Indian Architecture. In the absence of any such organization, it is for the Hindu University to save our national arts. Let it do something tangible for the renaissance of Hindu architectural engineering and prove itself really worthy of its name. The Indian Princes have contributed very little to the cause of Indian architecture. It is very unfortunate that no systematic attempt has yet been made by any State, or public institution or private individual for the practical application of our art ideals. The time has come when such neglect must cease, and the State, the University and the public should awake to make Indian Art once again a living factor in the life of our people, in consistency with modern conditions.

In conclusion it may be said that the object of this article is not to criticise any one, but to point out the legitimate claims of Indian Art so long neglected by our people. The present writer is not competent by himself to tackle the complex problems outlined in this

article. He earnestly prays that qualified and thoughtful peoples of all sections should join in deliberating on

this point through the medium of the public press and thereupon arrive at a real solution.

DOES RITUALISTIC WORK LEAD TO LIBERATION?

(From Shankara's Commentary on the *Brihadâranyaka Upanishad*, III. 3.)

BY SWAMI MADHAVANANDA

Bondage in the form of the *Grahas* and *Atigrahas* (organs and objects) has been described; that which together with its cause binds a man so that he transmigrates, and freed from which he is liberated, is death; and liberation from this is possible, because there is the death of death. The liberated man does not go anywhere; it has been decided that everything about him is gone, leaving only the name, as when a light goes out. Though the bodies and organs of those that transmigrate and those that are going to be liberated (at death) are equally connected with their causes, the bodies and organs of the liberated are for ever discarded, while those of the transmigrating are repeatedly taken up—owing, as has been decided after a discussion, to work; and when that is exhausted, everything is destroyed save only name, and this is liberation. That work is either good or evil; for it has been decided: 'One becomes good through good work, and evil through evil work'; relative existence is due to these. Of these, evil work subjects a man to sufferings through repeated births and deaths in moving and stationary bodies—naturally full of pain—including those of lower animals, spirits and the denizens of hell: all this is as well-known to anybody as the royal road; the *Shruti* here pays attention only to good work, which is in harmony

with the scriptures: 'One becomes good through good work'; and the *Shrutis* and *Smritis* are unanimous on the point that good work alone leads to all that man aspires after. Now liberation is a cherished object with man; so one may think that it too is attainable through work.¹ Moreover as the work is better and better, the result also is so; hence one may presume that a high degree of excellence in the work may lead to liberation; this idea has to be removed. The result of excellent work coupled with meditation is this much only; for work and its result are confined to the manifested universe of name and form. Work has no access to that (liberation) which is not an effect, is eternal, unmanifested, beyond name and form, and devoid of the characteristics of action with its factors and results. And where it has access, it is just the relative world. It is to bring out this idea that the present section is introduced.

Some say: Disinterested work coupled with meditation may produce a different kind of effect, as poison or curd, for instance, may (with the help of charms or sugar).

Reply: No, for liberation is not an effect—it is but the destruction of

¹ Scriptural or ritualistic work is meant; so also throughout the following discussion.

bondage, not a created thing. And we have already said that bondage is ignorance, which cannot be destroyed by work, for work can function only in the visible realm. Production, attainment, modification and purification are the functions of work. In other words, work can produce, or bring within reach, or modify, or purify something; it has no other function besides these, since nobody knows about it. And liberation is not one of these; we have already said that it is simply hidden by ignorance.

Objection: True. We admit that work alone is of such a nature; but disinterested work coupled with meditation is of a different nature. It is common experience that things known to have a particular property such as poison or curd, display, in combination with special knowledge, charms, or sugar, quite a different property. Why not admit the same about work?

Reply: No, for there is no evidence in support. In other words, there is not one evidence—neither perception, nor inference, nor analogy, nor implication, nor scriptural statement to prove that work has any other function but those enumerated above.

Objection: Since there is no other result (but liberation), the injunctions (about rites) would otherwise be meaningless; this, to be sure, is a proof. To be explicit: The regular rites must not be supposed to have heaven as the result, on the analogy of the Vishwajit sacrifice.² Nor is any specific result mentioned in the Shrutis; all the same they are enjoined. So on the principle of the residuum liberation is understood to be their result, for otherwise people will not care to perform them.

² The scriptures enjoin the performance of the Vishwajit sacrifice, but do not mention any specific result of it. Yet there must be some result to induce people to perform it. In all such cases the practice is to consider heaven as that result.

Reply: Is it not the analogy of the Vishwajit sacrifice over again, since liberation is supposed to be the result in question? Unless some result, be it liberation or anything else, is presumed, people would not care to perform them; so liberation is presumed to be that result by verbal implication,³ as in the case of the Vishwajit sacrifice. Such being the case, how do you say that the analogy of the Vishwajit sacrifice will not apply here? You presume a result, and yet deny that it is on the analogy of the Vishwajit sacrifice. This is self-contradiction.

Objection: Suppose we say that liberation is not a result at all?

Reply: You cannot, for then you will be giving up your proposition. You have stated that work, like poison, curd, etc., can produce a different result. Now if liberation is not at all a result—the effect of work, it will go against your proposition; and if it is the effect of work, you must show where it differs from other results of the kind such as heaven. If, on the other hand, it is not the effect of work, you must explain what you mean by saying that it is the result of the regular rites; and you cannot maintain that there is a difference merely because of the use of two different words, 'effect' and 'result.' If you say that liberation is not a result and yet it is produced by the regular rites, or that it is the 'result' of the regular rites, but not their 'effect,' you will be contradicting yourself, as if you said, 'Fire is cold.'

Objection: Suppose we say that it is like knowledge? Just as liberation, although not produced by knowledge, is yet said to be the effect of knowledge, so why not take it to be the effect of work in that sense?

³ In which by hearing a word we infer some other connected word to complete the sense.

Reply : No, for knowledge dispels ignorance. Because knowledge removes the obstruction of ignorance, liberation is metaphorically said to be the effect of knowledge; but work cannot dispel ignorance. And we cannot imagine any other obstruction to liberation but ignorance that can be removed by work; for it is eternal, and identical with the self of the aspirant.

Objection : Suppose we say work removes that ignorance?

Reply : No, for it is something quite different. Ignorance, which is non-manifestation, is the opposite of knowledge, which is manifestation; but work is not the opposite of ignorance and is therefore entirely different from knowledge. Ignorance, whether it means the want of knowledge, or doubt, or a wrong notion, is always removable by knowledge, but not by work in any of its forms, for there is no contradiction between ignorance and work.

Objection : Let us then presume that work has an unseen power of dispelling ignorance.

Reply : No; when it is clear that knowledge will dispel ignorance, it is unreasonable to presume such an unseen power in work. As when it is clear that threshing will husk paddy, we do not presume that it will be done without our knowledge by the regular rites like the Agnihotra, similarly we do not attribute the cessation of ignorance to the unseen power of the regular rites; and we have repeatedly said that knowledge and work are contradictory. That kind of knowledge which does not clash with work has been mentioned as leading to the world of the gods, as in the Shruti passage, 'Through knowledge (meditation) the world of the gods (is attained.)' Moreover, if some result must be presumed for the regular rites mentioned in the Shrutis, should it be that

which clashes with work, which cannot possibly be the effect of substance, attribute, or action, and over which work is never known to have any power?—or should it be that result over which work is known to have power and which harmonizes with work? If those rites must be presumed to have some result to induce people to perform them, then, since the verbal implication is fulfilled by presuming a result that harmonizes with them, neither liberation, which is eternal, nor the cessation of ignorance that obstructs it, can be supposed to be this result; for the former kind of result would be in keeping with the nature of work, and would be a subject where it is known to function.

Objection : We maintain that on the principle of the residuum liberation must be supposed to be this result. To explain: All rites produce those results (heaven, animals, children, etc.). Barring the other kind of result, however, we do not find anything else that can be supposed to be the result of the regular rites; only liberation is left, and it is a result coveted by the knowers of the Vedas. Therefore that must be supposed to be the result in question.

Reply : No, for since the individual results of those rites may be infinite in number, you cannot apply the principle of the residuum. No one who is not omniscient can assert that the objects desired by men as the results of their work, or the means of attaining them, or the desires themselves are so many in number; for they have no fixed place, or time, or cause, and are regulated by the kind of result that men seek. Again, as each individual has various desires, the results, as also their means, are necessarily infinite; and because they are infinite, it is impossible for anyone to know exactly how many they are. So, when the exact number of the results and their means is unknown, how can

liberation be proved to be the only remaining item?

Objection: But it is the only remaining item outside the results of work as a class. To be explicit: Although the objects desired and their means are infinite, they all alike fall within the category of results of work; but liberation, not being the result of work, would be left out; hence, being the only remaining item, it should be taken to be the result in question.

Reply: No, for according to you it is the result of the regular rites, and therefore belongs to the same category as the other results of work; hence it cannot be counted as the residuum. Therefore we must conclude that the verbal implication is fulfilled, since there is another way of solving the problem, *viz.*, by supposing that any one of the functions of production, attainment, modification and purification is the result of the regular rites.

Objection: Suppose we say that liberation is one of the four?

Reply: No, for being eternal, it cannot be produced, and cannot also be modified; for the same reason, as also not being of the nature of a means, it cannot be purified either; for only a thing that serves as a means can be purified, as the sacrificial vessel or an oblation by the sprinkling of water, and so on. Nor is liberation purified in the sense of being the effect of a process of improvement, as a sacrificial post etc. (carved out of a block of wood and the like).

Objection: Then by the principle of the residuum it must be attainable.

Reply: Not attainable either, because it is identical with the Self and one.

Objection: Since the regular rites differ from other kinds of work, their results too ought to be different.

Reply: No; since they are equally

work, why should not their results be similar to those of other kinds of work?

Objection: Suppose we say, because different causes operate in the two cases?

