PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

UNPUBLISHED LETTERS OF SISTER NIVEDITA

CALCUTTA,

March 1, 1899.

Dear Mrs. C—,

Another week must not go by without my replying to your letter, though you will probably see my friends in the course of a few days and receive their warm encouragement.

There is endless work, only to live here is in itself work. I want help in the school more than I can tell you, but still more do I want to extend the work. I ought now to be able to take in boarders, with whom I should go into Zenana and live constantly. The girls are here and willing enough, but one must be able to make provision for them. Two of us could do so much more than one, with a thousand times less wear and tear ; but money is wanted, and this is the whole burden and difficulty. If only you could come I should bless you, but I dare not say "do" because anyday I may find myself in a position where I cannot do another stroke.

There are writing, lecturing, visiting, social intercourse with all classes, teaching, criticism, and a hundred other things. If we were rolling in money, a little cottage in the hills at Darjeeling would be highly desirable, whence editing and writing could emanate. And I need not tell you what a comforting strength it would be to me selfishly to have the companionship and support of a married lady of my own race in meeting both English people and Hindus. Many sneers and attacks would necessarily be groundless then. Indeed this is something of which I ought to tell you. You are not only cut off from

European Society and European comforts here, but you are hated and maligned by that society. The Hindus are ready to love you, however.

As to money ; absurdly little goes absurdly far. Here in Calcutta, living as I do, fifty pounds a year would make one quite rich. I am told that rent is high about Darjeeling, and I think one should include a holiday there amongst necessary expenses ; but I don't see how it can be very bad. Still, I have never been. But think of it, if I had seven hundred and fifty dollars a year, for the school, I could keep and educate five girls.

As to the spiritual side of your desires, I am in utter sympathy. I have a strong feeling that you are destined to come, and that world causes, as well as our personal drift, are behind us all in our work here. England *ought* to be doing more than America, but the race difficulty is terrible, and America is so sympathetic. So I trust these things will all be set right. I am sure if it is the right thing for you to come, difficulties will vanish at once. But don't come just today. That would be terrible. Calcutta is again slightly plague-stricken. This is near the infected area. Do be sure of your health. Nursing is again one of the directions in which something could be done. Not that we could do so much by actually working as by teaching the girls here the value of certain simple habits and a little care during illness. One goes on over and over again bandaging or anointing or what not, and the minute it is time for the customary cold water bath, etc., your bandage is torn off without a thought, your ointment washed away and all your labour and strength wasted. You see the only process that can get behind a difficulty to this nature is a real, true, education of deeds and things when a girl is young. You can do a great deal here with English only. Of course if one could speak Bengali, one could do vastly more with all classes. This is not easy; I speak on very limited topics yet after all these months. But this is a difficulty which you will not count as such. The intense heat is scarcely so startling to you as to me, but you will feel the want of intense cold even more.

For the rest, I am greedy, for enough workers to satisfy me would never come. There would always be more left to do, in setting the people to their own task. So come, come, come, as far as that goes. Only if you come at all, be prepared to fare the very worst in the way of the want of money.

As to spiritual realization, you will get it abundantly. This is indeed a holy land ; I could not have believed it, "the half was not told unto me".

Yours,

M.

THE PROBLEM OF EDUCATION FROM AN INTERNATIONAL STANDPOINT

By the Editor

I

All great international associations are striving today to realize the unity of the human race and that of the world. They are endeavouring to keep before men's eyes the permanent interest of mankind so much so that an average citizen of the civilized world may be fully conscious of it. Some of the great savants of the modern world are trying to link together the forces of intelligence and goodwill in the different nations of the world. They are devising plans for inculcating upon the younger generation the idea of an international order, the need for collaboration between peoples, and the ideas of humanity and peace. The teaching of dogmatic truths in schools and colleges of the different countries belonging to the different nationalities have beyond any doubt undermined the solidarity of the human race. So the great importance of imparting education from an international point of view can hardly be overestimated.

In 1935, at the second session of the Advisory Committee on League of Nations Teaching it was decided to make a special study of the teaching of history and geography in connection with instruction in the interdependence of peoples and the coexistence of big cultural groups. Steps were taken to associate a number of specialists with the Committee's work. These included teachers of modern history and geography in secondary schools and higher institutions, and inspectors of secondary schools specially concerned with those subjects. The specialists were invited to submit memoranda to the Committee on recent experience in their respective countries, and to make suggestions as to future action by the Intellectual Co-operation Organization in this connection.

In 1936, at the third session of the Advisory Committee, the Secretariat collected opinions and suggestions with regard to the teaching of history, geography, and modern languages from an international standpoint. We give below the experiences and suggestions of some associations and thinkers, which may be of interest to the educators of the Indian schools and colleges, who are anxious to impart education to the younger generation on the basis of a wide outlook and from the standpoint of the general good of humanity.

II

It was pointed out that the teacher's personality was really a far more important factor in the teaching than the text-book. Belief in the effective influence of the teacher on the minds of his pupils implied admission of the fact that books take second rank in comparison.

So far as the teaching of history was concerned, two suggestions were taken up by the Advisory Committee. The first was for the preparation of a collection of texts taken from the text-books approved in connection with the enquiry conducted by the Intellectual Co-operation Organization. These texts, it was considered, would serve clearly to indicate the different attitudes taken up

in relation to specially controversial events. The other suggestion was for a collection of texts dealing with the principles and activities of the League, to contain model lessons, programmes of study, and extracts from important League documents.

Dr. Oscar Benda, Inspector of Secondary Education, Vienna suggested in his memorandum that all history teaching should start from the idea that any progress in history had been marked by an advance in the ideas which constituted the very essence of the League. This must be brought out in relation to events in every sphere. When studying wars of the past, it was important to draw up a human and economic balance-sheet, to take account of the loser's point of view, and to show, in particular, that practically every war had had results quite different from those intended by the victors themselves (for example, the Peloponnesian War, the War of the Spanish Succession, the Napoleonic Wars, the World War). According to him, in the teaching of civics, it should be shown that the limitation of national sovereignty under an international system of law and the renunciation by the States of the use of force offered great advantages to the various States and had, in point of fact, become in daily life and in the sphere of science and communications a reality, the need for which had long been felt and which was prejudicial neither to the individual nor to the State. Instruction should be given in such a way that young people might understand clearly, as a logical consequence that from nations emerged supernational organs, just as formerly out of the tribe, the clan, the family arose the States of today, and that to future generations wars between peoples would appear no less barbarous than the vendettas of the past between individuals now appear in our eyes.

Mr. G. T. Hankin, Secretary of the International Committee of the Historical Association (Great Britain), pointed out in a personal memorandum that the primary duty of the teacher of history was to endeavour to put before his pupils the truth as objectively as lay in his power, regardless of personal, national or international predilections. Such a task implied objective selection as well as objective presentation of facts. He admitted that it was impossible for any of them to achieve this ideal permanently: the forces working against it were too strong—their prejudices, their education, the influence of public opinion in their own country, perhaps the wishes of Government. But it was of supreme importance to maintain this ideal at the present time. If it was put for any purpose, it would be put aside for another. He admitted also that in actual teaching in the class-room, such objectivity would be ineffectual; the purely intellectual approach failed to arouse interest in the minds of the majority of their pupils. Illustrative detail was necessary and emotion could not be ruled out of vivid narrative. Nevertheless, the ideal of objective presentation should always be at the back of the mind of the teacher. A distinction must be drawn between the teaching of history and the moral instruction that could be superimposed upon that teaching. According to him, the best hope of diminishing political and nationalist propaganda in the history lesson was to stress the importance of objective selection and presentation of facts with the object of understanding the world of today.

Mr. D. J. Wansink, while representing the Netherlands General Union of Teachers at Secondary Schools observed that the ideal state of things would be for the whole history course to be built on the idea of the unity of the peoples

and on the conviction that force was secondary to justice. It would contribute towards developing the pupils' interest in international law, in international goodwill, without which in the end no League of Nations was possible.

Mr. A. A. Koskenjaakko of the Association of Secondary School Teachers, Finland, submitted that in connection with the teaching of history, the necessity for international co-operation must be dwelt upon and its special technique would have to be studied. It would be of great assistance to show the development of the idea of international co-operation and how it arose in the course of centuries.

Miss D. Dymond of the National Conference on the Teaching of International Relations, London, 1935 said that the pupils had to be made acquainted with a new political ethic which became a matter of practical conduct only since the war. If teaching was on chronological lines, the pupils would hear of these new standards for the first time at the end of their history syllabus. The fact must be faced that assumptions underlying the study of practically all pre-war political history are "war" assumptions. Now, since most of the pupil's school life was spent studying pre-war history, these assumptions would be driven home by constant repetitions, a few later lessons on post-war political ideas would come too late to have an effect. According to her, stories illustrating co-operation between nations should be told as early as history teaching would begin.

The Association of Spanish Secondary School Teachers offered the suggestion that history should be taught with complete impartiality. The teaching should be based on respect for other nationalities, the object being to indicate the part played by each in the common work of civilization, without exalting national achievements to the detriment of others or in depreciation of others. To make clear the need for international co-operation, the teaching of history should give prominence to common ideals and kindred factors in the formation of national cultures as fundamental elements. It should also show how the sentiment of common humanity begins to dawn in spite of the conflicts between peoples and develops in the mind of thinkers, writers, and theologians.

The views cited above go to show that the idea of an international order can, under certain principles, be imparted to the younger generation through the teaching of history. The stress has been laid on the study of the events of history, on the one hand, with the utmost objectivity and impartiality, and on the other, with a spirit of international goodwill. This new wave of thought in the reaim of education demands bands of genuine teachers who believe in the new perspective of teaching and can impart to young people the necessity for collaboration between peoples.

III

The great importance of the teaching of geography in connection with the education in international co-operation has been considered no less important. Geography has the advantage of being able to give an unbiased place to all countries of the world. The teaching of geography affords an opportunity to individuals for widening their narrow and selfish conceptions about the world. It brings into prominence the unity of the world and the idea of hostility between peoples is excluded from it. It was suggested at the third session of the above-mentioned Advisory Committee that a suitable method of teaching geography would be to explain the general characteristics of each continent

as a whole, and then to study in detail the large natural geographical units, and not according to its political divisions. The Committee was unanimous in the view that the teaching of geography should begin with the two fundamental ideas that there is only one world and only one human race. The teaching of geography should begin with physical geography as a basis for economic geography. The latter should make it its business to paint a picture of the great resources of the world and its raw materials, and should go on to draw the moral of the interdependence of the different arcas. This teaching of economic geography should bc followed by the geography of man, showing the distribution of populations and races in the world. The facts in this connection should be made the basis of teaching in regard to the co-operation of human societies, the natural flow of trade, and the difficulties and dangers arising in connection with all political organizations which do not take sufficient account of the problems raised by the co-existence of races, the different stages of civilization, and the problems of population and access to raw materials. It was proposed that an international geography should be published, equally suitable for elementary and secondary schools.

Dr. Oscar Benda observed in his memorandum that in the teaching of geography, when studying economic geography, it was important to show how the diversity of places in which the wealth of the earth and crops dependent upon climate were situated (question of raw materials, which could very well be dealt with when studying tropical Africa) and the necessities of communications and modern technical requirements demanded imperatively that there should be collaboration between all the peoples of the earth. When studying means of communication in geography (and in modern history), pupils must be made to realize that they were living in a transitional period between the geo-political and the ethno-political era, and that, in consequence of world trade, territorial frontiers, however well fortified, were daily declining in importance. If pupils realized that races depended upon climate and environment, they would learn not to exaggerate the value of their own race, and this knowledge would help to do away with many prejudices and much presumption in such matters.