Reply: No, for the case is analogous to that of the Kshâmavati sacrifice, etc. For instance, when the sacrificial fire burns a house, this particular sacrifice is performed; we have also the injunction, 'When a sacrificial vessel is broken, or cracked, a sacrifice should be performed on each occasion'; and in these occasional rites liberation is not supposed to be the result. Similarly the regular rites, not being different from them, on account of their dependence on circumstances—the Shrutis, for instance, enjoin them for life—cannot have liberation as their result. (To give a different illustration :) Light is an auxiliary to everyone's vision of colour; but owls etc. cannot see in light—their eyes differing in this respect from those of others. But because of this difference we do not suppose that their eyes can also perceive taste etc.; for we have no knowledge of any such power on their part. Any peculiarity is admissible only in that respect about which—may be after going far afield⁴ in the search—we have certain knowledge.

You spoke of the regular rites producing a different effect like poison, curd, and so forth in connection with special knowledge, charms, sugar, etc. Let them do so; we accept this view, and there is no dispute over this point. In other words, if you maintain that disinterested work coupled with meditation produces a different kind of effect, we do not contest this point; for between two persons, one sacrificing to the gods, and the other sacrificing to the Self, the Shrutis state the superiority of the latter in the following passages: 'One who

⁴ From the human kingdom, as in the present case.

sacrifices to the Self is better than one who sacrifices to the gods,' etc., and 'That alone which is performed with the help of meditation (is stronger),' etc. The phrase 'sacrificer to the Self,' used by Manu in connection with the knowledge of the Supreme Self in the stanza, 'Seeing (himself in all and all in himself) he becomes a sacrificer to the Self (and attains independence),' means that simply by his sameness of vision he becomes a sacrificer to the Self.⁵ Or the phrase may have been used having regard to the aspirant's former condition. The sacrificer to the Self performs the regular rites for self-purification, as we know from the Shruti text, 'This limb of mine is purified by this (rite)'; similarly the Smritis too in the passage, 'Through the sacrifices relating to conception,' etc., show that the regular rites purify the body and organs. Purified by those rites, the sacrificer to the Self attains the sameness of vision; either in this or in some future life he attains Self-realization. The meaning is that by his sameness of vision he becomes independent. The phrase 'sacrificer to the Self' has been used having regard to his former condition—to show that the regular rites combined with meditation help towards realization.

Moreover passages like, 'Sages are of opinion that the attainment of oneness with Virâj, the Prajâpatis, Yama, Hiranyagarbha and the Unmanifested, is the highest result produced by Sattwa or pure materials (rites coupled with meditation),' and '(They) are merged in the five elements' show the mergence in the elements in addition to attaining the status of the gods. Those who read the latter passage as, '(They) transcend the five elements,' betray a very poor knowledge of the Vedas, and

as such may be left out of account. The passages in question are not to be dismissed as mere eulogy, for the chapter in which they occur treats of the results of work culminating in oneness with Hiranyagarbha, and of Self-knowledge, which is distinct from work, and these correspond exactly to the ritualistic portion (of the Vedas) and the Upanishads respectively. Besides we find that the non-performance of prescribed rites and the doing of forbidden acts result in degradation to the state of stationary objects, or dogs, or hogs, or the like; and we also come across spirit existences like the 'vomit-eaters.'

Moreover, none can think of any prescribed or forbidden acts other than those mentioned in the Shrutis and Smritis, the non-performance or performance, respectively, of which would cause one to become a spirit, a dog, a hog, or a stationary object, or the like—results the existence of which we know from perception or inference; and none denies that these states are the results of past actions. Therefore, just as these lower states—spirit, animal, or stationary existences—are the results of one's non-performance of the prescribed rites or performance of the forbidden acts, similarly we must understand that the higher results culminating in oneness with Hiranyagarbha are as much the results of past actions. Hence the passages in question are not to be taken as mere stories concocted for the sake of eulogy, like 'He cut off his own fat,' 'He cried,' etc.

Objection: If those passages are not stories, the subject under discussion (work and its results) also must be so.

Reply: Let it be; this much only (the absence of examples to the contrary) does not contradict the reality of the subject under discussion, or invalidate our position. Nor can you say that the positions referred to in the passage,

⁵ So it is a tribute to the knowledge of Brahman.

'Virâj, the Prajâpatis' etc., are the results of rites with material ends; for these are stated to produce an equality of status with the gods. Therefore the regular rites and rites like Sarvamedha and horse-sacrifice performed by persons with selfish motives lead to the attainment of oneness with Hiranyagarbha and so on. But in the case of those who perform the regular rites disinterestedly, just for the purification of the mind, they help towards realization. The Smriti says, 'This body is made fit for the realization of Brahman (by them).' Because these rites indirectly help those people, they are aids to realization as well; so there is no contradiction. That this is the meaning, we will explain at the end of the story of Janaka in Chapter IV. You cited the examples of poison, curd, etc. (producing altogether different results under special circumstances); they are not open to disputation, being matters of perception and inference. But that⁶ which is to be known exclusively from the scriptures, cannot, in the absence of explicit statements to that effect, be imagined to have properties similar to those of poison, curd, etc. Nor are the Shrutis supposed to have authority in matters

⁶ Ritualistic work combined with meditation.

which are contradicted by other means of knowledge, as, for instance, if they said, 'Fire is cold and wets things.' If, however, a passage⁷ is ascertained⁸ to have the meaning given by the Shrutis, then the evidence⁹ of the other means of knowledge must be held to be fallacious. For instance, the ignorant think of a fire-fly as fire, or of the sky as a blue surface; these are perceptions no doubt, but when the evidence of the other means of knowledge regarding them has been definitely known to be true, the perceptions of the ignorant, although they are definite experiences, prove to be fallacious. Therefore the authority of the Vedas being inviolable, a Vedic passage must be taken exactly in the sense that it is tested to bear, and not according to the ingenuity of the human mind. The sun does not cease to reveal objects because of the ingenuity of the human mind; similarly the Vedic passages cannot be made to give up their meaning. Therefore it is proved that work does not lead to liberation. Hence the present section is introduced to show that the results of work are within the pale of relative existence.

⁷ For example, 'Thou art That.'

⁸ By the sixfold test.

⁹ Dualistic evidence.

HINDU SOCIETY, PAST AND PRESENT—II

BY PRAMATHA NATH BOSE, B.Sc. (London)

I

There are two things which count most for the happiness of the individual as well as of the community and of the nation—health and benevolence. I have in my last article referred

to our recent deterioration of health. Marked diminution, if not disappearance, of benevolence has also become a characteristic feature of our society. Our social atmosphere is being saturated with bitterness, jealousy and hatred. The bonds of benevolence which former-

ly cemented the heterogeneous groups of our society are being loosened so rapidly, that its survival is becoming problematical. There is warfare everywhere—Moslems against Hindus, “Untouchables” against Caste-Hindus, lower against higher castes, heterodox and radical against orthodox and conservative Hindus, etc., etc. The activities of hare-brained windbags and shallow-pated inklingers have been annually increasing at an accelerated pace. The press and the platform reverberate with the vitriolic vituperations of the various parties into which our society is being divided. And the conflict is not always confined to verbal fusillades, but is also sometimes carried on by fisticuffs, and such missiles as sticks, chairs, etc., and reports of broken limbs, if not also of broken heads, at uproarious public meetings are by no means rare. The joint-family system is yielding to the present-day disruptive influences, and our Bhadrals are gradually ignoring responsibilities beyond the narrow family circle of one’s wife and children. Even so restricted, the home, in some cases, is ceasing to be a haven of peace and affection, as the sons and latterly also daughters are getting terribly out of hand. The tragedy of the situation is that fathers have sometimes to share the evil consequences of the escapades of their children. I see from the papers, that the pension of the father of a young lady who shot the magistrate of her district has been stopped, that a teacher at Ahmedabad has been compelled to pay the fine imposed upon his son for picketing the Imperial Bank, etc., etc.

The causes of this highly regrettable attenuation of the supreme virtue of benevolence* are not very far to seek.

*I have tried to show in my *Epochs of Civilization* that the “Survival of a Civilization” depends mainly upon its development.

In the first place, the fundamental principle of Indian culture, renunciation, is being superseded in New India to a large extent by the basic principle of the modern culture of the West which seeks to secure our well-being through the outer rather than the inner man by multiplying our animal wants and the means to gratify them. This supersession has had very pernicious consequences. It has greatly relaxed the bond which knitted the various sections of our community who revered, if not worshipped, the Tyâgi irrespective of caste and creed. Then again it has enormously added to the cost of our living and, therefore, to the stringency of the struggle for animal existence which fosters greed and selfishness. The quantity of clothing now needed in a household is treble, quadruple or more of what would have been sufficient sixty or seventy years ago. All the members of a family, male and female, infant and adult must be well draped in conformity with Western fashion. Bare legs and bare body would shock the current ideas of decency and æsthetics. Cheap indigenous toys no longer amuse the children of our Bhadrals class. Our young men no longer find pleasure in native games and athletic exercises which cost nothing, but must have football, cricket, tennis, etc., which cost a great deal. Indigenous entertainments and amusements for which the great majority had to pay nothing have been superseded by theatres, cinemas, etc., which everybody must pay for. Conveyances drawn by bullocks and horses are being replaced by far more costly motor cars. Housekeeping in the old style which utilized our indigenous resources to the fullest possible advantage, recognized cooking as one of the most important of feminine accomplishments, and turned out savoury

delicacies and artistic utilities out of inexpensive ingredients is a vanishing art in New India. The palate of the Neo-Indian is becoming more and more insensible to Indian dainties, and must be gratified by various Western dishes, and a variety of tinned and bottled foods. He is giving the go-by to Gur, Hookah, etc., and taking to refined sugar, cigarettes, etc., which are much more expensive. His eyes refuse more and more to be satisfied unless his house is furnished and decorated after the Western fashion, and his grounds laid out with exotic flowers. Simple inexpensive indigenous remedies which were in vogue six or seven decades ago are being replaced by costly medicines, and druggists' shops whose number is legion can hardly keep pace with his ailments and are making deplorable inroads into his purse. The imitation of the style of living of a community immensely richer than ours and with a different physical environment has done us an infinity of harm.

The inordinate bias of New India for the Western form of democracy has also, as I have shown elsewhere* served to accentuate the acuteness of our struggle for animal existence. The multiplication of Provinces with their Legislative Councils, Ministers, Executive Councillors, High Courts, Universities, etc., have enormously increased the complexity and cost of gubernatorial machinery and landed our people on the verge of bankruptcy. The same bias is largely responsible for the creation of the communal problem. As I have pointed out in my last article it did not exist till the beginning of the present century. In order to win the support of the Maho-

medans, the Indian National Congress in their Lucknow session entered into a pact with them which recognized the principle of communal representation according to their numerical strength. There was thus secured temporary political unity. But permanent national solidarity was sacrificed, and the breach effected between the two communities by the overthrow of Indian culture and, with it, benevolence and other pacific traits of character it developed, was widened. The seed sown by the Lucknow Pact developed into the pact which the Swarajists of Bengal subsequently entered into in their frantic efforts for the maintenance of Hindu-Moslem political unity. It adumbrates the preposterous principle that representation not only on Legislative Bodies and District and Local Boards and Municipalities, but on State appointments also should be proportionate to the numerical strength of the different communities—a principle better calculated to exacerbate intercommunal relations could hardly be conceived. No doubt with Moslem support the Hindu leaders secured some notable victories over Government. But they were of a meteoric character, imposing mainly from a spectacular standpoint. The short-sighted policy of our political leaders has resulted in the extension and intensification of communal antagonism. We do not know of any political alchemy which by satisfying the base impulses of human nature can transform them into the noble ones of self-sacrificing duty and genuine patriotism. The antagonism between Hindus and Moslems has become so acute that very trifling causes sometimes inflame it into riots which occasionally assume the magnitude of miniature civil wars necessitating the intervention of the military for their suppression. The looting, incendiarism and other bar-

**Swaraj, Cultural and Political, The Economic Aspect of the Montagu-Chelmsford Reform Scheme, and Give the People back their own.*

barities which accompany them have, apart from the animosity fostered by them, served to aggravate our economic depression.

II

Besides the principle of renunciation referred to above, there was another principle of Indian culture which made for contentment and other pacific traits of character, and that is Karma. The harmony and good feeling which formerly characterized our society were to a great extent attributable to it. That we reap as we sow is a well-known fact. But our people went further. If anyone was denied the coveted good things of the world and could not account for such deprivation by Karma in this life, he attributed it to Karma in past life, and consoled himself with the idea that if he acquired merit in this birth, he would deserve a better fate in the next. A doctrine like this may not inaptly be held to be a superstition. But the Western doctrine of equality which is now permeating New India and which is one of the chief causes of setting the different sections of our community at loggerheads is, as I have shown in my *Present-day Superstitions*, also a superstition, and, I think, a worse superstition. Inequality is one of the fundamental laws of Nature, there is bound to be inequality between individuals, between sexes, between the different sections of a community, and between races. As the mass of the people have always been governed by superstition, it is desirable, in the interests of humanity, to keep to the more beneficent among them; and belief in the effects of Karma in past life which promoted the development of benevolence is more beneficent than belief in the equality-fetish of the West which having material development and sensual enjoyment as its main objective is sapping

the foundation of Hindu society by promoting class conflict. The "loaves and fishes" of office and seats on Legislative Councils are the principal bones of contention among us. Under British Rule, village self-government having been suppressed, and educational and various other national activities having been absorbed by the bureaucracy, multifarious openings have been created in the infinity of services which have sprung up; and the higher castes who are of Aryan blood (much diluted though it may be in many cases) on account of their inherited intellectual superiority have had a preponderant share in them. The Non-Aryans despairing of ousting them in open competition have of late been demanding like the Mahomedans that the services should be manned proportionately to the numerical strength of a class—a demand which despite its apparent absurdity is being countenanced by Government and some of our progressive reformers. Owing to this hankering after and rush for Service, the more resourceful and promising of our agricultural and trading classes (who alone can afford high education) abandon agriculture and trade which on account of their hereditary aptitude they might have improved and in which they would at least have made a secure living to overcrowd the ranks of the impecunious Bhadrak *umedars* for Service. If there is any really "depressed" class just now, it is they who constitute it, and there is created the paradoxical situation that large numbers from the so-called "depressed" classes are incorporated with it to find themselves really depressed struggling for posts, the wages of which they have by adding to the keenness of competition brought down to figures which would be derogatory to artisans who have not to maintain the genteel appearance of the Bhadrak

class. No wonder that, owing to their critical economic situation brought about by the causes I have briefly noticed, so many of them are taking to shady ways of living; no wonder that the cult of "Can I kill thee or canst thou kill me," of "each for himself and devil take the hindmost," is permeating our community. I hear people about me talk of India as a nation in making. Alas! to my mind the nation that was, is being dismembered and disintegrated.

I trust from what I have said I have made it clear that the attenuation of that most valuable asset of humanity, benevolence, is mainly attributable to our cultural subjugation. It is her cultural Swaraj that made India on the whole as prosperous as it is possible for a nation to be until the earlier years of British Rule. To my mind, our present-day sufferings are mainly attributable to the overthrow of that Swaraj, and our Neo-Indian leaders are to a great extent responsible for it. That a Western Government would strive its best to propagate their culture goes without saying; but it is difficult to understand how so many of our leaders

have been so hoodwinked by the meretricious glamour of Western civilization as to aid and abet that. The re-establishment of our cultural Swaraj is our greatest desideratum at the present day. Happily there have sprung up of late various agencies which are working in that direction—the Ramakrishna Mission, the Theosophical Society, the Gurukulas, the Brahmacharya Vidyalayas of Bolpur, Ranchi, etc. The future of India—and I may venture to say, of the whole civilized world—would depend upon whether they will continue to gather strength as they have been doing of late. It is the propagation of ancient culture, which is at present best represented by Indian culture, that can rescue humanity from the morass of greed, selfishness, malevolence and militarism in which it has of late been sinking more and more deeply. The principles which underlie it—renunciation and universal, all-embracing benevolence—are among the eternal verities. They hold good to-day as they did about three thousand years ago when they were formulated and preached in India and China.

ASPECTS OF SOCIAL AND ECONOMIC THOUGHT IN CONTEMPORARY GERMANY*

BY PROF. BENQY KUMAR SARKAR

Economic Germany has for some time been passing through a radical transformation such as may be described as a phase of the Second Industrial Revolution. The social structure of the German people is also being profoundly influenced by this industrial transformation. It is certain aspects of this socio-economic reconstruction that have

arrested the attention of Dissinger for a well-documented monograph of some 240 pages (*Das Freigewerkschaftliche Organisationsproblem*). In India, China and other countries where the economic conditions are still "pre-industrial" or rather semi-industrialized the forms of societal organization comprise, as a rule, guilds, castes, rural assemblies, etc., and some of the more primitive types of trade unions. But in Germany as in Great Britain we have

*A Note on Two Works published by Gustav Fischer Company, Jena.

to deal with altogether new categories or rather highly complicated developments of trade union organizations. The morphology of these latest types of trade union organizations has become the subject of a vast literature to which not only trade union propagandists like contributors to the *Gewerkszeitung* (Trade Union Journal), the *Metallarbeiterzeitung* (Metal Workers' Journal) or the *Betriebsraetezeitschrift* (Works-Council Review) but also jurists and economists of distinction have made solid contributions.

In a population of some 68 millions nearly 8½ millions of men and women are unionized in Germany, and these unions fall into three classes: (1) those for workers, (2) those for clerks and (3) those for officers. Over 2,000 in every 10,000 Germans are members of unions. Supposing that every member is responsible for three persons in the family including himself we understand that 60% of the entire German nation is directly under the influence of trade union economics and politics. This is the social significance of the Second Industrial Revolution, a situation that is hardly conceivable in India to-day as it was inconceivable in Germany also in Bismarck's early years. Dissinger's treatment is mainly sociological. He is, however, interested in one problem only. The trade unions for working men, comprising, as they do, some six million men and women as members, are very diverse in policy and organization. The largest and most influential of the seven different groups is the *Freigewerkschaftsbund* (Free Trade Union Association), with a membership of 4,866,926 (in 1929). It is in regard to the organization of these trade unions that Dissinger devotes his thesis, which in English may be entitled "The Organization-Problem of the Free Trade Unions."

Economists like Adolf Weber, Herkner and others believe that time has come when the reorganization of the unions should be undertaken on a new basis. They would like to see the unions constituted according to whole industries. As against this view Dissinger takes sides with those who like Tarnow would keep the unions as they are, i.e., based on the principle of single crafts or occupations in certain branches of industry. The controversy has become acute and is but another item in the new foundations of German social philosophy. Naturally, there is no last word on the subject, and Dissinger has tried to do justice to the

claims of the view-point that he rejects. Sooner or later Indian intellectuals as well as labourites and lawyers will have to take a keen interest in such sociological discussions of trade union morphology. Dissinger's work can be used as a guide not only in regard to the varied literature produced by German economists and labour leaders but also as a scientific and dispassionate study on the tactics of labour organization by one who by profession is not a wage-earner but an employer.

We shall now turn our attention to another aspect of German social science. Among the different branches of economic literature in Germany none is stronger than the one on world-economy. In every university,—general, commercial and technical,—world-economy occupies an important position in the list of scientific disciplines. There are also special research institutions consecrated to this subject and of these the one at Kiel in connection with the Economics and Social Science Faculty of the University is perhaps the most well-known. It is as a monograph of this *Institut fuer Weltwirtschaft und Seeverkehr* (Institute for World-Economy and Ocean-Transport), Kiel, that Max Schoenwaldt's book, *Die Wettbewerbslage der vorderindischen Haupt-hafen* (The Chief Ports of India in Regard to Competition) has been published (1928, 12+145 pages).

World-economy in the phase as we know it to-day may be described as to a considerable extent the result of new market conditions created by transportation technique such as have been established, say, between the opening of the Suez Canal in 1869 and that of the Panama Canal in 1915. The analysis of markets and price-systems is therefore the central fact of studies in world-economy. Schoenwaldt's investigation is as descriptive and detailed as possible in regard to the economic geography of the Indian provinces and states, constituting as they do the hinterland of the ports, as well as to the industrial growth, railway expansion and international trade of India. It has been possible for him, therefore, to make out such fine distinctions between the Eastern and the Western ports of India as well as between the "liners" and the "tramps" in Indian overseas trade as are significant in reference to economic values. The question of railway rates has been examined as furnishing the background of the shipping freights. The author has, be-

sides, devoted adequate attention to the Shipping Rings and "deferred rebates." From the standpoint of business organization bearing on the shipping as well as the exports and imports of India the study is quite valuable. The monograph has sought to pose economic India in the perspective of the world's markets but always with an eye to the general economics of shipping,—a

noteworthy achievement. Altogether, this work on Indian ports and harbour industry may be appraised as a fine specimen of Germany's intensive work in the field of international economics such as is possible over there because of the multiplicity of academicians turned out of or employed in the numerous universities and research societies of the country.