In the memorandum submitted jointly by Prof. P. M. Roxby, of the University of Liverpool, and Prof. W. Fitzerald, of the University of Manchester, it was pointed out that the most valuable principle that geography teaching, rightly interpreted, could inculcate was that, both in its physical and human aspects, the world functioned as a unit. Diversity in unity was the keynote, and the complexity of the pattern provided the fascination of the study of geography. The recognition of an integrated world made possible the conception of a comity of peoples, of a world order in the affairs of mankind, and of the extension of the idea of citizenship beyond the national to the international sphere. Such a conception, though more suited to the mature mind, might be introduced at a very early stage of school teaching.

Mr. M. F. Maurette observed in a preliminary note submitted to the Committee that geography teaching would not achieve the desired ends unless it was imbued with the threefold spirit, namely, sympathy with and respect for human effort in all places and under all conditions; understanding of and respect for the economic, racial, and moral differences between communities; and realization of the necessary and growing solidarity of such communities. Un-

questionably, the inculcation of this spirit depended, in the main, upon the spirit of the teacher in charge.

Prof. Lektor Stein Schibsted of Oslo made a detailed description of how in Norway they endeavoured to encourage an objective understanding of various anthropo-geographical phenomena in their teaching geography to the younger generation. In referring to races or peoples, they deliberately avoided mentioning the view of the inferiority of individual races in various ways, and stated expressly that the differences between the great groups of nations in the world were mostly physical. They taught that the Semitic race was closely related to the Indo-European race. He observed that the conditions were favourable in Norway for the high ideals of international co-operation.

In the light of the above-mentioned suggestions, we hope that the geographical societies in India may make an adequate study of the geographical phenomena and help in promoting the cause of international peace. At the present moment, it is useful to emphasize that itinerant study groups should be arranged, consisting either of teachers or pupils under the supervision of their master, belonging to different nationalities, who would make joint excursions for the exchange of their ideas.

IV

The advisability of imparting education on the basis of international co-operation is beyond question. Such education calls for a new attitude and a sense of mutual respect between individuals and nations. The natural tendency of men is ego-centric and it can never be directed towards a wider horizon, unless education is based upon the principle of truth, justice, and universal love. To achieve this end, co-operation should be the golden rule of all humanitarian activities. Because, the very existence of human society is built upon it and its future also depends upon it.

Professor Gilbert Murray rightly observed in the Opening Speech at the third session of the Advisory Committee on July 18, 1936: "At the end of the Great War, it seemed as if the whole world had learnt a lesson—the lesson taught by all the religions, by all systems of ethics, that nations, tribes, groups, individuals are members one of another and can only attain a good life for themselves by caring for the general good. At that time, the nations seemed ready to disarm, to co-operate, to form a society. Now in various important quarters we find that lesson not merely forgotten, but definitely repudiated and condemned, and a hostile philosophy uplifted in its place.

"This is serious, but for us we must go on with our work. When I look away from Governments and their politics, I do not see an evil world. On the contrary. This week, for example, I was sitting in the meetings of the Comite d' Entente and noting the widespread beneficent influence of the great international associations. Afterwards I was hearing of the various kinds of educational work which comes before our Advisory Committee. I cannot but be inpressed by the goodness of individual men and women and the immense amount of kindly will, of public spirit, of activity in good causes which I see around me. If this civilisation is to perish, it will perish, not from its own wickedness, but from some mere maladjustment in the world order." It is hoped that the present maladjustment

can be set right, if the permanent interest of mankind be kept before the eyes of the average citizen through such methods of education as would tend to link together the forces of goodwill in the different nations of the world. It is essential to found international schools at which the pupils from various countries could learn in practice what communal life between nations means.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

At the Madras Math, June, 1921

Question: Maharaj! We have come here leaving our hearth and home, and yet we cannot get over the perversities of the mind. We cannot all pull together.

Answer: My boy, put up with everything. Master used to say, "He who endures, is saved." Is there anything nobler than living harmoniously with others? How much has one to bear in this world! Can any good come to them who hurt others?

"Tell the truth, tell what is agreeable, but don't tell an unpleasant truth." Never tell an unpleasant truth if it wounds any body. Just see, how different sorts of people come to me, good and bad,—I receive them all with equal care and courtesy. If bad people come and one says to them, "Hence! Away with you," where can they go? Every body can live with persons like Sanaka and Sanatana. Nobility consists in living with all sorts of people.

Question: Maharaj! Are dreams about saintly souls true?

Answer: Yes, they are very true. Saints show themselves in dreams. Out of mercy they render a great many services in dreams. All dreams about gods and goddesses, the Chosen Deity and saints are very true. It is better not to tell about these dreams to one and all. They then make a lasting impression.

Question: Maharaj! I have heard that Master will soon reappear in the region of Burdwan—is it true?

Answer: I have never heard it. I have only heard that He will come again in the region of the north-west.

Question: Maharaj! Some say that He will come again after a hundred years, some again say, after two hundred years.

Answer: I know nothing about the time, nor have I heard any thing about it.

At Balaram Mandir, Calcutta, January, 1918

It was Sunday morning. Maharaj was sitting quietly in the small room. The monks, Brahmacharins, and devotees came and took their seats after bowing down to him. Addressing them all he said, "It is good to rise very early. The time when the night passes into the day, and the day passes into the night is the time for practising control. Nature is very peaceful at such a time which is very favourable for meditation and the recitation of the Lord's name. At this time the nerve-current flows through the Sushumnâ, and there is respiration through both the nostrils. At other times nerve-currents flow through the Ida and the Pingalâ, that is, there is respiration through one nostril only. At that time the mind gets disturbed. The Yogis are ever watching for the nerve-current

to flow through the Sushumnâ. At such times they leave aside whatever work they might be occupied with then and sit for meditation.

The mind has to be controlled in two ways. The first way is to go to some solitary place and to concentrate the mind on a certain object by making it free from all other mentations. The second process is to develop the mind by thinking good thoughts. As the cow yields milk according to the quality of the fodder, so the mind has to be given the right kind of food in order to make it calm. The mind's food is meditation, the recitation of the Lord's name, and noble thoughts etc.

There are many spiritual aspirants who allow the mind to range at large and just watch what it does. When the mind in its restless movements finds peace nowhere, it at last turns towards God spontaneously and takes shelter in Him. If you watch your mind, the mind must perforce watch you. It is, therefore, necessary to watch the mind always. Solitary places are very favourable for spiritual practice. For this reason the sages and seers loved the Himalayas and the banks of the Ganges.

True renunciation is the renunciation of desires. Even if a thousand things come, they are nothing to one without attachment. Again, even though one possesses nothing, if he is attached he has everything. The mind must be made clear through spiritual practice, else the image of God is not mirrored there. Struggle! struggle! He is lifeless to whom struggle has not come. The next stage to a joyous acceptance of this struggle is peace. The easiest of all spiritual practices is the constant remembrance of the Lord. One must feel Him to be one's nearest one. When one is able to do in the realm of the mind what one does with one's near and dear ones e.g. entertaining them, talking and mixing with them, that is to say, when one can entertain God, talk and mix with Him, then alone will come peace.

Can any body understand His work? He is both infinite and finite. He even appears as man. The legendary crow Bhushandi at first took Ramachandra to be a mere man, and consequently it found no place in the three worlds where it could take shelter. Later it realized Him to be God through His grace and pleased Him by singing His praises. Reason is powerless to know either the ways or the persons whom He takes through them. Sometimes He takes them along an easy path, sometimes through thorns and sometimes across difficult hills and mountains. There is no other way than to resign oneself completely unto Him.

SOME MODERN VIEWS ON SANKARA

By Prof. C. T. Srinivasan, M.A.

Sankara as a historical phenomenon is all that we are taught and expected to teach in our Indian Universities. The result is that regarding the exact view-point of Sankara there exist today a hundred and one opinions causing unnecessary differences. No two Advaitins agree about the meaning of Mâyâ, nor do the different types of Advaita-Vâdins meet without a clash! Yet one and all of them adore the Teacher as the world's greatest one. Differences

somehow crop up when they try to interpret the basis of their essential agreement.

Long before the appearance of Hegel we have ample evidence of Western thought being familiar with the general principles of Sankara's philosophy. Owing to the honest efforts of Max Müller, Deussen, Thibaut and others, Sankara's system has found a permanent place in the thought of Europe. In spite of their denials we can easily detect the influence of Sankara on the development of Modern Thought in the 18th, 19th and 20th centuries. The rational Monism of Sankara appears time and again under different names, but under queer conditions of approach. Their scientific speculations based upon an imperfect knowledge of Sankara's philosophy, are merely different aspects of Faith in the intellect or in the will or in both as one. Hegel's Absolute Idea, Schopenhauer's Will, Bergson's Life, Gentile's Mind, Bradley's Reality, etc., are only some new names for Sankara's Brahman—unsuccessful attempts to go higher than Sankara, futile intellectual struggles to get rid of solipsism with a view to giving scientific meaning for the merely phenomenal within the Reality. They share the same fate as that of other speculations. Each new system of thought seems to destroy the existing one. The book of the hour has a short span of life before it inevitably passes into the debris of thought. There seems to be no end to this so-called speculative thought, and consequently no philosopher seems to be secure of his ground. The History of Philosophy occupies a greater position of importance today than the actual science. And the term, 'somehow,' creeps in at some stage or other; and dogmatism resumes its proud position, i.e., the sphere of Avidyâ seems to continue with a vengeance!

We are not concerned with the Western intellectual stunts, but with its views and criticisms of Sankara. When the European philosophers criticize the *Upanishads*, they attack also Sankara's position which by some unaccountable intuition they identify with the former. Their colour and race prejudices blind their vision. A few rare souls like Deussen and Rene Guenon ask us to keep to Vedânta, the highest possible achievement by human thought. Rene Guenon, in his book, *Man and his becoming according to Vedanta* (which deals entirely with Avasthâtraya) answers the usual charge levelled against Vedânta thus: "The doctrines are not to be degraded to the scope of the limited and vulgar understanding; they are for those who can raise themselves to the comprehension of them in their integral purity; and it is only in this way that a genuine intellectual *élite* can be formed." But it is to be regretted that even the most unprejudiced minds of the West are not able to appreciate the full implications of Sankara's philosophy because of their lack of insight into his metaphysical methods. And "the clue to a philosophy lies in the method pursued". It requires the keenest insight and the greatest self-sacrifice, the sacrifice of age-old prejudices, to get into the spirit of Sankara to understand him. Mere intellectual appreciations leave their ignorance of Sankara's system untouched. Hence with regard to their views on Sankara, each new book on the subject differs from the previous one. Perpetual doubts are arising about the only possible solution of the world problem which Sankara offers, or as to its final disposal. Most of the criticisms levelled against Sankara by the ancient and modern thinkers are concerned only with his 'Mâyâ' doctrine so-called. But have they succeeded in attacking his unassail-

able metaphysical position? Does Sankara really postulate a central cosmic principle independent of Reality, which gives rise to this world of name and form? It is this so-called independent cosmic principle attributed to Sankara, that is attacked with varying degrees of success by the different schools of thought, both ancient and modern.

What does Sankara really state in his Bhâshyas? From certain undeniable facts of experience he establishes that Prajnânam is Brahman or the Reality which is proved to be identical with our Self. Here we get a definite criterion of Reality: Reality is that which transcends time and yet is the sole entity that endures for ever from the time-view, i.e., from the empirical standpoint. Even an ordinary thinker would never then believe in an extra-cosmic force or entity that can give rise to the consciousness of a world—the world that consists of individuals and exists in their consciousness. The only possible way in which we can understand him when we take into consideration his sound metaphysical position, is that he points out 'Adhyâsa' or Mistaken-transference as cause of bondage and misery, which we can easily note in all beings—an individual's illusion or a natural prejudice that veils the Truth. The word, 'illusion', need not give rise to unnecessary fears in the minds of the so-called realists who have clearly no idea of what an illusion is and therefore much less of what Reality means. Life consists of a series of memories; the event of the present becomes only a memory of the past. The elusive handful of the 'present' is as unsubstantial as the achievements of a dream. Does any one realize the illusory aspect of experience within dream? As there is nothing else but Reality under any circumstances, even a dream or an illusion has a meaning only within itself. The substance of this world consists only of a bundle of sensations arranged in order by the presence of Reason which is identical with our Real Self. The order and consistency that are instanced to prove the reality of an external world, are entirely due to the presence of the Real Self, and the former are the evidences of the permanent and unchanging nature of the Self which appears as the consistent whole in any state or in any conceivable situation. It is the invariable presence of Self that gives the appearance of reality to every situation. But there is the same order and consistency within a dream as well; and hence these are no real marks to prove the reality of an external world.

A born Hindu familiar with Sankara's teachings will be surprised at the different views held by the modern thinkers. He is called a Nihilist, a Mystic, a Tântric, and so forth. These are the opinions of the Westerners who have a fascination for his bold conclusions but have no idea of their grounds. In our country it is a fashion to quote Sankara as an authority even for obscure and irrational beliefs. There are any number of such theories about Sankara which I need not consider now at length. I am dealing only with the views of the intellectuals not only of the West but also of the present Indian interpreters of Sankara. When so many of our own Âchâryas and philosophers, not understanding the methods of Sankara, have attacked only his so-called theories, how can we expect the philosophers of the West, who have not the least idea about the peculiar Vedic methods, to understand and give the legitimate value to the most rational outlook of the great philosopher?

In trying to give a wider meaning to the term Mâyâ than what Sankara gave it, we move on to slippery ground. Mâyâ is the cause of all the existing disputes! Even in our country there

are several possible explanations—theories on the meaning of Mâyâ. One will get really confused by hearing all the different *Vâdas* about it. Therefore the safest course is to read his Adhyâsa Bhâshya a number of times and form our own independent conclusions based upon his metaphysical position. To treat it as a real cause of an unreal world or an unreal cause of an unreal world would lead us on to an endless array of speculative efforts. The cause ceases to be a cause if there is no effect apart from it. The unreal cause of an unreal effect ceases to be with the unreal. What does not really exist, needs neither an explanation nor an accounting for; and the attempt would be impossible because the real position does not allow it. Facts are superior to mere theories and the problem does not exist in the final comprehension of the Fact or in the Fact itself.

What is the cause or purpose of this world? That is all the question which worries the philosophers. They do not pause to consider whether this problem arises at all in an enlightened enquiry. "What world?" we ask. Is it an independent entity? If it is only the consciousness of a world we have to deal with, causality is included within it and can never be traced beyond consciousness. Sankara never troubled himself seriously about this illusory problem. For, the problem of the cause of the world, the crux of all philosophy, is an intellectual illusion by its very nature in an enlightened enquiry. There is no occasion for such a problem if only we analyse our experience and get rid of our ignorance. When one great American philosopher asked Swami Vivekananda how he could explain the creation of the relative universe out of an absolute Reality, the Swamiji said that he would give the same answer that Sankara had given us long ago, viz. to request the questioner to put his question in a syllogistic form. The questioner of course thought and thought for a long time but had to confess in the end that he could not find the middle term!

We generally mistake one thing for another, to wit, the unreal for the real. Knowledge removes this ignorance. What, then, is the problem that would still exist in the sphere of knowledge? To establish or even to think of a relationship between the absolute and the relative is illogical from the very start. The worrying problem of the origin of world is grounded only in such an ignorant and illogical outlook. Hence Sankara analyses first our ordinary experience and arrives at the permanent and undeniable aspect of it. I need not deal in detail the methods of Avasthâtraya and Panchakosha, both of which prove beyond doubt that the Self of the enquirer is the permanent reality—the Self that merely witnesses its percepts in two of its states, waking and deam, and reveals its true nature in what is known as Sushupti; the Self that appears as one perfect whole in each and every Kosha (the universe of discourse) and on serious enquiry is proved to be none of these manifested spheres. The Panchakosha method proves that this 'I', the self of the enquirer, is not anything that it comprehends nor anything that it witnesses but is that which remains unaffected after the most rational process of elimination of the phenomenal. To deny this 'I' is at least to exist in order to deny or to doubt. Now the Avasthâtraya and the Panchakosha are viewed together as a whole. There are all the five Koshas even in a dream as per our experience. But after waking we find that the individual of the dream and all his five Koshas and all activities connected with them are unreal. So too in the sheath

of Reason or Vijnânamaya-kosha we arrive at the conclusion that the three states or Avasthâs are unreal and the Self is free from its temporary attachments created with each state. Thus the five Koshas and the three Avasthâs are found to be mere passing appearances and situations, and *this* Self is actually free from them.

Self's nature as pure or perfect consciousness is proved by the method of Avasthâtraya which disposes of all the existing problems of causality, world, etc. Cause demands time, and time has meaning only within the waking or the dream. The sense of time snaps in our deep sleep. Therefore the problem of thc cause of the three states on which hangs the consciousness of the world, does not arise, and if it arises at all, it can arise only in those who are ignorant of the nature of cause. About this question of causality, Mr. K. A. Krishnaswami Iyer of Bangalore, has dealt with at length in his valuable book *Vedanta as a Science of Reality*. The knowledge of Reality arrived at by an enquiry into the nature of our experience makes the problem of the cause of the world meanimgless and illogical. If there still remains a craving for the cause of the world, Vidyaranya humorously asks those that want it, to find it out—all within the waking state. Few are aware that the greatest scientists of today have arrived at the same conclusion about the cause as that of Sankara.

Here I have to say a few words on a most controversial point. It is not a small family quarrel among ourselves, for it affects seriously our notions of freedom and bondage and release, etc., I think that most of the criticisms levelled against Sankara would appear very reasonable if it is proved that he believed in the existence of Avidyâ as *cause* in any form in Sushupti. It is left for great scholars to decide the issue textually. But one familiar with the canons of pure philosophy and modern science, cannot think of a cause in a timeless sphere. As *Vâsanâ-mâtra* or as Bija-rupa or in any conceiveable form, the presence of Avidyâ as the cause in Sushupti, would make time greater than the Self. Fortunately our Self is free from such an imaginary curse! Sushupti is the one occasion, so to speak, when we can realize Self's absolute purity and freedom. The waking intellect that demands a cause in its time-bound form, must imagine *its* cause in Sushupti which is then viewed by it as *its previous* state from the same time-bound view. It thus includes the timeless sphere within its time sphere and imagines an 'ought-to-be' something in Sushupti to account for the *subsequent* rise of a world in consciousness. The power of ignorance is so great that such unconscious slips in logic become possible even in very great thinkers. Such an irrational position is mistakenly transferred to Sankara himself, the world's greatest thinker, who never uses such a term as Mulâvidyâ anywhere, according to Mr. Y. Subba Rao of Bangalore, in his scholarly work in Sanskrit, *Mulâvidyâ Nirâsa*. Even if the interpreters and scholars prove by texts that Sankara says that, we know for certain that the greatest philosopher must have meant it only for those who are still in the sphere of ignorance and who will get confused or even get mad if the unreality of cause is proved to them. In his Bhâshya on Gaudapada's Karikâs and also in several places in *Sutra Bhâshya*, he has clearly pointed out the errors of all such unphilosophical positions. To the Poorvapakshin who asks the question: "Whose is this Avidyâ?", Sankara replies in his *Gitâ Bhâshya*: "To you, the individual, who asks this question."

One may ask here, "If the individual's ignorance is removed by the individual's knowledge, what have you to say about other individuals? There ought to be a universal force or something, whatever we might call it, that should account for the Avidyâs of the other individuals." We say that the idea of a universal force and the other individuals are all included within the individual's Avidyâ and ceases to be with it when knowledge arises. Where individuality is absent as in Sushupti, it will be a futile attempt to seek for the trace of Avidyâ *there* in any form. Avidyâ in Sushupti, i.e. I did not know anything then, is not a conscious experience but is only a created memory of the waking intellect. He who establishes the unreality of an external world by Avasthâtraya would never undo himself by postulating a central cause for such an unreality outside the actual sphere of ignorance, and much less within the sphere of Absolute Reality. The cause is not available *there* or *then* for *this* or *now*.

I will also refer to another existing fashion of some of the modern Indian thinkers. A few of the exuberant Advaitins, in their zest for reconciliation and moderation, say that Ramanuja is the best commentator for Sankara. Can ignorance of Sankara's position go further? It arises out of a confusion of *religion* with philosophy, *faith* with science. The one is a mere poetical description of the Lord according to the Srutis and Smritis, while the other is the proof for such a Reality. Both talk no doubt about Vâsudeva, but Sankara's Vâsudeva is a rationally proved entity stripped of all *our* illusions about it. To Sankara the Srutis that declare the truths about Reality are sacred because of their *rational* outlook. They can be proved by reason—reason reaching its logical limit in experience and revealing intuition by which the nature of Reality is comprehended. Here, in this position, there is greater room for Bhakti, for it is in perfect accordance with knowledge. Mere faith in the Lord has its own uses of course. But faith based upon certainty means eternal release from doubt, despair, and unnecessary hopes. To think of a unity in philosophy of the type referred to, is only a compromise with ignorance. Ramanuja's Vâsudeva, in spite of all the glorious attributes that we can imagine, is outside the sphere of both reason and experience, the only reliable instruments of knowledge. Knowledge does not arise merely by a denominational allegiance to a particular creed or sect or by accidents or birth, time, and place. Ramanuja's system is a leap in the dark with the talisman of individual consolation or satisfaction for one's own safety. It is an interesting speculation based upon religious instincts without entering into the meaning of their deep basis. Moreover his idea of Reality, 'as a whole composed of parts', reifies the essential distinctions, and God as the ultimate unity becomes then a mere illusion—one among several wholes!

God, religious experience, the urge of Truth, the sacredness of the Srutis, all these get their deep meaning and glory only in Sankara's system of thought where God is proved to be the very urge and the ideal of all conscious existence and therefore to be the only Reality identified with our Self. Any other view can only be an illusion based upon mere ignorance of the situation. God alone is; there is nothing else but God. We can get at Him intellectually and intuitively. This is the glorious position of Sankara. This high rational outlook is bound to endure for millions of these illusory years, whose value and meaning he so boldly pointed out that even a thoughtful *child* can try and understand.

Thibaut tries to prove that Ramanuja's commentary on the *Vedânta Sutras* is more in accordance with the spirit than Sankara's while he also admits that Sankara's is more in line with the philosophy of the *Upanishads*. This is entirely a wrong view when we know that the *Vedânta Sutras* are meant only for revealing the consistent doctrines of the Upanishads. What concerns the modern thinker is not the faithfulness of the interpretations or even consistency with the Srutis. Which is the *rational* view? The greatness of Sankara consists in taking a most rational outlook while agreeing with the Srutis, thereby showing the rational basis of the Mahâvâkyas themselves. He does not give up either textual authority or reason based upon actual experience, because his metaphysical position is entirely in agreement with that of the Srutis, as he proves at every step. An appeal to reason alone will hold good for all time to come but an appeal merely to the religious instincts of a particular set of human beings cannot stand the ultimate tests of reason. Sankara yields to none in his reverence for the Srutis. But in his view knowledge demands the fullest use of reason necessary for the discrimination of the Real from the unreal in experience. A Vichâra-Buddhi is first absolutely necessary before trying to understand the deep meaning of the Srutis. What appears as reason under the first limited view becomes exalted as intuition; and what is intuitively grasped as Truth is what is revealed in the Srutis. And hence their sacredness. Mere quotations without taking into consideration their full implications do not take us even one step higher. That is where Sankara scores a victory over every other philosopher! Sankara's victory is virtually a victory to Truth! He alone has a right to talk about the limitations of reason, for he alone has reasoned it out and found its meaning in the Reality. The legitimate purpose of intellect, the instrument of reason, seems to be to know its own limitations and obtain the satisfaction that the very limitation is throughly rational from the point of view of ultimate reason. What are the proofs for the existence of God? All speculative efforts to answer this question have failed. And Ramanuja's is one of them. The splendid superstructure of his theological speculation is built upon the genuine but uncertain foundations of human beliefs, hopes, and fears! But Sankara's system is based upon the solid ground of reason and undeniable experience. If Self is proved to be the Reality, what seems to hide this glaring fact is only one's own ignorance and nothing else. If that is seen to be the only obstacle, then we can truly say with Sankara that God's mercy is infinite! A little serious thought in the right direction, and we find that we are actually free from all bondage. The greatness and genuine goodness of the Lord is once for all vindicated in Sankara's great system of thought and not in any theological or other speculations.