IMPRESSIONS OF RELIGIOUS LIFE IN MAHARASTRA

BY PROF. ABINASH CHANDRA BOSE, M.A.

TEMPLES

The first thing to catch one's eye as one approaches a village in Maharashtra is its temple, a solid stone building situated, as a rule, at its centre. Its tall spire, with many a graceful coil about it ending in a 'kalasa,' shines in lonely splendour under the blazing sun, or is silhouetted in the fading light of the day against a grey range of hills that may form its background. It is generally a temple of Shiva or Maruti. It has either a Brahmin priest or a 'gurav,' who is a non-Brahmin. It has its own routine of worship. The village people attend it morning and evening, particularly in the evening. The 'mandapa' attached to it is used for religious discourses. At off times it is a free guest-house for all visitors who have no relatives or friends in the village.

There are also temple cities which centre round great ancient temples that are visited throughout the year by pilgrims from different parts of the country. One of the most characteristic of such cities is Kolhapur, the 'Dakshin Kashi' or Benares of the Deccan. The Mahalakshmi (popularly called 'Amba-bai') temple there is about

two thousand years old. It is a huge massive structure of thick black stone, wonderful in its architectural beauty and sculptural decorations. Its spire appears to be a superstructure of a later date, and its wooden Mandap an even later addition. It has a compound around it which is solidly walled except for four 'gopuras' or gates. At the northern gate there hangs a huge bell which rings at stated periods, and streams of worshippers, men and women, especially the latter, flow in from morning till late in the evening. On days of special ceremony thousands crowd in the building, visiting the chief deity Mahalakshmi as well as other minor gods and goddesses. One thing that cannot escape the notice of a Northern Indian observer is the perfect peace prevailing over the whole scene and the sense of freedom with which the womenfolk move about all over the premises. This is due to the fact that there are no 'pandas' here to escort visitors to the shrines, no bolted doors refusing to open till a toll has been paid, no clamorous beggars or hawkers. It is delightful to watch often afternoon batches of earnest-faced women, clad in their coloured saris, resting themselves upon the stone slabs and appearing to be touched by a

solemnity, not unmixed with joy, which they must have been missing in their busy homes.

There is another type of temples situated, not in the centre of cities or villages, but on the finest beauty spots in the country, commanding the lovely view of a valley or a river or something else that thrills the mind of the observer. Picture a waterfall created by a fairly broad river leaping down a precipitous height of two hundred feet, its torrential waters seething, foaming, roaring, and a cloud of smoky spray hanging over them, with a lovely rainbow on its bosom, in which all the seven colours are distinctly visible. What do you imagine to be on either side of it? There are at some distance two cotton mills,—products of modern life. But just overhanging the falls there are two old temples on two sides of the river. I am speaking of the Gokak waterfalls. I sat in one of the temples in one cool evening when the full moon cast a stream of silvery light from the cloudless sky and produced the loveliest rainbow I ever saw over the falls, and I thought, “What sort of man was he who selected this spot for a place of worship?” I told myself that he must have belonged, if not in blood, certainly in spirit, to the race of men who burst into the sublimest lyric utterance at the sight of the fresh dawn beaming across their horizon and left it as the richest of their spiritual legacies to their descendants. Similar was my thought when I visited the Narsoba-wadi temple over a wide stretch of the Krishna and saw the relics of a ‘Sandhya math’ on Lake Rankala in Kolhapur, meant for people to sit in for their evening prayer while before their eyes the sun set in a blaze of fire amid the western hills and tinted the lake water crimson. The same thought was uppermost in my mind when at the westernmost edge of the

Western Ghats I saw a temple on the highest cliff dedicated to ‘Ugawa Devi,’ the Goddess of Dawn. The temple overlooks on the east a range of hills with a big lake spreading at its foot, and on the west the wide plains of Konkan stretching to the dimly sparkling Arabian sea. What a dawn must it be to the worshippers in the temple! It is certainly not by chance that such sites have been selected for places of worship.

There are numerous temples situated on the tops of high cliffs and of these the Parwati temple at Poona is the most famous.

Besides the big temples there are innumerable small ones scattered all over this part of the country. In addition to these again there are little shrines by the wayside, consisting of no more than big pieces of stone with the relic of some old sculpture on them and painted in vermilion, which receive the religious attention of passers-by, especially of the peasant class.

Then there are caves, Karla near Poona, and Ajanta and Ellora at some distance, in the Nizam’s territory, which were famous Buddhist monasteries, and others, big and small, including Elephanta caves in an island off the coast of Bombay, which were chiefly Hindu spiritual resorts.

Besides public places of worship, every house has its ‘deva-ghar,’ ‘abode of God,’ where members of the family worship their God. The mistress of the house places part of the food she has cooked as an offering to the God.

RELIGIOUS BELIEFS AND PRACTICES

The most advanced section of the people—the Brahmins—are as a rule followers of the Jnana-marga and their outlook is essentially, often exclusively, intellectual. They subscribe to the

Vedanta philosophy as interpreted by Shankaracharya; that is to say, they are out and out Adwaitists. Amongst them the Shastri or Pandit class, well versed in Sanskrit and Vedanta, contains fine specimens of physical and intellectual vigour. There is a touch of heroism in their stern orthodoxy and plain living. But their Adwaitism is only a matter of theoretical opinion; it has little or no bearing upon practical life. They profess Vedanta as an intellectual creed, in practice they follow tradition (*Smriti*) and the picturesque religion of the Puranas.

The legend of the Puranas has been well supplemented by religious folk-lore (chiefly told in the month of Shravan), which comes closer than anything else to the heart of the people. All these tales have their invariable venue at the imaginary city of Atpat where gods appear before poor little daughters-in-law in the disguise of beggars, and being pleased with their kind treatment, bless them with great fortune, and where, through divine grace, the dead are restored to life, and the lost return to the relatives who had been missing them sorely. Shiva and Parwati are the most popular divinities figuring in these stories and many are the sacred days dedicated to them and spent in fasting and worship. Their son Ganesh has a special day to himself, and is worshipped in every home, being most popular with the children.

The masses have Maruti as their patron deity. He is to them not simply a devotee of Rama, as in Northern India, but one who has made himself immortal through Brahmacharya and possesses great powers of beneficence. (He was one of the world's earliest volunteers).

There are the usual Hindu religious ceremonies spread all over the year. But besides these there are some that

are special to Maharashtra. One of them is 'Shilangan,' performed on the Dussera day. In a small enclosure in an open space a large amount of a particular kind of leaves is heaped and they are for the time being supposed to be gold. After a Puja is performed, the ruler of the state (if it is the capital of an Indian state), or the headman (if it is a village), enters the enclosure and partakes of the 'gold.' Then there follows a scramble for the leaves in the course of which the 'gold' is looted. Keen is the energy of every young Maratha to loot the 'gold.' Then every one returns home and makes solemn obeisance to the superiors, offering a quantity of the 'gold' to each.

Another ceremony of a social type, performed by all classes of people on the Paush (Makar) *Sankranti* day, is the exchange of 'til-guds' (sesame and treacle, *i.e.*, sweets) among friends and relatives by men and women alike. One can see on that day knots of gaily dressed people on their round of visits, distributing the 'til-gud' with the words: "Til-gud ghyeya áni gód bóla" (Take til-gud and speak sweetly).

There is another socio-religious ceremony, observed by women, called "Halad-kunkum." The 'fortunate' (Saubhagyavati) women, *i.e.*, women who have got their husbands, and maidens monopolize it. They come in hundreds to the temple to offer 'halad-kunkum' (turmeric and vermilion) to Lakshmi; after this has been done friends and relatives paint each other's forehead with particles of the bright stuff. This is followed by parties at home in which the foreheads of the guests are similarly marked, as an expression of the wish that the fortunate state should, by divine grace, continue.

The masses of the people are more demonstrative and boisterous in the celebration of religious festivals. Some-

nath or Pandurang, whom Namdev and Tukaram celebrated in his Abhangas (hymns), and who still evokes the lyrical fervour of the masses. Pandharpur is visited by millions of people during the special religious fairs.

Ramdas, the Guru of Shivaji, founded a religious order which played a very important part in Maratha history. But the Ramdasi sect does not seem to be active nowadays.

The female sect of 'jogatins' or Devadasis, who generally sing the praises of Devi Ellama, while begging from door to door, carry considerable influence with the peasant class, but are considered as social Pariahs by the higher castes. In one sense the 'jogatin' represents the apogee of female liberty and free love, for having been dedicated to her god, she is absolutely free to move where she lists and live how she likes. But really she is a miserable creature, and the task of her reclamation is the more difficult, because her order formally includes the whole of Hindu demimonde.

The Lingayats, more numerous in the further south, are a Shaiva sect. Its members carry the 'lingam' in a case hung from their neck. It was once a proselytizing body, and must have done a good deal to level up the caste distinctions, or rather to raise the lower castes, for its converts mostly belong to the agricultural class.

It will be seen from what I have said above that the religion of the masses in Maharashtra, as everywhere else, is anthropomorphic. But their anthropomorphism has been rendered graceful by tender human touches. Shiva and Parvati are ideal parents, and like the Greek divinities, they are not without human failings. Vithoba performs many miracles, but the greatest of his miracles is that he has unlocked the emotional springs in the hearts of

millions. Again, the religion of these people, like every form of Aryan religion, does not contemplate the spiritual as distinct from the aesthetic and the ethic. They have mixed up with what they believe to be ultimate realities their sense of the beauty of form and colour, and of the beneficent tendencies in life.