VIVEKANANDA

By Prof. Dr. Frederick B. Robinson

There are many who can speak with more authority and understanding concerning Vivekananda. I have in mind my good friend Monsieur Jules-Bois, who entertained Vivekananda in his own apartment in the suburbs of Paris, travelled with him in Turkey, Greece and Egypt, and dwelt for a time in the Ramakrishna Math or monastery near Calcutta. He could more worthily reflect from the mirror of his mind the image of the living Vivekananda and echo the music of a vibrant voice giving wings to the words of the *Vedas* and *Upanishads*.

But the lives of vital men leave great influences behind them recorded in books, expanding in organizations and working out in the lives of others. There have been few men more vital than Vivekananda, strong and handsome in body, keen and penetrating in mind and ardent in spirit, as he was. In the flesh for but thirty-nine years, his spirit manifests itself now more strongly than ever and we who pay tribute to him can form possibly a truer estimate of his life and work than could his contemporaries.

It is impossible to understand Narendra Nath Dutt without some insight into the influence of Ramakrishna, the saint of India. Furthermore, it is also necessary to recall certain movements of reform in Indian religion and politics.

Unlike the Christians who accept Jesus as the only incarnation of God on earth, the Hindus believe that divinity appears from time to time among men. By many, Ramakrishna, who was born in Bengal in 1836, is regarded not only as a reincarnation of the divine essence itself, but also of other gods of Eastern theology. At any rate, this saintly man who had attained spirituality that was obvious to all who came into contact with him, attached to himself a group of disciples. Among them, the most vital, intellectual and energetic was Dutt, who after Ramakrishna's passing on August 15, 1886, became the leader of an Order of Swamis dedicated to the continuation and spread of the ministry of Ramakrishna. Although Vivekananda never claimed divinity for himself, he accepted Ramakrishna without reservation and dedicated his life to the spread of his Master's gospel. Furthermore, his own spiritual experiences were had, according to his own testimony, through the influence of Ramakrishna. Vivekananda can be likened to the Christian apostle Peter, in that he was the definite choice of his Master to carry on a ministry, and he may also be likened to Paul, who saw a great light on the road to Damascus and later preached throughout the world.

But what was the situation in India and what was the peculiar message of Ramakrishna? India had drawn the spirit of its religion from the earliest days of Aryan life. Its sacred literature was rich and a hierarchy of divine beings had been evolved. Rituals were followed in the temples and numerous sects had sprung up. The essential teaching of Ramakrishna had been that :—

I—To find God man must look within, and the goal is attained when there is a realization of oneness with God.

II—There is good in all religious systems, they are but different languages

or modes of expression suitable to people of different countries, speech and circumstance. Properly pursued all lead to the one realization. Therefore creeds and rituals are but incidents; the essential helps to realization are love and sincerity.

III—But realization for self, or self-salvation is not enough; there is need to bring others to this realization.

It is obvious that a successful mission along these lines would not only effect the immediate happiness of many in a religious sense, but would lead to widespread social and political reforms. This was understood or at least expressed more clearly by Vivekananda than by his Master. Furthermore Vivekananda's later visit to America strengthened the social objectives of his Order of Swamis. I shall speak of that later.

The little band of apostles formed a permanent organization not unlike that of the Christian St. Francis. They assumed vows of chastity, poverty, and good works. They sought mastery over themselves that their souls might be free and unhampered by the fetters of material life or the beclouding influences of sensuous indulgence. They also taught the love of all men and all things as a beginning that would lead to a disinterested love of good in the absolute sense. For a way at least, divine understanding and human affection, working themselves out in service to all, went hand in hand. The final stage was permanent attachment to none of the works or affairs of the world, but absorption into the infinite good—the absolute divinity.

In 1893 Vivekananda represented Hinduism at the Congress of Religions held in Chicago. There had been many in America acquainted with this Hindu philosopher and religious beliefs, long before this visit, such as Emerson and others of the transcendental school. The works of American historians, philosophers, psychologists and poets reflected the essential teachings of the *Vedas*. Walt Whitman also sensed the spirit of India and wrote his poem that begins "Passage, O soul to India" and ends, "Passage to more than India." But it was Vivekananda, at Chicago, who gave widespread publicity to the doctrine of the divinity in man as preached by Ramakrishna, and the idea of the fundamental oneness of all religions. He popularized and publicized among the many of average intelligence the concepts that had been clearly understood by a smaller group of intellectuals.

So attractive was his personality and so clear and direct were his teachings that he won many adherents who joined the Vedânta groups he established and reaped also the profound respect of others who, while adhering to the doctrines of their own churches, recognized a common ground as described by Vivekananda where all men of good will could meet. Indeed, as we look back at the 1893 Congress of Religions the outstanding personality was Vivekananda, and the only permanent outcome was the establishment of Vedânta centres.

Not only did he establish many centres in America, but through his lectures and association with donors, he obtained the means of founding and maintaining monasteries in India. He brought a message to this country but America also taught him many things and provided the means for the development of his work in India along effective lines that would otherwise have been impossible. The mother monastery is at Belur and there are many more in India and outside. In one, at the foot-hills of the Himalayas, there is complete retreat from the world, where members of the Order may find seclusion for meditation and the attainment

of the superconscious oneness with the infinite so vividly described by Ramakrishna. The others are more closely related to the world of men and concern themselves not only with religious pursuits in the pure sense, but also with applied religion manifesting itself in the good works of hospitals, philanthropies, and instruction. The Order has added to its work the conduct of the Ramakrishna Mission with centres of study, devotion, and publication.

There can be no doubt that Vivekananda did much for America and he took back with him to India practical methods of strengthening not only religious life at home, but also social reform. These reforms are not advocated because of some personal or political party advantage, they are the result of an elevation of the spirit. They are the forerunners of the disappearance of the objectionable social and political limitations of the caste system which doomed the untouchables to hopeless lives.

Vivekananda came before Gandhi. His teachings are the best foundation of a real national life for India—a life that finds its roots in the ancient teachings of the *Vedas*, that adapts itself to scientific and educational progress and that will wax strong through a just balance of serenity and action.

There is no difference between the doctrines of Ramakrishna and Vivekananda and the words of St. Mathew—"Seek ye first the kingdom of God and His righteousness; and all these things will be added unto you."

No people could have had a more sincere leader with a truer message. If the people of India and the people of the world find God and His righteousness within themselves, then indeed will matters of daily life fall into harmonious order and then will be peace.

NARA AND NARAYANA

By Dr. M. H. Syed, M.A., Ph.D., D.Litt.

I

We are generally familiar with Sri Krishna's life on the physical plane and his teachings as embodied in the *Bhagavad-Gitâ*. We look upon Sri Krishna as an Avatâra who came in response to the recurring spiritual need of the world to destroy evil and exalt righteousness and to set up a new standard of civilization. Sri Krishna has many-sided activities. If we do not take him literally as one, who put on human garb in order to make himself visible to the human eye, we do find some mystical meaning in all his acts and the incidents of his life. Whether we believe him to be an Avatâra of Vishnu or as one who has gradually evolved from the lower rung of the ladder to the highest pinnacle of Iswarahood, we cannot deny this fact that he is the highest principle in man and in the world. In other words, he is the life of our lives and the soul of our souls. He is truly a Paramatman. As such he rules our thought and life and he is the only reality existing in this world. To quote his own words, he says, "There is not whatsoever higher than I, O Dhananjaya! All this is threaded on me as rows of pearls on a string". Now, the Supreme Reality, by whatever name we may call It—Iswara or God—

stands in relation to man as a father is to a son or teacher is to a disciple.

The only beloved friend and disciple to whom he addressed on the field of battle and persuaded him to fight is Arjuna. Among other appellations, Arjuna has one very strange name. He is called at different times by ten or eleven names most of which are explained by himself in Virâtaparva. One name is omitted from the list. That is Nara. This word simply means "a man". It typifies Vyasa's real views of the origin, trials, and destiny of man. Vyĉsa looked upon Arjuna as man and upon Sri Krishna as the Iswara incarnate or the spirit that comes to save man. We all know that everyone of us has numerous inward foes to fight with. We struggle with our lower nature—passions, anger, fear, desire for possession—because we know that these stand in our way of self-realization. Unless and until a person conquers his lower passion, controls his attachment (Moha), desire (Lobha), fear and anger, he is not fit to tread the path of spirituality. We are each of us called upon to kill our passions and desires, not that they are evil in themselves, but that their influence must be annihilated before we can establish ourselves on the higher plane. The position of Arjuna is intended to typify that of a disciple who is called upon to face the enemy within him. As the *Guru* prepares his *Chelâ* for the trials of initiation by philosophical teaching, so at this critical point Sri Krishna proceeds to instruct Arjuna.

II

Though speaking of himself as Para-Brahman, Krishna is still the Iswara. He describes himself as Âtman but, no doubt, is one with Para-Brahman as there is no essential difference between Âtman and Para-Brahman. Certainly, Iswara can speak of Himself as Para-Brahman. So all sons of God, including Christ, have spoken of themselves as one with the Father. His saying, that he exists in almost every entity in the cosmos, expresses strictly an attribute of Para-Brahman.

Now, the perennial struggle between right and wrong, light and darkness, spirit and matter continues for ever. The war of the *Mahâbhârata* typifies the struggle of the human soul. We should, while studying the life and teachings of Sri Krishna on the physical plane, never forget that all his acts and utterances have a double meaning : one for a mystic and the other for a man of the world. Philosophically speaking, Sri Krishna occupies the same position as the Absolute does. If we bear in mind these simple distinctions, we can very well understand the underlying significance of some of the teachings of the *Bhagavad-Gitâ*.

III

In this modern sceptical age there are many people who are doubtful about the existence of a higher and transcendental reality. They say that we cannot form any conception of that Supreme Being whom people call God. So, in their utter bewilderment to understand His Divine nature, they generally lose faith in His benign influence and the necessity of devotion to Him. Their lack of faith is more to be sympathized with than to be taken exception to. They are helpless. Limited as man's mental and moral capacity is, he cannot possibly have any clear conception of the Abstract Reality whom we call God or the Absolute. There is no other reason why people run away from their object of worship. In order to overcome this natural difficulty of man, Sri Krishna spoke to Arjuna or left his

message to the rest of mankind in the following words :

"The difficulty of those whose minds are set on the Unmanifested is greater, for the path of the Unmanifested is hard for the embodied to reach".

No teacher of humanity has foreseen human difficulty to the same extent as Sri Krishna did. He did not impose any abstract and abstruse idea of Godhood on humanity. What is called the Unmanifested or the Absolute is beyond our comprehension. The Indian philosophers and thinkers have made no secret of it. All that we can know, and have some idea of, is that aspect of the divinity which can be known to us through some attributes of His. Therefore, He is properly called the Saguna Brahman—that aspect of Reality which can be known and understood by embodied beings. The limited cannot possibly have any understanding of That which is unlimited and unconditioned. Therefore, in all ages in India the worship of the Saguna Brahman has been enjoined. The knowledge of the Nirguna Brahman is not easily possible. The God Incarnate appears to us in a human form which we can see, adore, and love. He sets a model for us of thought and action and thus we come in closest relation to Him.