Looked a little below the surface, their anthropomorphic creed is found to be easily resolving itself into pantheism. And this pantheism has saved the anthropomorphism from spiritual snobbery. Nothing is more revolting to the spirit of man than monotheistic anthropomorphism. When a man believes that there is a single divine Person ruling the whole universe and that he and his co-religionists alone are His chosen people, and the rest have no standing with Him, he loses all his innate sense of justice and neighbourliness and, what is worse, loses his sense of humour and becomes a fanatic. Whereas people who know that the gods they worship and others that their neighbours worship are manifestations of a divine something pervading the whole universe, become tolerant and liberal-minded. The God of the monotheistic anthropomorphist is something that has been superimposed, forced on his will and thought and feeling, often in spite of himself; the God of the pantheist *cum* anthropomorphist is one out of many that he has chosen; He is therefore a symbol of his mental texture, of his spiritual temper, and of ultimate hopes and aspirations; He is an expression of his spiritual personality. Worship according to the former creed is duty, discipline; worship according to the latter is self-expression, art.

CASTES AND COMMUNITIES

The Maharastrian may be liberal in his religious attitude, but he is unaccom-

modating in his social life. The society is made up of castes more rigidly divided than in the north.

The castes in Maharashtra are partly based on race, but chiefly on occupation. There is a good deal of caste exclusiveness due principally to two factors; food and social habits. There are three main strata in the society composed of Brahmins, who (excepting a certain section) are strictly vegetarian, intermediate non-Brahmin classes who (except Jains and Lingayats) eat animal food, and many of whom practise divorce and remarriage of widows and divorced wives, which are anathema to the Brahmin; and the 'untouchables' who eat carrion or otherwise handle it. There are sub-castes among the 'untouchables' as well as among the Brahmins, who are again exclusive of one another. But the injustice to the 'untouchable' classes lies in this that they are segregated from the rest of the community. (Each sub-caste, again, out of its choice, lives segregated from the others.) One evil does not justify another, but members of the higher untouchable classes often give as much offence to those of the lower ones as caste Hindus give to the former. All things considered, untouchability in Maharashtra, though less rigorous than in South India, is a stigma on society and should be put an end to as soon as possible. But it is curious to note that the chief complaint of the 'untouchable' classes to-day, especially of the Dhors and Chamars (tanners and shoe-makers) who are the most numerous, is not so much against the existing social conditions as against the economic ones. In the strictly Hindu social order, in spite of their social privations, they were enjoying uncontested monopolies of their respective trades (and they are important ones), but now competition from Moslems at home, and foreigners

abroad, is laying them low. The tanner community is in a particularly miserable condition. With their simple methods of treating hides, the Dhors could not stand the competition of the modern scientific tanner; and from being prosperous manufacturers, they have now been reduced to the state of labourers in other peoples' factories. So it will be seen that religion alone is not responsible for the sufferings of the so-called untouchables.

Barring the Catholics who mostly hail from Goa, and a few Syrian Christians, the bulk of the Indian Christian community of Maharashtra is composed of converts from these 'untouchable' classes. Of these one caste, the Mahars, whose hereditary occupation is wood-cutting, (a not very prosperous line of work especially in these days of coal and electricity), supplies a large proportion of converts. The chief centre of evangelistic activity is the famine tract of the Deccan—the Ahmednagar district. It has surprised some to find that a good many of the 'untouchable' converts should be going back to Hinduism and untouchability with the help of Arya Samajist and other Hindu missionaries, and that the zeal of these latter people should have to be kept in check, even by American missionaries, by invoking the power of the British Government, where it is possible.

The Moslems form a small minority community in Maharashtra, and cannot be distinguished from Hindus except when they wear the fez. Hindus pay respects to the shrines of Moslem saints ('dargas') and sections of the Hindu community take an important part in the Mohurram festival. It may be noted that generally a Moslem may draw water out of a caste Hindu's well, whereas an 'untouchable' Hindu cannot do so. The Moslems speak among themselves a form of broken Urdu, and as a

rule, do not take pains to master the language of the land. As a result they have no perfect medium of expression. There is proselytizing activity among them, but their conversion is purely ritualistic, there being no programme of intellectual, moral, or spiritual upliftment. Their converts, therefore, seldom rise above their original social status.

CONCLUSION

The Maharastrian is intellectual by temperament, and his conservatism and the caste system with its economic advantages, have stood as bulwarks against invasions on his beliefs or practices. The society of Maharashtra does not bear on its body any marks of a religious revolution. There has been no mass movement either towards Neo-Vaishnavism (as it was in Gujerat, U.P. and Bengal in the middle ages of India), or towards Islam (as in the eighteenth century Bengal), or towards Christianity (as in Madras in recent times). Even the intelligentsia has not shown any signs of revolt, under the influence of Western culture, against Orientalism in religion (as illustrated by the Brahmo Samaj movement in Bengal). Nor is there, again, any concerted opposition to Occidentalism (as illustrated, for example, by sections of

the Arya Samaj). The level-headed Deccani holds fast to his tradition, the pooled experience of untold generations, and adds to it what he can. As, not very far back in history, his religion was the national religion of an independent state,—why, a great empire (Maharashtra),—he has reason to be particularly proud of it. Is it not the religion for the preservation of which Shivaji fought a lifelong battle and which Sambhuji contemptuously refused to forsake with the result that he was cruelly done to death?

So the Hindu religion is firmly rooted in the soil of Maharashtra and is a living religion in the true sense of the term. New temples are being raised year after year, and new philosophies built up on the foundation of the old by the thinkers of to-day. As it has no articles of faith, there is nothing to check the growth of new ideas in accordance with the spirit of the times.

But it has its limitations. The foundation is solid, but the whole house does not stand on this foundation. The apathy of the higher castes towards the misery of the backward communities is very much to be regretted. Life in Maharashtra is too much individualistic and religion is too much of a personal concern. It needs to be enriched by the ideals of unity, love and service.

SRI RAMAKRISHNA AND ST. FRANCIS OF ASSISI

(Differences and Points of Unity)

BY SISTER DEVAMATA

Saviours of men, as they come one by one, are reiterative. By an inevitable law, they bring the same message; because they deal with fundamentals

only, and ultimate Truth can have no variance. Each Saviour takes birth, however, to meet the need of a special time and a special people. To create a

point of contact, he must shape his manifestation to harmonize with the tradition, culture and ideals of that people and time. It is in these secondary expressions of character and life that we find certain divergences. So was it with Sri Ramakrishna and St. Francis of Assisi. On a few minor points of doctrine their outlook differed. Sin was one of these. Sri Ramakrishna could not hear the word. He believed that to call a man a sinner was to make him one. Once he closed the Bible and refused to read any more because it said so much about sin. To him all men were inherently perfect; they were "children of immortal bliss."

St. Francis, on the contrary, had a vivid belief in sin. His fervent feeling for the Passion of Christ was proof of it. Redemption is necessary only when man has sinned. He never signed his name that he did not add the word "sinner." He preached constantly of sin and repentance and he inflicted on himself the harshest penances. Then with characteristic Italian rebound he would say to a Brother: "Why dost thou show outwardly the grief and sadness of thy sins? Let thy sadness be between God and thee, and pray Him of His mercy He spare thee and give back to thy soul the wholesome joy of which it is deprived because of thy sin."

Like sin, the devil was very real to St. Francis. He fought fierce battles with him and with his demons. On the night when he received the Christ-wounds in his hands and feet, he strove with a demonic being almost to his undoing. It was Buddha's struggle against Mara, Jesus' agony in the Garden of Olives, lived over again. Francis had retired to the furthest fastness of the hermitage on Mount Alverna, where he had kept a forty days' fast. All night he fought against

the powers of darkness and in the early dawn a celestial being appeared to him and gave him the *stigmata*. In the burning fervour of his devotion for Jesus, he had cried out to be crucified with Him and his prayer had been answered.

Sri Ramakrishna did not deny the existence of demonic creatures such as assailed St. Francis that night on Mount Alverna; but he declared that the real danger to man lay in his own ego,—his sense of "me and mine." That was the real tempter, the real devil. It trapped man through his vanity, his pride, his love of learning. Once he told a disciple to throw all his books into the Ganges because he saw the boy was allowing study to take the place of prayer. At another time he sent a disciple, who was a rabid vegetarian, to the bazar to buy a piece of raw meat and the boy was forced to carry it home with the juice running down over his clean white Dhoti. Yet Sri Ramakrishna was not a harsh disciplinarian. Rather was he lenient and tender in his manner of training. He might rouse his disciples from their sleep in the middle of the night and make them sit on their mats in meditation, but when they had finished he would say to them: "If you will practise one-sixteenth part of what I have practised, you will reach the goal."

St. Francis was much more drastic in his discipline. He put his followers to the severest tests of obedience, humility, and poverty. Brother Rufino came into the Order from one of the noblest families of Assisi. He was highly sensitive to ridicule and was waging war within himself against pride. St. Francis, knowing this, told him one day to take off his habit and, clothed in nothing but his under-breeches, to walk through the streets of Assisi to a certain church, enter the

pulpit and begin to preach. Brother Rufino obeyed without a word. Scarcely had he gone when Francis began to reproach himself bitterly. With eager hands he tore off his own habit and in underbreeches started up the street after Brother Rufino. The faithful Brother Leo followed with both habits over his arm. Francis found Brother Rufino in the pulpit making a faltering attempt at preaching to a mocking crowd. Francis mounted the pulpit with him and the jeers grew louder. He began to speak. A spell fell on the crowd, laughter died away, awed silence took its place. When they left the church, clothed by Brother Leo, they were followed by a multitude in prayer. The magic of Francis' words had turned their mood.

Though a strict disciplinarian, St. Francis had in reality the tenderest mother-heart. It was easier for him to forgive than to rebuke or punish. If he did punish, always he laid a severer punishment on himself. Thomas of Celano, a writer and scholar of eminence who joined the Franciscan Order during the lifetime of St. Francis, writes thus of him: "The blessed Francis was of an exquisite nobility of heart and full of discernment; with the greatest care he rendered to each one what was due him, with wisdom considering in each case the degree of their dignities." This extract from a letter, written by him to a Brother in the Order, also reveals his real nature: "Let this be to thee for a command from the Lord and from me. Love those that hinder thee or even beat thee with stripes. . . . By this shall I know that thou lovest God and me His servant and thine,—that there be no Brother in all the world, let him sin as deeply as he may, who shall go away from before thy face without thy mercy . . . and if a thousand times he appear be-

fore thee, love him more than thou lovest me, so mayest thou draw him to love God. . . . If any Brother fall into mortal sin, let none of the Brothers, who know him to have sinned, cause him shame or reproach him; but rather let them have great pity on him and keep very secret his sin; for the hale need no physician, but they that are sick."