IV

It is an act of supreme sacrifice on the part of Iswara to limit Himself for the time being in the human form so that His devotees may sense and know him. Essentially he is unborn, perpetual, and eternal. "He is not born nor doth He die, nor, having been, ceaseth He any more to be". Yet He puts on earthly vesture in order to manifest Himself to mankind through His divine power. It is the duty of every aspirant to so order his thought and life as to awaken and develop this divine consciousness in his heart. In a simpler language, He should take birth in our heart. In the life of everyone of us there comes a time when we are in a mood to allow our higher self to establish itself in our thought and life. There is a close relationship between human Jiva and Iswara. The only path to union with Him is devotion, utter submission to His will. When this is done, everything worth realizing is achieved.

AESTHETIC ENJOYMENT AND MYSTIC EXPERIENCE

By Sugata

The purpose of this article is to describe the character of æsthetic enjoyment and to point out how it resembles and differs from, mystic experience. The question what is beauty? and the nature of æsthetic judgments have been sources of interminable discussions in the West. In these controversies as in many others one is always painfully aware of the innocence of the savants of contribution from the east of Suez. Nowhere the valuable solution offered in India comes in. Are the deliverances of our moral, æsthetic and mystical or religious (I use the words interchangeably for I take mysticism to be the essence of religion) consciousness revelatory of the same reality or of independent factors in the universe. Right in the Platonic tradition there is a widespread tendency today in the West to affirm that Good-

ness, Beauty, and Truth are intrinsic values and real existents, and no mere ideal constructions of the mind. The Indian view which is explained below, in spite of its certain obvious similarities with the Platonic conception of beauty, differs from it in important respects. For the sake of clarity I shall begin by stating the view-point adopted here.

According to Plato there is an ideal Form of Beauty as there are ideal Forms of Goodness and Justice and Wisdom. Things appear beautiful only in so far as they participate in the true being of Beauty. This Beauty is perceived by souls who are numerous and different. The Indian standpoint, on the other hand, is that underlying all in the universe there is a concrete spiritual unity. Values are higher expressions of this unity and not discrete and independent features in a pluralistic universe. They derive their being and significance from this spiritual principle. Art and morality are manifestations of our spirituality. While in religious experience we make contact with reality directly, in art we endeavour to have a vision of the same through a sensuous content, and in morality we try to realize this principle in our behaviour. Once we believe in the reality of this spiritual principle it at once gives a standard to judge the merits of an artistic production or of a moral action. On this basis alone can ethics make the nearest approach to being an exact science instead of being a normative one. At this point I take leave to say some thing about the reality of this spiritual principle in a parenthesis.

We are hardly aware that the spirit is striving after manifestation through our activities. This struggle of the spirit ordinarily escapes our notice and generally appears to signify nothing because we have not yet realized it directly. Holy persons in moments of deep contemplation come face to face with this reality. To them the workings of the spirit stand revealed. The content of this spiritual principle does not lend itself to definition in terms of what is known through the senses. But its presence is revealed not only through inner experience but also by the moulding influence it exerts upon our personality in order to make it a suitable vehicle for its expression. It is not mere knowledge, will or emotion, it expresses itself through them all. It moulds them, shapes and controls them, and yet it is beyond them. Our complex personality in all its phases is changed by it. We witness such transformations in the lives of holy men. The same principle is manifesting itself in our demand for truth, beauty, brotherhood and fellowship. All such cravings suddenly acquire a significance they do not normally possess when we awaken to the reality of the spirit. Without the reality of the spirit, Ramakrishna said, they are so many cyphers without any value-giving number to the left.

So much for the parenthesis. Now, what constitutes the nature of artistic enjoyment. We have already in a way answered the question. We need only to bring out the implications. Art is an expression of our spiritual personality in a far less feeble sense than religion is. The essence of all artistic enjoyment lies in a kind of awakening to the spiritual principle in us. An object of beauty acts like a torch to illumine our spirit. For the time being we are released from the usual limitations of the petty ego. A beautiful object opens out, as it were, an aperture through which we can have a glimpse of reality. Art is essentially a revelation of spirit. This will be evident from the following

considerations about the characteristics of an artistic emotion.

In the appreciation of an object of beauty we can disentangle two elements: a sensuous content and a peculiar emotion. This experience of a peculiar emotion is the starting point of all artistic experience. This peculiarity of emotion has certain characteristic features which distinguish it from other pleasant feelings. This emotion which may vary quantitatively in different persons is the same always in quality, and the emotion is felt for something which the object reveals and not for the object as a physical existent serving some useful purpose. The emotion is felt for the object as an end and not as a medium for conveying emotion. In our ordinary perceptions we view objects as related to our ends, and these objects start in us trains of ideas giving rise to diverse modes of feeling. They are related to the interests of life. Artistic emotion, however, is completely dissociated from our animal needs. Artistic joy is disinterested joy. The idea is also conveyed by saying that detachment characterizes the perceiver of an object of beauty. Biologically we have been made to see things, not to look at them. This feature serves to distinguish other kinds of pleasurable emotion associated with animal needs from artistic enjoyment proper. A glutton may derive great satisfaction from viewing tasty dishes, a miser may gloat over his riches with great inward joy, a young mechanic may find the pictures of bathing belles in a magazine cover producive of great pleasure, and a perverted mind may obtain the greatest interest in browsing on ugly crime-stories. In all these cases the objects afford satisfaction because they excite a train of ideas associated with the satisfaction of animal needs. Every sensible person will be loath to include them in the denomination of artists.

The divorcement of artistic joy from animal needs and activity is clear also from another set of considerations. Appreciation of beauty is limited to the two senses in us, which are relatively late arrivals in the history of life. Further, objects which we apprehend through these two senses, namely, the eye and the ear, are in an understandable sense more remote to the physical basis of our being than objects grasped through touch, smell, and taste. In enjoying artistic emotion, moreover, our vital and mental activities seem to be at the lowest level of consciousness. No doubt our cognitive and conative activities are to a certain extent present in apperceiving the relation and arrangement of parts in the sensuous content, but they are limited to it alone. With the predominance of the emotion they often appear to stop wholly. On such occasions we appear to look vacant and become rigid, and the visual or audible sensations which were before impressing themselves on the consciousness fail to command any more notice. We momentarily escape, as it were, from the stream of life and come to rest on its banks.

Along with the reduction of our vital activities to a minimal conscious level, there is another aspect of the artistic emotion which has to be clearly marked out. It is that the object of beauty induces in us a sense of mystery. This sense of mystery is there because we momentarily become aware of a deeper reality which escapes our ordinary perception. It also affords another criterion whereby we can distinguish biological satisfaction from spiritual enjoyment involved in appreciating art. Now we are in possession of certain distinguishing marks of artistic emotion. It is of course very difficult to make it

intelligible to persons who have never themselves felt such an exhilaration of joy bathing their being what artistic enjoyment means. Perhaps no amount of explanation can make it clear. We may notice the sun shining over a landscape every morning. We just see it and then get absorbed in our daily trivialities. But one morning suddenly we become aware that the landscape is beautiful, we cannot turn our gaze away for some time, and our being becomes immersed in an unutterable joy. In such moments we touch the fringe of the real.

Various explanations have been offered of this feeling of joy. There are subjective theories of various kinds. Consistently worked out they land us in extreme forms of idealism and solipsism. It is not the purpose to enter into their details here. However plausible or even logical they may appear upon a background of idealistic philosophy there is not the least reason to take them to be true. Among the objective ones the Platonic theory finds most wide acceptance. It has been alluded to above. But the most satisfactory of all is the Indian theory which seeks to interpret artistic enjoyment as the expression of the spiritual principle. According to it it partakes of the character of mystic experience. Art is essentially a revelation of the spirit. The harmony in an image for the moment draws our hearts out, liberates us from the narrow bonds of our egoistic impulses and cravings, and make us dimly aware of a spiritual unity between the subject and the object. We call this feeling sympathy or empathy. This artistic enjoyment is called Rasânubhuti, experience of the Bhuman, the Infinite. The Upanishads say that everything becomes dear through the Self. We experience joy when discover ourselves in others i.e. when we experience the Self. One of the characteristics of the Infinite, the Upanishads declare, is joy.

Before proceeding to distinguish mystic experience from artistic emotion a few observations on what constitutes genuine art may not be wholly irrelevant. In the light of the above considerations an artist's task is not so much creative as revelatory. By a dexterous arrangement of colours and sounds he makes for us so many windows through which we can gaze upon reality, however hazy the panes of those windows may be. Real art therefore, does not consist in mere technique. We may have before us a picture where colour and forms wonderfully imitate nature. We may marvel at the skill with which minute details have been reproduced. But with all this exhibition of skilful technique and elaborate effort it may leave us very little moved, while a few haphazard strokes by an artist who throws all canons of taste and technique overboard may fill us with an indescribable thrill. Technique is no doubt necessary, but it is far other than beauty. Skill may excite our wonder, but never that thrill and mystic quality in artistic emotion. Popular language does not usually distinguish skilful works from artistic creations proper. We even call juggler's tricks an art, yet we are far from intending that it can be put in the same class with a Botticelli's Madonna or a Bach fugue. It is for this reason that realists in literature and painting will for ever continue to take a subordinate place in the world of artistic excellence. What we ordinarily mean by realism is the faithful reproduction of our everyday and superficial personality. Great writers command our admiration by the way they disentangle the threads of our emotional texture. We feel a natural sympathy with the characters he

creates because we find ourselves more or less mirrored in them. All this unity revealed by realistic literature is however, on the conscious plane and superficial in character. Realism appeals to the commonplace side of our nature, it does not touch our depths. Idealistic literature or art in general, on the other hand, awaken us to the deeper, nobler and more profound side of our nature, of which we remain oblivious in the midst of our life's struggles. It liberates our personality from its narrow prison-walls in a way realism can never do. Idealism makes us conscious of our invaluable heritage. Idealism possesses mystery which realism lacks.

Poetry which contains this sense of mystery in a greater measure is higher than drama. Some very prosaically minded persons complain that not a few verses of some great poets do not convey any clear meaning. Such persons are blind to the real power of poetry which lies in its evoking within us a sense of unanalysable emotion and mystery through the harmony of words and metres. The poem as a whole conveys a sense which the most minute dissection of its parts fails to reveal. Most people seem to value art in so far as they tend to excite certain preformed dispositions in us or to arouse a train of ideas. They rarely have a glimpse of the mystic quality of æsthetic enjoyment. Take the case of music. Most persons are incapable of appreciating pure melody unaccompanied by meaningful words. Here it needs to be pointed out that much is needed in the shape of culture and refinement on the side of the subject in order that an object of beauty can evoke in him an artistic emotion. Persons differ in refinement and sensibility. Like the religious or ethical sense the æsthetic sense is also evolutionary. The Himalayas and the sun-set have existed for millions of years, but man has become conscious of them as objects of beauty only recently in comparison with the history of man on earth. In savages they evoke no such emotion. The capacity for art appreciation differs a good deal from man to man. Some very gifted persons appear at some moments to look upon the entire creation as beautiful. In the case of a few great poets this awakenment to the spiritual principle in the universe has been very profound. Some appear to have felt on occasions the presence of an all-embracing spiritual unity and the organic character of all existence. Of a poet it is recorded that in a moment of his vision the phenomenal world assumed such a shadowy and illusory appearance that he struck his head against the trunk of a tree to feel whether it was more than a mere shadow. Are such visions identical with mystic experience? Are artists seers? If not, what constitutes the difference between them.

At the outset it is good to allude to a misgiving that may lurk in many minds. It may strike many of us as very strange that anything like mystic consciousness which is attained after years of strenuous effort and rigorous self-control should come to artists who cannot lay claim to any such discipline? Here it can be pointed out that much of the discipline in religious practice goes towards refining the coarseness of our personality. Artists are naturally endowed with a higher degree of refinement than ordinary men. There is besides such a thing as the play of the Divine. "The wind bloweth where it listeth." Swami Vivekananda has somewhere said that some persons often stumble upon Yogic realizations. Varying the metaphor we can say that the spirit often stumbles upon certain men. Spiritual light do suddenly and un-

expectedly descend upon some men, as Ramakrishna has said. We normally lose ourselves in a tangle of vain discussions when we invoke the Karmic law in an attempt to explain these phenomena. Mysterious are the ways of God!

In spite of a great similarity of the highest kind of artistic emotion with mystic experience there are some radical differences between the two which makes the distance between an artist and a seer far greater than that between an ordinary man and a gifted artistic genius. Firstly, the mystic's experience of reality is direct, not through the hazy panes of a window. The mind of the mystic makes contact with reality in times of contemplation directly. Like the artist, he does not view reality through a medium. The artist depends for his glimpse on a sensuous content, and his vision is therefore vague and dim. It does not command that certitude which the mystic's vision gives. This direct contact with the spirit cannot be made unless our personality is purified of all its baser and egoistical impulses. Only a rigorous moral training can lead up to that state of mind when it becomes possible to realize the spirit in its purity. The artist's vision is not only hazy, it is also impermanent. No sooner he seems to feel a thrill than it departs and leaves behind a aching void. Further, while the mystic's vision works out a complete transformation of his personality, the artistic vision fails to bring about such a consummation. In the case of the mystics the scales completely fall from the eyes whereas in the case of the artist they become somewhat transparent for a moment. The mystics' whole outlook becomes changed thanks to this transformation. He can no longer behave as other people do. He is always conscious of the spiritual principle working in the world. He becomes an instrument at the hands of the Divine which works through him for the awakenment of other souls. No such transformation is witnessed in the lives of mere artists. No sooner has he his vision than he descends from that plane and begins to be driven by the same egoistic and selfish purposes and desires which he had before the vision. Though he becomes aware of the spiritual principle dreamily and momentarily through a sensuous content the spirit cannot manifest itself through the gross coverings of his personality. Not living in ever present and direct communion with the spirit he cannot become like the mystic a dynamo of infinite power for uplifting humanity. Artistic emotion gives us a glimpse of the Bhuman, it brings to our heart the call of the eternal. It is perhaps through artistic enjoyment that the Eternal first beckoned the primitive poets of humanity to the realization of the Infinite. In striving after the vision of the Bhuman they became uprooted from the world of narrow selfishness, and as the storm of dispassion wafted them into the heart of Reality the poets became transformed into seers with a holiness in their being, a song in their heart, and a supernatural shine in their face. In a very real sense mysticism is the highest art.

VIVEKANANDA AND CHRISTIANITY

By V. Srinivasan, M.A.

The Swami Vivekananda was the incarnate voice of Hinduism in modern times, and thanks to his efforts India has come to be better understood and respected during the generation that has passed since he entered into Mahâsamâdhi.

But the abundant love of his motherland did not blind the Swami to the beauties of alien cultures, and he never countenanced insensate attacks on them. Nothing illustrates this trait as his attitude towards Christianity. He was conversant with the higher criticism of the Gospels, admired the strength of organized Christianity and held the Nazarene in great veneration. "Had I lived in Palestine in the days of Jesus of Nazareth," he told a lady friend, "I would have washed his feet not with my tears but with my heart's blood".

The profound piety of Thomas A. Kempis's *Imitation of Christ* impressed him most and he got his disciples interested in it. In his Parivrâjaka days besides the *Gitâ* and the kamandalu, the Swami carried with him a copy of the *Imitation of Christ*. He translated a part of the book into Bengali and wrote an introduction to it. He frequently meditated on the lives of the Saints, of Ignatius Loyola and Francis of Assisi, and many were the occasions, we learn, when the disciples heard him repeat the terrible words of St. Francis : "Welcome to me is Sister Death, welcome, Death, till Death lost all its terrors for them." He used to recite to the disciple wonderous stories from the Holy Scriptures and explain their significance. The story of the woman at the well affected him most, and he considered that of the woman of adultery as the most beautiful in all literature.

The Swami was good at repartee and drew from the vast stores of his knowledge of the *Bible*. While narrating to a London audience the Upanishadic story of Satyakâma Jâbâli and his vision of Brahman he felicitously reminded his hearers of a similar vision that appeared to Samuel. Asked at Minneapolis if the women in India threw their children to the crocodiles of the river, he retorted, "Yes, madam. They threw me in, but like your fabled Jonah I got out again." He generally commenced his lectures with recitations from the *Bible*, and we know how the talks at Thousand Island Park were inaugurated by readings from the Book of St. John.

The Swami's knowledge of the Gospels astonished his friends like Hriday Babu. Asked by a divine how he could reveal such a profound understanding he reminded his interlocutor that the Nazarene was an oriental, a view which recurs again and again in the Swami's utterances. Jesus was an Asiatic however much he may be painted with yellow hair and blue paint and the background of the Gospels, the sun, the sky and the hills betokened an oriental atmosphere that could not be mistaken. The marked similarity in the forms and rituals between Christianity and his own faith bore out what he said.

To the Swami the Christ was no mere Master. He was a manifestation of God Himself, an Avatâra in the sense

the word is understood in India. "I as an oriental, if I am to worship Jesus of Nazareth there is only one left to me to worship him as God and nothing else", said he in the course of an address in Los Angeles in 1900. He had a picture of crucified Christ prominently in his Barnagore Math and a group of missionaries who visited him once said : "These people are already Christians"; they found sandalwood paste placed at the feet of the Christ as a mark of worship.

The Christ reminded him of the Buddha, another great oriental teacher to whom too "not of this life but something high was the watchword". Like the Buddha, the Christ came to fulfil and not to destroy. Both were great Asiatics and Vivekananda was happy to regard them both as Avatâras and not merely as Masters.

The life of the Nazarene appeared to him to be of special significance when viewed in relation to its historic background. Judaea of the epoch when Christ lived and moved struck him as having witnessed an exceptional decay preceding energy and the concentration of Jewish enthusiasm and energy which resulted from Christianity found expression at the next period of Christianity. "Every prophet", said the Swami, "is the creature of his own times, the creature of the past of his race; he himself is the creator of the future."

The appearance of Christ was thus a landmark in the progress of civilization, and on this account His and the Blessed Virgin's lives merited the utmost veneration. Two or three striking instances may be given to show the faith he reposed in them. In his first letter from America he wrote : "I am here amongst the children of the son of Mary and the Lord Jesus will help me". At a later day seeing a little chapel in the Swiss Alps he gathered some flowers in the wood and asked his companion, Mrs. Sevier to place them at the feet of the Virgin. He would have offered them himself but he thought, we are told, that there might be objection and so entrusted it to his Christian disciple. "For, she also is the Mother". When, again, in his later days he was asked to bless a picture of the Sistine Madonna he touched the feet of the Child instead.

It is also well known that, 50 miles off Crete, the Swami had the very famous vision of the old man of the Therapeutae sect familiar to students of Church History. While the Swami held Christ in veneration he did not forget the debt the faith owed to others before it succeeded in wonderfully transforming the life and outlook of the world. There was the Rabbi Hillel who influenced the Christ's teachings in a remarkable manner and it was Paul that galvanized the obscure Nazarene sect into great activity. The Swami held Renan's book on Christ to be mere froth and preferred Strauss. The Acts and Epistles, he said, were older than the Gospels.

During his travels in the West he was much impressed by the liturgy of the Catholic Church and defending the architectural glory of St. Peter's to a lady against the charge of extravagance he said, "What! Can one offer too much to God? Through all the pomp the people are brought to an understanding of the power of a character like Christ who though himself possessed of nothing has by the superior character of his personality inspired to such an extent the artistic imagination of the world". But when he saw the splendid High Mass on Christmas Day he could not escape a feeling of wonder if the practisers of so much pageantry were really the followers of

the lowly Jesus who had not where to lay his head. He was certainly impressed with the spirit of *Sannyâsa*, with its love of poverty, to gain the realization.

He was struck too during his European travels by the similarity of the symbols of Western ritualism to those of his own land. He contemplated on this point at the chapels of Brittany and the Churches of Paris; and Pompeii revealed much that reminded him of the temple at Puri.

"The Blessed Sacrament appeared to him," wrote Sister Nivedita, "to be only an elaboration of the Vedic Prasada. The priestly tonsure reminded him of the shaven head of the Indian monk; when he came across a picture of Justinian receiving the law from two shaven monks he felt that he had found the origin of the tonsure. He could not but remember that even before Buddhism India had had monks and nuns and that Europe had taken her orders from the Thebaid. Hindu ritual had its lights, its incense and music. Even the sign of the Cross as he saw it practised reminded him of the touching of the different parts of the body in certain kinds of meditation. And the culmination of the series of observations was reached when he entered some cathedral and found it furnished with an insufficient number of chairs and no pews! Then at last he was really at home. Henceforth he could not believe that Christianity was not foreign".

The Vedic ritual had thus its High Mass and offering of food to God and the Blessed Sacrament was the Prasâda of the Hindus: "Only it is offered sitting and not kneeling as is common in hot countries. (They knelt in Tibet)." When some one argued that Hinduism had no common prayer the Swami burst out: "No, neither has Christianity. That is pure Protestantism and Protestantism took it from the Mohammedans perhaps through Moorish influence". Judaism, he said, was the only religion that has broken down the idea of priest. The leader of prayer stands with his back to the people and only the reading of the Koran may take place from the pulpit. "Protestantism is an approach to this." Almost all Christianity was Aryan: Egyptian and Indian ideals tinctured with Judaism and Hellenism. As for receiving the stigmata he spoke of it as the natural result of an agonizing love of God and the Resurrection was in his view a kind of spring cremation.

Viewing things in this manner the Swami endeavoured to orientalize Christian thought. He pointed out the blemishes in the interpretation of the Christian doctrines and wondered why, if Christianity was a saving power in itself, it did not save the Ethiopians. He hated the aggressive spirit of Christianity and shewed how proselytizing efforts were always unwelcome in his country. "Those to whom religion is a trade are forced to become narrow and mischievous by their introduction into religion of the competitive fighting and selfish methods". He deplored the fact that religion in Europe instead of being a centripetal force became a force of discord.

He denounced the slough of materialism into which the Western world had fallen. Reminding his hearers that they cannot worship God and Mammon alike, he said, "Better be ready to live in rags, with rags in Christ than to live in palaces without Him",—very much the same that the poet sang:

"On the Cross of Calvary He hangeth
but in vain
Unless within thy heart it be set up
again."

Not resting with this tirade against 'Churchianity' and 'shopkceper's spirit' the Swami offered the West constructive ideals of practicalizing the higher spiritual consciousness. From his place at the Parliament of Religions at Chicago he made the West understand that there were religions other than Christianity which were capable of discovering the divinity in man. Men far from being sinners were held out by the Swami to be God's folk, heirs of an immortal bliss, and to an audience roused from delirious lethargy he preached the doctrine of illumination in lieu of a gospel of crucifixion and fearful Hell. He exhorted them to give up the dogma of creation out of nothing and placed before them for the first time the conception of evolution. Nothing illustrated to his mind the difference between European and Indian attitudes than the European idea that a man could not live alone for 20 years and remain sane, taken side by side with the Indian notion that till a man has been alone for 20 years he could not be said to have perfected himself.

The Swami always advocated the existence of sects as being essential for keeping any religion alive but he declared that though it is well to be born in the Church it is terrible to die in it. He held that there was no difference between the true religion of Christ and the Vedânta as Christ, in his opinion, spoke of dualistic ideas only in order to give men something tangible to take hold of. The Swami was indeed delighted that the Prophet who preached of the "Father that art in Heaven" also preached that "I and my Father are one!"