Love of man and love of Nature Sri Ramakrishna and St. Francis had strongly in common. Both felt the pulse-throb of every living and of every growing thing as their own. Sri Ramakrishna would give a cry of pain if he saw a ruthless hand break a twig from a tree or walk with heavy tread over tender grass. St. Francis preached to the birds with as much ardour of feeling as from the pulpit of a crowded church; and as he preached, they flitted round him, lighting on his head and shoulders and hands. Once when he was speaking in the open, birds flew about him in such numbers and chirped so loudly that people complained they could not hear him. St. Francis spoke to the birds saying: "It is my turn to speak, little sister swallows; hearken to the word of God; keep silent and be very quiet until I have finished." It is told that they hearkened and did not chirp again until the sermon was ended. A cat with her kittens took refuge in Sri Ramakrishna's room at the Temple of Dakshineswar and settled herself on the foot of the bed. Sri Ramakrishna gave the little family shelter for several days; then fearing that the mother-cat was not getting proper food, he asked a householder disciple to take them. After that, whenever he saw the disciple he would ask eagerly how they were doing, and say: "Remember, they took refuge with me. You must care for them as you would care for me."

There was nothing in all Nature with which Sri Ramakrishna and St. Francis did not claim kinship. St. Francis called air, fire, water, trees, plants, moon and stars, wolves and preying beasts his brothers and sisters and addressed them as such. He often talked to "Brother Fire" and held it sacred—so much so that when his own habit caught fire he hesitated to have it put out lest he offend his brother. He wrote a "Canticle to Brother Sun," and when his disciples chanted it at his bedside as his earth-day was nearing its close, he added two verses to "Sister Death."

The beauty and bounty of creation were riches enough for Sri Ramakrishna, as they were for St. Francis. To both money was merely a hindrance on the way. They shrank from the very touch of it. One of Sri Ramakrishna's disciples told me that even when Sri Ramakrishna was in sound sleep, if a coin was held against his body, the body would recoil. One day when he was walking in the temple garden he saw an especially fine mango and thought he would take it back to his room and eat it later, but his hand refused to pick it. His system rebelled against hoarding—even a mango. At another time a prosperous merchant brought him a large sum of money tied up in a pillow-case. "What shall I do with it?" Sri Ramakrishna asked, and courteously told him to give it to another.

Voluntary poverty was the dominant

note of St. Francis' religious life also. When Bernardo and another Brother had joined him, they felt the need of a definite Rule to live by, so they went to the Church of St. Nicholas, heard mass, then opened the Bible. Three times it opened to this passage: "If thou wilt be perfect, go and sell all thou hast and give to the poor. . . . And he (Jesus) sent them to preach the kingdom of God and to heal the sick. And he said unto them, Take nothing for your journey, nor staves nor script, neither bread, neither money, neither have two coats apiece." That became the first Rule of the Order, and in the early days of the Brotherhood it was obeyed to the letter. Records of the time tell us of two of the Brothers who were sent by St. Francis to preach in Florence. They reached the city in a chilling wind with no coat or cloak to cover them, and were granted the shelter of an open veranda; but the cold was too biting; they could not sleep, so they took refuge in a church and spent the night in prayer. A gentleman, seeing them there in the morning and observing their haggard hungry look, offered them money. They refused it. "You seem poor," he exclaimed, "yet you refuse money?" "We are poor by choice," one of them replied. "We had money, but we gave it away." This was the spirit of St. Francis. It was quite as saliently the spirit of Sri Ramakrishna. Poverty was to them a glory and they lent glory to poverty.

THE NEW FETISH OF SEX EQUALITY

BY DR. DHIRENDRA NATH ROY, PH.D.

I

There is something, so we are told, called the spirit of the age. It is as universal as the Miss Universe in our modern beauty contest. Both are supported by statistics and hence unquestionable, for statistics is modern science. Both are equally idealistic because inspiring to the crowd. And the inspiration is temporal because that is what they mean.

But the spirit of the age is no less man-made than the beauty of Miss Universe. A good many ideas like the self-conscious beauties seek universal recognition to become the spirit of the age and their success or failure depends upon the strength of the circumstances just as the chance of the ordinary beauty or extraordinary ugliness to become Miss Universe depends upon the power and abilities of the recruiting favourites. Somewhere at a particular time what we call the spirit of the age is first conceived merely as an idea and then reared into a spirit by favourable circumstances. These, being human circumstances, are not quite strange to any people on this earth. They exist in a certain degree or other almost everywhere. So the little spirit as soon as it assumes some power through certain circumstances around it, seeks to push its horizon by means of advertisement which gives it some importance where it has none at all. But that importance goes without recognition everywhere outside till the advertised spirit succeeds in stirring up or even creating, if necessary, similar circumstances. Psychology of persuasion assures us that a

persistent coddling of such circumstances on the part of the spirit may serve the purpose. So it seeks to give undue importance and repeated indulgence to those that were either no circumstances or circumstances visibly insignificant. These in their turn become active with the motive to install the spirit at any cost. If they can become sufficiently impressive, popular feeling slowly begins to take their side, and then it is quite a risk on the part of any thoughtful individual to voice something different. For, there is the spirit of the age, a frowning freak of the mob.

II

Sex equality is a modern idea, more modern than the idea of equality. Not that either of them was unknown in olden days, but it has acquired a new importance in our time. The former follows from the latter as a logical deduction. Hence, it has to wait till the idea of equality has somewhat established its authority.

The idea of equality does not so readily interest those people whose conceptions of human relationships are preponderantly moral rather than political. This is why the people of most Oriental countries have been slow to give any importance to this idea in their mutual relationships. Even the exaggerated tyranny of the Indian caste system could not prepare the soil for the origin or for the exuberant growth of the idea. Injustice there has been much in the caste relationships, but it has not been justified by any principles upon which the Indian society is built. Where caste

is based upon politics as it is in Europe or upon plutocracy as in America, injustice seeks its peremptory justification in the very foundation of society. But all injustice is unjustifiable where caste is based upon the principle of mutual obligation, where no particular section of society can stand alone. This principle has a direct reference to man's sense of mutual appreciation. Where there is mutual appreciation there is no caste humiliation. Inequality without humiliation is meaningless. And the question of equality does not arise where there is no inequality.

But equality as an inspiring idea appears in places where the interests of one class are used by another like the limbs of Epictetus, where human relationships are defined by Hobbes and governed by Machiavelli. It becomes the ideal cry in a country where men live by cruel comparison; where inequality is an artificial imposition, a conscious humiliation, and a justified oppression. It flourishes in a country where a man's position is determined by his external possessions and not by his inward virtues. It goads people into action where self-criticism and self-control are unknown and the golden principle is meant exclusively for others. If equality has become almost the spirit of the age, it is because the French Revolution was too local to be an effective argument for the lords-superior in other lands and for the people of one land enforcing lordolatry over the people of another.

Sex equality as an idea has acquired its first impetus from the growth of the spirit of equality and has been sustained in the West by the peculiar relationships of the two sexes based upon the principle of rights. Society in the West being an institution more political than moral has made human relationship a mere matter of contract. As Western

men and women are both human, they have been used to applying this principle of human relationships among the individuals of the same sex as well as between the opposite sexes. But here politics seems to have been pushed rather too far. It is conceivable that man in society stands in relation to man on a contractual basis to avoid mutual aggression and guarantee mutual security, although it smacks somewhat of a crude life and not of a high civilization. But it seems highly improbable that man stands in relation to woman on the same basis. Man and woman do not meet as equals to discuss their rights, they are drawn together by a natural urge which civilization has sought to refine into a higher sentiment—call it love, if you please.

Each sex is incomplete without the other, each needs the other to make up a social unit. Nature has built them complementary. It is not a question of 'if you do that to me, I do this to you,' . . . it is not a question at all, for the two must come together, if or no if. And the two come together not as two individuals but as two necessary parts of one irresistible whole. If the one cannot help being together with the other, it is futile, if not absurd on the part of one to talk of equality or inequality to the other. It only aggravates the situation and holds down the natural impulse of man and woman from being refined and sublimated.

Why should there arise any question of equality or inequality of the two sexes when the two are complementary, when the one supplies the inevitable needs of the other? The union of the two is a necessary condition of society. It is, therefore, proper on the part of a healthy society to see that this union is real. But there is no real union where both are self-conscious individuals unwilling to be merged into one.

Real union means self-forgetfulness. This can be possible only when one's centre of thought is the other. That one can entirely forget oneself in the other is proved even by the brute union of the two from natural urge however temporary. When this natural urge is sublimated into an enduring love by civilization the permanent shifting of the centre of thought from one's own self to the beloved becomes also natural. Then the two think of their respective duties and not rights. Then there is no time to think of one's own self, for that is drowned in the thoughts of the other. A truly civilized society is based upon the principle of duties because that is enjoined by love and love alone can truly unite. Society is a mere make-shift where the sense of rights prevails over that of duties, where politics displaces morality.

III

Enough of this idealism, one may say, come to the world of facts and see what is happening there. Woman has been always unjustly treated, always oppressed by man. She has been always a victim of man's selfishness. Man has invented religion to call her evil, framed up law and politics to make her more helpless and fostered a double standard of morality to render her life harder than his. Where the relation between man and woman has been one of the oppressor and the oppressed, it is proper in the name of justice that the latter's rights be recognized and protected.