Love and goodwill seldom go unrequited, and the suave manner in which the Swami Vivekananda expressed these things to his vast audiences with the outspokenness of a Savonarola hypnotized them into an acquiesence in his Vedanta philosophy. Notwithstanding all that the blue note Presbyterian press wrote against him, he succeeded in compelling the attention of the 'Churchy West', and many divines responded to his call. Consequently, oriental ideas received far too prominent a consideration at the Parliament of Religions and the next assemblage was not a Parliament of Religions but only a Congress of History of Religions. This bespeaks eloquently of the success that attended the Swami's efforts.

What has been said amply illustrates the spirit of Sevâ and Siva, with which the Swami endeavoured to secure the redemption of the Hindu race. With characteristic devotion the authors of his biography from which the aforesaid crotchets have all been gleaned have chosen to explain many an incident in the Swami's life in Biblical phraseology. It has been pointed out by them for instance how, like Jeremiah he lamented the condition of his fallen country, but how, unlike the prophet he proceeded in the readiness of his heart to discover a solution for the nation's problems. The disciples have again described how, at Kanya Kumari, on the Land's End of India the Swami passed through heights of agony, thinking of the state of his poor countrymen "his soul caught up in the ecstatic vision of the future and like another Jacob with the wrestling angel," we are told, he wrestled with his own soul until the spirit gained the upper hand going beyond all limitations of orthodox religious forms and even the orthodox religious spirit into the great vast Heart of Things: "That was then the Patriot and Preacher in one."

MAHARSHI MANU AND MOTHERHOOD OF WOMAN

By Kshitindra Nath Tagore

"Dharma" is a word unique in the Sanskrit theological literature of India. Perhaps there is no word so significant and comprehensive in any other language in the world. The word indicates whatever upholds and so uplifts a man in all the spheres of his life. The hoary Rishis, the authors of the sacred books of India, realized Dharma to be the only necessary foundation of man's all-round progress and prosperity, and anything opposed to it as leading to his dawnfall and ruin. They therefore gave no room in their Sâstras to any wanton pleasure opposed to Dharma and as such leading to ruination. With Dharma as the pivot of their vision, the Rishis realized the mother in the womankind and directed all to see woman from the same angle of vision. Hence we find Manu, the great, perhaps the greatest, Rishi of the olden days, proclaiming the victory of motherhood, when he sings in the following strain—"It is for child-bearing that women are bearers of good fortune, deserve every respect and honour, and are, as it were, luminous lights in the home ; there is no difference at home between a woman and the goddess of prosperity".

Let none imagine that in speaking of women as child-bearing, Manu viewed them in the light of breeding animals. He has asked the well-wishing relatives, in fact all men, to honour women, because honour is due to them. The Rishis have truly said, "Gods rejoice in the home where women are respected, and the home where they do not get proper respect and honour, but always shed tears, is nothing but a cemetery". It makes us shed tears of joy when we find India had advanced ages past far beyond any other country in giving due honour to womanhood.

Manu had not only asserted that woman was the source of much prosperity and thus deserved every respect being paid to her, but he had also foresight enough to forestall the questionings of men like ourselves with child-mentality in giving reasons for his assertion. Manu proclaimed that "notwithstanding the existence in the divine creation of the same unalterable distinction between males and females, in the animal world as well as among mankind, the one being made fit for procreating and the otber for bearing children, woman deserves all respect and honour as she begets children. It is she who nourishes and maintains them when born and thus becomes the fountain from which flow the streamlets of everyday family-duties and household work, that go to make a mother of a woman". In thus realizing the motherhood of woman and declaring it boldly before the world, lies the greatness of Manu, the king among the Rishis. Needless to say that the begetting of children is the principal means of unfolding motherhood in woman. Even then Manu does not deny respect to a woman who is childless. On the contrary, he has delivered a message of hope to her by saying, "After the death of her husband, a woman leading a chaste life of abstinence, enters heaven even though she be childless".

From what has been said above, it can be easily realized that in the opinion of Manu, it is owing to the inherent motherhood in her that woman is

deserving of high respect, even though she be actually childless. All his injunctions wheresoever made by him in relation to womankind tend towards the development of motherhood in woman. To crown all, he has decreed marriage based on Dharma to be one of the highest duties of a woman.

Man in his uncivilized state had no capacity to grasp the higher ideas and was, in consequence, bent on satisfying his natural animal propensities as they arose, without discriminating as to which were right and which were wrong. No obstacle except one put by nature could stand in his way. But the more civilized he became, the more he advanced in the field of culture, and the more the higher moral ideas ingrained in him began to unfold themselves, the more he came to realize that keeping control over his animal passions, lust in particular, was conducive to the well-being not only of himself, but of the society as well in which he lived. With his advancement in culture, man came to realize by degrees the motherhood of woman and ceased to look at woman with lustful eyes and treat her like an animal. The moral side of marriage as a great help in the development of motherhood gradually evolved itself more and more in his mind, and he then found it absolutely necessary to circumscribe marriage with rites based on Dharma. A Western savant has rightly said that "the treatment towards womankind is indicative of a progressive or a degraded nation". It bears no denial that a country where women are treated as animals must be considered as uncivilized and degraded. The country where people are accustomed, may be in the name of romantic love, to cast their amorous look towards woman as woman, stands next. But the country where people take delight in seeing woman in the light of mother by keeping in restraint the animal propensities of lust and evil desires, and in teaching this ideal to each other must be said to stand on the highest stage of culture and in the forefront of civilization. Of all countries, it is India, the Dharmakshetra or the land of Dharma, and India alone, that following the lead of Maharshi Manu, imbibed first of all this ideal truth to the full.

In truth, the purpose of a woman's life would not be fulfilled if her motherhood, the fountain-head of all kindness, compassion and other good qualities, was not allowed to unfold itself in her. On the birth of a chlid, a mother's breast is filled with milk, as well as with unspeakable tenderness and love. A mother's bliss on the birth of a child cannot be compared with any other pleasure whatsoever. Truly has the great poet Tennyson sung—"Wedded love, mysterious law, the true source of human offspring," and may I add, of unspeakable bliss? The Rishis of India did not ignore the fact that under the dispensation of Providence there must be marriages both moral, with their attendant ceremonies to give them a stamp of purity, and marriages immoral, with no other ceremony except that of a man taking a woman by the hand and living as husband and wife and thus satisfying their lust. But in their opinion "marriage based on Dharma, or moral ties, and not on lust, is a duty to be performed, as such marriage is productive of good progeny". We find even the American poet Walt Whitman, the forceful exponent of modernism, touching the mere fringe of this ideal of the East, when he sings that "there is nothing higher than the mother of children".

CHILD LABOUR IN INDIA

By Pankaj Kumar Mukherjee, M.A., B.L.

Legislation with regard to child labour scarcely contemplates an exclusively negative policy. The ultimate signification of such legislation may be said to be an essential part of the broader social policy of protecting and developing all the children of the nation. If the proverb "Child is father of the man" stands unchallenged, then one cannot gainsay the fact that protective legislation for the child and young person is an absolute necessity. Such legislation does not mean the cessation of work altogether, but recognizes work as an educative medium which would form an important factor in the moral development of the child. What is work for an adult is a strain to the child, so the standard of labour for a child should be distinct from that of a man. The motive of a legislator is not to dissociate school from the factory but to transform the factory into a school. The plight of the poor child no doubt becomes pitiable when it works as a tool to turn out coins for the maintenance of the family at the cost of health, education and morality. The ignorant parents require protection from temptation to alleviate poverty through the employment of child. Society as a whole can scarcely absolve itself from the duty of protecting the tender lives and the sweet freedom of the poor child coming out of the huts and cottages. In the interest of society, in the interest of a country and in the interest of a community, why a nation, one cannnot forego the protective legislation for child labour without incurring irreparable loss. In connection with this, I cannot desist from quoting Swami Vivekananda who says : "I do not believe in a God or a religion which cannot wipe out a widow's tears or bring a piece of bread to the orphan's mouth".[1]

The causes of the origin and continuation of child labour often trouble our minds. Reasons should necessarily vary in accordance with the circumstances of different countries, though the general trend is almost universal. The legislators in advanced countries took great care to fight against the environments adverse to the improvement of child and young persons. India presents many a reason for the origin and growth of the child labour, of which the paramount cause lies in her inherent poverty. Gross illiteracy of the labour as a class, apathetic attitude of the labourers towards education and morality and the advantageous position of the capitalists due to the absence of organized labour are the most conspicuous reasons for the grovelling condition of the child labour in India. The workers consider education to be a disqualification for the child because enlightenment would lead the child to look after refined jobs rather than accept any menial vocation. In other words, the prevalent idea is that education would spoil the child and would alienate it from the family tie.

Another vexed question which arises in the course of discussion about legislation regarding child labour is that whether it would be at all advisable for the state to interfere in the matters of contract between the employees and the employers. It is an eternal problem

[1] See *The Complete Works* volume V (1924) of Swami Vivekananda.

that troubles the thinkers of all ages and has given rise to different schools of thought according to the view-points they uphold. The individualists resent every form of interference from the Government in matters of individual activities whereas the socialists invite state interference in the interest of society and the community as a whole. Whatever the ideas of the different schools may be, one must accept or reject the proposal on the basis of the particular circumstance of the particular case, since no thought, no principle in the world can claim to be a panacea for all ills. In the present case, it is not beyond our comprehension to realize the need that the state should come in between the poor and ignorant labourer on the one hand and the intelligent and moneyed capitalists on the other. The reason is not far to seek. The principle of "summum bonum" should form the criterion for the application or adoption of any of the previous schools of thought. Restrictions of child labour would mean an improvement of the child and young persons, which would ultimately bring about the prosperity of a nation. No nation can develop with a crippled labour and an inefficient hand. But objections may be raised against such restrictions in various ways. It may be apprehended that the labourers have to undergo certain economic strain and the capitalists have to suffer a large cost of production for the substitution of costly adult labour in the period of transition. But a little insight would dispel such an apparent apprehension. The labourer will not suffer, firstly because the unemployed adults will get jobs in the place of the child workers and will draw a higher wage. Secondly the general wage-level of the labour class will have a rise to a certain extent due to the increase of demand for labour. From the capitalist point of view it may be argued that they shall have to undergo a heavier cost for the replacement of adult labour. In answer to that objection it may be said that the adult worker would produce more than a child, which means an ultimate gain to the capitalist. The young workers who would be trained in the meantime would be able to produce more finished goods within a short period affording the capitalists greater turn-over and maximum profit.

In the words of Prof. Benoy Kumar Sarkar it may be said, "The key to modernism in the national and world economics is to be found in the Trade Union movement."[2] The associations of labour form an important phenomenon in the "neo-capitalist" era. As we find the co-operative movement, the cartel movement and Rationalization in industry, the elaborate Banking Organization and the most pervasive Social Insurance activities are the glaring featurs of the economic world, so the brotherhood of the labouring class is one of them. In course of the treatment of the child labour, one is led to think of an organization for the welfare of the children and young persons. India can boast of having a very few of such societies. Mere protective legislation cannot be effective in the absence of social co-operation. Welfare organizations of the labourers are required not to start strikes and complications in the labour-life but to work silently the amelioration of the child's life. They should evince the heart of the society as a whole and not of a section of it. Prof. Sarkar has rightly given out the latest note of the world economy in the term

[2] *Social Insurance Legislation and Statistics* by Prof. Benoy Kumar Sarkar, page 21 Sec. 8.

of "Neo-capitalism"[3], which is capitalistic socialism or socialized capitalism. The purpose of stressing the point of creating a social mentality rather than a sectional mentality is the basic principle for which Prof. Sarkar's dictum has been referred to in this connection. According to him the days of unalloyed socialism or unmixed capitalism are no more, thanks to the present conciliatory spirit of modernism. Examples in support of the previous statement are not lacking. Since 1930 the Trade Union Congress is joining the national Confederation of Employers Organizations and the Federation of the British Industries in the discussions of matters concerning U. K. and British Empire. This *rapprochement* of the labourers and the capitalists clearly manifests the legitimate function of the labour organizations. In view of such a trend to "solidarism" one commits no mistake in pressing for an evolution of the social mind instead of sectional one. Legislation is absolutely ineffective if it does not show the community's mind or does not help in its growth.