All these unfortunately may be true, though true somewhere and sometimes and not everywhere and always. It is mere exaggeration of circumstances to consider them to be present everywhere and always. Besides, examples of woman being oppressive to man are also not very rare. It is man's

sympathy for the weaker sex that causes him to keep silent over it. There have been lapses on both sides, probably with man's side much heavier. This is because man is physically stronger. He takes advantage of it and becomes violent when love has not yet chastened his crude feelings and checked his crass desires which constantly demand satisfaction. The comparatively harder struggle for existence affords him less opportunity to become soft. Yet he has willingly made his struggle harder by giving shelter to a woman, by making her life his care, his pleasant responsibility. This means that he does not mean oppression if he can help and if she can help him. Yes, man as man does not mean oppression to woman. Then some other man would not have brought it out to the world and we know it is man who is first to raise his protest against injustice to woman. Had it not been for man, any news about it would have died out where it arose, for it is difficult to think that the oppressed women could ever combine to make the news of their sufferings audible, and even if they could they would not, for women by nature cannot combine at their own initiative. It is, therefore, not a case of man against woman, but a case of some men against some women, just as it is also a case of some women against some men. As for religion which is the invention of man, it is doubtful if the essentials of any religion show any unfairness to woman. Religion deals with soul and soul is universally regarded as sexless. If there is something called double standard of morality, it is probably because woman's moral lapses threaten the family institution more than man's. Besides, woman's shelter is man while man is his own shelter. These double responsibilities mean double difficulties for him and hence certain considerations

for his weaknesses. Law and politics appear to be unfair to woman because they emphasize individualism in both sexes and see man's rights separately from woman's.

It is, nevertheless, true that man has been more oppressive than woman. How and why, we have already seen. But it is doubtful, if a proper solution of the problem can be found in legal sanction or political concession. It may

make things worse—the rift may be gradually widened, till family becomes an impossible institution and along with it the various other social institutions including society itself. True society cannot exist on the basis of political principles. The remedy, therefore, has to be sought on a moral plane where the idea of equality or inequality does not seem relevant in the relation between man and woman.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।

सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

विषयेभ्यः From objects (of senses) परावृत्तिः turning away सा that हि verily परमा the highest उपरतिः *Uparati* (indifference) सर्वदुःखानां of all sorrow or pain सहनं endurance सा that शुभा real तितिक्षा forbearance मता is known.

7. Turning completely away from all sense-objects is the height of *Uparati*¹ and patient endurance of all sorrow or pain is known as real *Titiksha*.

¹ *Uparati*—Apparently *Uparati* differs very little from *Sama* and *Dama*, but really there is a difference. While practising *Sama* and *Dama* there is an effort to restrain the mind's outgoing propensities. But in *Uparati* the equipoise of the mind becomes spontaneous and there is no further effort to gain it.

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।

चित्तैकाग्र्यं तु सलक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

निगमाचार्यवाक्येषु In the words of the Vedas and the teachers भक्तिः faith श्रद्धेति as *Shraddha* विश्रुता is known तु and सलक्ष्ये on the only object *Sat* चित्तैकाग्र्यं concentration of the mind समाधानमिति as *Samadhanam* (deep meditation) स्मृतं is regarded.

8. Implicit faith in the words of the Vedas and the teachers (who interpret them) is known as *Shraddha*, and concentration of the mind on the only object *Sat* (i.e., Brahman) is regarded as *Samadhanam*.

संसारबंधनिर्मुक्तिः कथं मे स्यात् कदा विधे ।

इति या सुद्धा बुद्धिर्वक्तव्या सा मुमुक्षुता ॥ ९ ॥

विधे O Lord कदा when कथं how मे my संसारबंधनिर्मुक्तिः the final liberation from the bonds of the world (i.e., births and deaths) स्यात् will be इति या such सुदृढा strong बुद्धिः desire सा that मुमुक्षुता *Mumukshuta* (yearning for final liberation) वक्तव्या is called.

9. When and how shall I, O Lord, be free from the bonds of this world (i.e., births and deaths)—such a burning desire is called *Mumukshuta*.¹

¹ *Mumukshuta*—This is the fourth *Sadhana*. With this the student becomes fit to make an enquiry into the highest Truth, i.e., Brahman.

It is now an accepted principle even in the scientific world that a student in search of knowledge should free himself from all his predispositions and keep an open and unbiased mind ready to receive whatever is true. Four *Sadhanas* herein inculcated is nothing but a course of discipline to attain to such a state of mind.

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।

कर्तव्यो ज्ञानसिद्ध्यर्थमात्मनः शुभमिच्छता ॥ १० ॥

उक्तसाधनयुक्तेन In possession of the said qualifications (as means to Knowledge) आत्मनः of one's own शुभमिच्छता desiring good पुरुषेण by a person हि only ज्ञानसिद्ध्यर्थं with a view to attain Knowledge विचारः constant reflection कर्तव्यः should be adopted.

10. Only that person who is in possession of the said qualifications (as means to Knowledge) should constantly reflect¹ with a view to attaining Knowledge leading to his own good.²

¹ *Should constantly reflect*—After a person has attained the tranquillity of the mind through *Sadhanas*, he should strive hard to maintain this tranquillity to the end by constantly reflecting on the evanescent nature of this world and withal dwelling on the highest Truth till he becomes one with It and thus realizes, the *non-dual*.

² *Good*—The highest good, i.e., liberation from the bondage of ignorance.

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।

यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

विचारेण विना Without an enquiry (into the Truth) ज्ञानं Knowledge न not उत्पद्यते is produced यथाहि just as क्वचित् anywhere पदार्थभानं knowledge of objects प्रकाशेन विना without light (न उत्पद्यते is not produced).

11. Knowledge is not brought about by any other means¹ than an enquiry (into the Truth), just as an object is nowhere perceived (seen) without the help of light.

¹ *By any other means*—By *Karma*, *Upasana* and the like. It is the ignorance or *Avidya* which withholds the light of Knowledge from us, and to get at Knowledge is to remove this *Avidya*. But when we do *Karma* or *Upasana*, we do so with the belief that there is *Avidya* and thus we ever remain under its sway. It is only when we make an enquiry into the real nature of this *Avidya* that it gradually withdraws and at last vanishes ; then alone Knowledge shines.

कोऽहं कथमिदं जातं को वै कर्ताऽस्य विद्यते ।

उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

कोऽहम् (अस्मि) Who am I ? इदं this (world) कथं how जातं created कः who वै (expletive) अस्य of this कर्ता the creator विद्यते is इह here (in this creation) उपादानं material किम् what अस्ति is सोऽयं विचारः that Vichara (enquiry) ईदृशः like this (भवति is).

12. Who am I¹? How is this (world) created? Who is its creator? Of what material is this (world) made? This is the way of that Vichara² (enquiry).

¹ *Who am I?*—We know that we are, but we do not know what our real nature is. At one time we think that we are the body, the physical being, and consequently feel ourselves strong or weak, young or old. At another time, say in dream, regardless of the physical existence we remain only in a mental state, where we are merely thinking beings and feel only the misery or happiness that our thoughts create for us. But at some other time, as in deep sleep, we enter into a state where we cannot find the least trace of any such attribute whereby we can either assert or deny our existence.

We pass through these states almost daily and yet do not know which of them conforms to our nature. So the question, 'Who am I?' is always with us an unsolved riddle. It is, therefore, necessary to investigate into it.

² *This is the way of that Vichara*—It is said in the preceding sloka that knowledge is attainable by no other means but Vichara or an enquiry into the Truth. Herein is inculcated in detail the method of such an enquiry.

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।

एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

अहं I भूतगणः combination of elements देहः the (gross) body न not (अस्मि am) तथाच so also अहं I चाक्षगणः (an aggregate of) the senses (i.e. the subtle body) न not (अस्मि am ; अहं I) एतद्विलक्षणः apart from these कश्चित् something (अस्मि am) सोऽयं etc.

13. I am neither the body¹, a combination of (five) elements (of matter), nor am I an aggregate of the senses ; I am something different from these. This is, etc.

¹ *I am neither the body*—This body has its origin in insentient matter and as such it is devoid of consciousness. If I be the body, I should be unconscious ; but by no means am I so. Hence I cannot be the body.

NOTES AND COMMENTS

IN THIS NUMBER

Suka's Prayer to the Lord is adapted from the *Srimad Bhagavatam*. Swami Prabhavananda is head of the Vedanta Centre, Hollywood, U.S.A. . . . *Can the worldly attain Samadhi* is compiled from some letters of Swami Turiyananda. . . . Swami Nirvedananda is

an old contributor to the *Prabuddha Bharata*. In the present article he discusses the vexed problem of relation between science and religion. Unlike many he does not fear that religion will suffer anything from the discoveries of modern science. . . . Mr. Sris Chandra Chatterjee has made it almost the mission of his life to revive the Indian

architecture. His name is familiar with those who study the problems of architecture in the country. We commend the present article to the attention of all interested in the cultural welfare of India. . . . Swami Madhavananda is the Assistant Secretary of the Ramakrishna Mission. He has brought out the English translation of some Sanskrit books. . . . *Hindu Society, Past and Present* is concluded in this issue. . . . Prof. Abinash Chandra Bose writes from the experience of his long stay in Maharashtra. He is in the teaching staff of a college under the Bombay University. . . . Dr. Dharendra Nath Roy is a new comer to the *Prabuddha Bharata*. He belongs to the University of Philippines.

MORE OF WORK AND LESS OF MEDITATION

A friend from Europe writes to us that India at the present day should lay more emphasis on work than on meditation. We have heard such statements many times before. Some persons believe that India's present condition of degradation is due to the religiosity of Indians and that the best means of waking her up is to imitate the activity of the West. It is from such a viewpoint that the idea proceeds that India at present should pay greater attention to work than to meditation. Now, if meditation serve any good purpose, there cannot be any question of more or less of meditation; it must be carried to perfection. And those who are of a meditative turn of mind will tend towards that in spite of all opinions to the contrary.

Whether meditation or work should be given preference to, depends on the ultimate object of each. What is the aim of meditation and what is the end for which work should be done? And

what is the goal of human life? Those who take to meditation are supposed to do that for the realization of God. And the popular idea is that through work the material prosperity of a society or country can be ensured. And many will say that in our life of struggle for existence we can ignore God but not material happiness. But suppose we have got all that we want or is covetable as far as material things of the world are concerned. Will the world be better for that? If we look to the events of the contemporary world, do we find any nation which has been able to solve the problems of individual, social or national life? The answer, as everybody knows, is in the negative. Life is becoming more and more complex. This clearly indicates that work, in the sense the word is used—cannot solve the problems of the world. Instances are also not rare that people in the name of meditation encourage inertia and idleness in their life and ultimately become a burden on the society.

The fact is that work in order that it may be of real good to us, must be taken as a worship—in the literal sense of the term—as a means to the realization of God. That will make us daily more and more unselfish—will cure us of our egotism, till our whole life will be a sacrifice to humanity and all our activities, an offering to God. If work is done in that spirit, it will ensure better progress and better happiness of the world and all clash and conflict will cease to exist. Thus there is no difference between the right type of work and meditation. Both are a means of realizing the Truth. The difference arises in application. We cannot, therefore, say that we want meditation or work more than the other. Some persons are, by nature, of a contemplative turn of mind and others are of an active

temperament. But let the men of both types be sincere in their intention, earnest in their resolve and undaunted in their struggles. If sincere, both these types will push forward the country towards greater and greater progress. Not only that; the world and humanity also will be the better for that.

ART AND CAREER FOR YOUNG INDIA

Man does not live by bread alone. When the physical and material wants are satisfied, the human soul aspires for more refined and sublime expressions in the form of art, poetry, music and spiritual contemplation. The excellence in art attained by any people is a sure indication of the high level of culture to which they have risen. In India from very early times we find that art was cultivated and wonderful results have been attained. With the passing away of national government and indigenous rules great masters of art who used to attract budding geniuses, were neglected and for a time art at its highest level became rare. In spite of the want of this patronage the twentieth century shows clear signs of art revival alongside of the awakening of the national consciousness.

The 1932 Art Exhibition at the Government School of Arts, Calcutta, is an instance in point. An esteemed correspondent writing to us about the impressions of a visit to this exhibition points out that unlike the usual exhibitions where one meets mostly the work of professional artists almost all the exhibits were the work of students. There was a rich variety of themes and art forms. There were illustrations of the activities of the Health Week, of circus and other entertainments, of prominent railway stations, of commercial advertisement of goods on sale in the

markets as well as illustrations suitable for books intended for children. It is indeed very encouraging to find that the art of etching, a new form of art expression in this country, is becoming popular and a high level of excellence has been achieved. A mural work done by a Final Year student was very promising. In the decoration of prominent public places this form of art has many possibilities and deserves the attention of the municipal, sanitary, educational and other public bodies.

There seems to be an unlimited scope for expansion in the field of applied art as an aid to education, industry and commerce. For example, textile manufacturers, jewellers and other business men might very well do better business by introducing new designs in place of the old, stereotyped forms of ornamental work.

Some may be inclined to think that the diversion of the artist's talent on such commercial direction is degrading the high and noble mission of art in life. This is not quite correct. For art, in order to fulfil its purpose of refining and ennobling man's instincts and emotions should not be merely a luxury for the privileged few but must shed its lustre and beneficent influence upon the masses as well.

On the lessons and possibilities which this exhibition has brought out, our correspondent writes :

"In India for some long time art, as a rule, has implied more or less what is known as "fine art," i.e., something which generally is taken to be a luxury. But in this exhibition for the first time it appears that the school has been able to indicate to our business men, industrialists as well as educators how art education can also be a handmaid to industry and commerce. Young India ought to take a hint from this exhibition. Matriculates should not all go in

for general literary or scientific colleges. In the field of decorative art also it is possible to get a five-year training as

well as to equip oneself for practical careers adapted to the growing demands of industrialised India."

REVIEWS AND NOTICES

THE KATHOPANISHAD AND THE GITA. By D. S. Sarma, M.A. *Published by M. R. Seshan, Triplicane, Madras.* 99 pp. Price Re. 1.

This edition of the Kathopanishad is intended as a companion volume to the author's edition of the Gita. In it, he has given the text in Devanagari, translation and notes in English with a learned introduction. Besides these, there is a detailed comparison between the Gita and the Upanishad. The value of this edition has much increased on account of this. The paper, printing and get-up of the book are good.

THE CROSS AND INDIAN THOUGHT. By V. Chakkarai, B.A., B.L. *The Christian Literature Society for India, Post Box 501, Park Town, Madras.* 284 pp. Price Re. 1-4.

In the book, the author attempts to expound the teachings of Christianity about the Cross so as to make its meaning and value clear to Indian readers. He makes a frequent use of Hindu philosophical and religious ideas to serve his own purpose.

RAMON LULL. By Rev. P. G. Bridge. *Published by above.* 167 pp. Price Paper, As. 12. Cloth, Re. 1-2.

Ramon Lull was a mystic of Spain in the Middle Ages. The author gives in the book a short biographical account of him and dwells much upon his mysticism and philosophy of life.

MARTYRED IN MEXICO. By R. J. Masters, S.J. *Published by "Light of the East" Office, 30 Park Street, Calcutta.* 85 pp. Price As. 10.

This is the story of the life of Michael Augustine Pro of the Society of Jesus. The book tells the tragic end of the martyr in Mexico City. It shows the untiring zeal of a Jesuit preacher.

BEFORE HIS THRONE. By Dayaram Gidumal *Published by Blavatsky Press, Hyderabad, Sindh.* 151 pp. Price As. 12.

The author has condensed and converted into prose Stotras the philosophies preached by Yagnavalkya, Badarayana, Samkara, Patanjali, Vyasa, Spinoza, Leibnitz, Schelling, Bergson, Jesus and Muhammad. To him, every philosophy is a praise of God.

The following books and pamphlets have been published by the Theosophical Publishing House, Adyar, Madras:—

(1) **SAPTAPADARTHI.** By D. Gurumukhi, M.A. (Hons.). 174 pp. Price Boards Rs. 2 ; Cloth Rs. 2-8.

This is a manual of seven categories by Sivāditya and has been translated by the Editor with introduction and notes in good English. The original text is given in Devanāgarī and Roman transliteration. The Saptapadārthī is one of the earliest attempts to synthesize the principles of the Nyaya with the Vaishesika. As such, it plays an important part in the history of the Nyaya-Vaishesika system of philosophy. The Editor has taken great care to make the treatise intelligible to average readers and especially to those who are trained in Western systems of philosophy.

(2) **THE MASTERS.** By Annie Besant. 65 pp. Price Boards As. 9 ; Cloth As. 12.

It attempts to prove the existence of the Masters of the White Lodge, the Elder Brothers of Humanity.

(3) **BEAUTIES OF ISLAM.** By above. 56 pp. Price not given.

This is a study of Islam in the light of Theosophy.

(4) **PRINCIPLES OF EDUCATION.** By above. 64 pp. Price Boards As. 6 ; Cloth As. 9.

It gives a scheme of Education for boys and girls up to 21 years of age in all schools and colleges.

(5) **THE BIRTH AND THE EVOLUTION THE SOUL.** By above. 54 pp. Price Boards As. 9 ; Cloth As. 12.

(6) **A SKETCH OF THEOSOPHY.** By above. 24 pp. Price As. 2.

(7) MEMORIES OF PAST LIVES. By above. 31 pp. Price As. 2.

(8) THE LIFE AND TEACHINGS OF MUHAMMAD. By above. 40 pp. Price As. 4.

(9) VEGETARIANISM IN THE LIGHT OF THEOSOPHY. By above. 27 pp. Price As. 2.

(10) THE SPIRIT OF ZOROASTRIANISM. By Colonel H. S. Olcott. 51 pp. Price As. 2.

(11) "SPIRITS" OF VARIOUS KINDS. By H. P. Blavatsky. 25 pp. Price As. 2.

(12) THE MOORS IN SPAIN. By C. Jinarajadasa. 34 pp. Price As. 2.

(13) SREE CHAITANYA. By Dr. H. W. B. Moreno. 19 pp. Price As. 2.

(14) COMMUNITY SINGING. 48 pp. Price Boards As. 6 ; Cloth As. 9.

A booklet containing the songs, both Eastern and Western, sung at Theosophical Conventions.

(15) VIVEKA-CHUDAMANI. Translated by Mohini M. Chatterji, F.T.S. 206 pp. Price Rs. 2.

The author has given the original texts in Devanagiri and a literal translation thereof with occasional notes.

NEWS AND REPORTS

RAMAKRISHNA MISSION WORK

CEYLON BRANCH

It was three years back that the Ramakrishna Mission in Ceylon became a legally incorporated body. The latest report covers the period from July, 1931 to June, 1932.

The Ashrama at Colombo is the headquarters of the Mission. It is slowly and steadily developing as a centre of spiritual thought. During the period under review, the Ashrama conducted weekly discourses on the Bhagvad-Gita and the Upanishads. Weekly classes on the Gita were also held at the Vivekananda Society, Colombo. Monthly Radio Talks on popular religious and cultural subjects were also given. Besides, the Swami in charge of the work delivered several lectures under the auspices of different associations in the city and undertook a lecturing tour through various parts of the Island.

The educational work of the Mission forms an important item of its activities. There are altogether 14 schools conducted by the Mission, of which 9 are in the district of Batticaloa, 2 in Trincomalee, 2 in Jaffna and 1 at Wellawatta, Colombo. Of these 3 are English and 11 Vernacular Schools. The 8 Vernacular Schools in the District of Batticaloa carried on their work as usual. Some of the Vernacular Schools of the Mission rank among the best and largest

schools in the Eastern Province. The Hindu High School at Trincomalee did well during the year and the Vernacular School there did good work and continued to be the best in the town. The Vaidyeswara Vidyalaya and the Vivekananda Vidyalaya in Jaffna have been improved in a variety of ways. The Tamil Mixed School at Wellawatta, Colombo, which was started recently for imparting elementary education to Tamil children in their mother-tongue has removed a long-felt want.

Moral and religious instructions were continued to be given fortnightly at the Mantivu Leper Asylum and the Batticaloa jail by the monk at Batticaloa.

The work of the Mission is steadily expanding. But it requires funds for further development. The present needs of the Mission are:

(1) A block of land on which to erect permanent buildings for the Ashrama and the Headquarters of the Mission at Wellawatta, Colombo, and for the new Tamil Mixed School at Wellawatta.

(2) Funds for the maintenance of the Ashrama.

(3) Funds for Educational Work.

All contributions to the work should be sent to the Treasurer, the Ramakrishna Mission (Ceylon Branch), Wellawatta, Colombo.