The Present Predicament of the Child Labour in India

Though legislation after legislation has been passed to put a stop to the abuses of child labour still there are unguarded corners where it is subjected to a hard fate. In the plantations children even under the age of twelve years are found to be in employment. Children of nine and ten are often employed in the Dooars. These unfortunate children scarcely get any opportunity for even a semblance of education. Salt ranges of the Punjab are well known for the absence of literacy. The factories in India are filled up with illiterate labourers. In support of the above statement a quotation may be made from the Labour Commission's Report, which runs thus, "In India the whole mass of Industrial labour is illiterate, a state of affairs which is unknown in any other country of industrial importance".

The question of recreation is almost unknown in India. They know only two sorts of recreations. One is gossip and the other is sleep. They know little of games or of any healthy excursion or of any cinema instruction. Though in some factories, equipments for gymnasium may be found, they are of little use after the day's labour and with insufficient nourishment. A glimpse into the condition of the working men in our neighbourhood, that is, in Japan, may afford us a lot of instruction to improve our conditions.[4] The large factories possess big amusement halls in which permanent stages are erected. Monthly once or twice during the shift days, professional singers or story-tellers are invited to afford entertainment to the boys and girls. Moving pictures are also shown without any fees. For the sake of psychic satisfaction and the cultivation of the artistic sense beautiful flowers and trees are planted with fountains and bowers at different places.

The employment of children may be found in the regulated as well as in the unregulated factories like the bidi-making, carpet-weaving, shellac, wool-cleaning, mica mines and tanneries. Public work is also notable for the employment of the child and young persons. In a recent undertaking of the construction of New Delhi, children equally took part with men and women. The existence of the child labour is more conspicuous in the unregulated factories than in the regulated factories. But it is not only

[3] For fuller details of the significance of *"Neo-capitalism" vide* Prof. Sarkar's *Social Insurance Legislation and Statistics* (Page 76-79).

[4] For fuller details *vide Japanese Trade Bulletin September 1934.*

difficult, but it is an impossible task to find any statistics of the child labour in the unregulated factories. The most pitiable condition of the child worker is more felt in the unregulated factories which are not governed by the Factories Act. The long hours of work, the poor payment which amounts to a sum of -/2/- as. per day, the worst working environment together seem to be shocking. The report of the Labour Commission of India states in the course of discussion of *bidi* factories, "Workers as young as five years of age may be found in some of these places working without adequate meal intervals or weekly rest days, and often for 10 or 12 hours daily for sums as low as -/2/- as. in the case of those of tenderest years." Further the Report proceeds and ends this discussion with the remark ". . . . . that it is sufficiently large in certain areas to constitute an evil which demands immediate remedy".[5] Children of the age of 5, 6 and 7 are often employed in the carpet-making industries, *bidi* making industries, tanneries and plantations. In the carpet industries of Amritsar, the proprietors do not engage those child workers but the weaving master in charge appoints them and pays them. The docks were not lacking in the possession of child worker till the sitting of the Washington convention and the consequent amendment of India Port Act of 1908 which prohibitted the employment of children under the age of 12 years. Here also the Report of the Labour Commission does not fail to observe that "Although such rules have been duly promulgated in the only port in which we found children employed, some children below the prescribed age were employed in the coaling of ships."[6]

[5] *Report of the Royal Commission on Labour in India (1931)* pp. 96-97.

[6] *Report of the Royal Commission on Labour in India (1931)* pp. 188-189.

In the case of the regulated factories also, even after the introduction of the certificate system regarding age and health, the abuse of employment of boys underage is not out of practice. As there is no whole-time surgeon to examine the boys, there is little check on the willing abusers. The recent token system is a nominal proviso which protect more the abusers than the workers. The token of a certificated young worker may be placed in an uncertified child which cannot be easily detected. The multiple shift system affords another advantage to the employers to cross the penalty zone unscathed, because they can easily employ the same batch of children with a little variation in it for a longer period than is prescribed by law.

The following table will show the number of child workers in the factories subject to the Indian Factories Act.[7]

Years.	Total number of Factories.	Total number of hands employed daily. Children.
1922.	5,026.	67,658.
1923.	5,973.	74,620.
1924.	6,406.	72,531.
1925.	6,926.	68,725.
1926.	7,251.	60,094.
1927.	7,515.	57,562.
1928.	7,863.	50,911
1929.	8,129.	46,843.
1930	8,148.	37,972.
1931.	8,148.	26,932.
1932.	...	21,783.
1933.	...	...

From the above table it is quite evident that the number of child worker is waning every year. In the year 1922 the number of child worker was 67,658 which rose to a considerable ex-

[7] *Statistical Abstract for British India 1922-32, 1923-29 to 1932-33.*

tent in the year 1923 amounting to 74,620. But from the year 1923 the course is downwards and it has come down to 21,783 in the year 1932. The sign is quite favourable and the restricting legislations for child labour have proved to be successful. The same view may be supported by a quotation from the Bombay Labour Gazette which has discussed the present condition of the women and children workers. The quotation runs thus: "As compared with the year 1923, there was a reduction in the number of children employed in factories, but the number of women employed showed an increase. Bengal and Central Provinces reported comparatively large decreases in the number of children employed. The process of eliminating child labour from the Jute & Cotton Mills in Bengal continued and the number of child workers in the Jute Mills at the close of the year under review (1933) was 915 as against 26,174 in 1925".[8] Bombay also shows a remarkable decrease in the number of women and children in the mills since 1920. The rapid decrease of the said number of workers in Bombay is due to two reasons viz :—(1) Maternity Benefits Act and (2) the Prohibition of the employment of women worker at night. From the above facts and figures, it can be inferred that the present condition of the child labour is perceptibly better than before. When we compare other countries, it may be found that China has got almost an equal position rather worse than India regarding women and children workers. Approximately women workers in China amounts to 66.2 per cent. and children 3.2 per cent. But, children of nine years even are found as mill-hands in China,[9] as we find in the unregulated factories in our country. In Great Britain boys under fourteen years of age cannot be admitted in any occupation, excepting in certain specified works which do not interfere with education. Those exceptional occupations are :—delivery of newspapers, milk or goods and parcels; the shop work and the industrial work at home; nursing and domestic work, agricultural work and other miscellaneous and unclassified works. The number of children under 14 employed in 1931 is stated in the following table.[10]

CHIIDREN UNDER 14 EMPLOYED.

Occupations.	Aged 12-13.		Aged 13-14.		Total.
	Boys.	Girls.	Boys.	Girls.	
Delivery of News-papers	10,152	394	18,187	605	29,338
Milk	1,727	243	2,442	242	4,654
Goods and Parcels	5,403	416	9,902	431	16,152
In Shops	727	127	1,043	227	2,129
Industrial work at home	192	152	186	122	652
Nursing and domestic work	241	1,317	395	1,505	3,458
Agricultural work	1,387	348	1,790	349	3,874
Other Occupttion	706	161	980	230	2,077
Unclassified	x	x	x	x	794
TOTAL	20,535	3,158	34,930	3,711	63,308

Egypt has also taken measures to regulate the employment of children and young persons in industry and has authorized the employment of children between ages 9 and 12 years in certain

[8] *Bombay Labour Gazette March (1936)*, p. 529.

[9] *Bombay Labour Gazette January (1934)*, p. 369.

[10] *Ministry of Labour Gazette*, London *November 1933*.

industries. Such measures are evinced by the order of the 28th December, 1933. An island like Madagascar has not failed to take into consideration the cases of the child and young worker. Under the Decree dated 14th January 1936, young persons of either sex under 18 years of age may not in future be employed at any work between 9 P.M. and 5 A.M.[11]

Legal Position of the Child in India

Successive legislation in India has attempted to ameliorate the condition of a child worker. Now the question may be raised as to the meaning of the term "child", and when that "child" becomes an adult. The answer to that is to be fonnd in Section 2 clauses (a), (b) & (c). Section 2 clause (a) explains "adolescent" means a person who has completed his fifteenth year but has not completed his seventeenth year. Whereas an adult implies a person who has completed his seventeenth year, but a "child" means a person who has not completed his fifteenth year even. But under English law a person would be an adult after completing his eighteenth year.

The Factories Act of 1922, provided that those who were below 15 and within 12 could be employed in factories on the production of a certificate showing the physical fitness. Those persons who were between 9 years and 14 years of age were called the half-timers. The children under 12 could not be employed in the docks, ports or piers. But the Factories Act XXV of 1934 has provided that no child who has not completed his twelfth year shall be allowed to work. Here the language of the act regarding the completion of the 12th year is obligatory. In the case of age restriction a distinct improvement is marked from the Act of 1922. If the hours of employment of the child worker be taken up for discussion, it will be found that legislation has attempted successively to improve the condition of the child more liberally. By the Act of 1881 nine hours a day was the maximum period of work with an interval of one hour in the midst. The Act of 1911 reduced that to 7 hours as maximum in general and 6 hours for the textile industries. The Act of 1922 fixed up the working period as six hours a day in all cases. All the previous Acts were in agreement in making compulsory provision for holidays without mentioning any particular day for the same. The most remarkable improvement is obvious from the provisions of the Act of 1934. It prescribed 5 hours a day in a factory for the child and stated that no child should be allowed to work in any factory except between 6 A.M. and 7 P.M. under the same Act. No child worker can be employed twice in two different factories in any one day. It has become obligatory on the part of the factory manager to notify clearly the period of work for children which must be displayed beforehand. The forms and methods of notice have been prescribed in the Act which may undergo certain changes by the Local Government.

The compulsory system of keeping proper registers for the child worker has been introduced since 1881, and it has been improved by the successive Acts of 1911, 1922 and lastly by the Act of 1934. Sec. 56 of the Factory Act XXV of 1934 has provided that the Manager of every factory in which children are employed shall maintain register of child workers showing (*a*) the name of the child working in the factory, (*b*) the nature of his work, (*c*) the group in which he belongs to and in cases of shift the relay to which he is allotted,

[11] *Industrial and Labour Information*, Geneva Feb. 10, 1936.

(*d*) the number of his certificate of fitness granted under Sec. 52 and such other details which might be notified by the Local Government. No factory can employ any child without complying with the provisions of notification and entry in register, the name and period of the work of that child.

With regard to accidents, notice to the authorities must be given by the factory manager in time. This duty on the part of the manager has become a compulsory phenomenon since the passage of the Act of 1881. As a prevention to accidents the Factory Act of 1911 prohibitted the employment of children to cleanse any dangerous machinery or to start work while the cotton-openers are operating. Sec. 27 of the Factory Act of 1934 has clearly stated that "No woman or child shall be allowed to clean or oil any part of the machinery of a factory while that part is in motion under power, or to work between moving parts or between fixed and moving parts of any machinery which is in motion under power." Sec. 29 prescribes that no woman or child shall be employed in any part of the factory for pressing cotton in which a cotton-opener is at work.

The notable factor in the Act of 1934 is its provision for certificate and token system. A certificate of fitness is an essential thing for a child before he can enter into any factory work. "A certifying Surgeon on the application of any young person who wishes to work in a factory, or of the parent or guardian of such person, or of the Manager of the factory in which such person wishes to work, should examine such person and ascertain his fitness for such work". (Sec. 52 cl. 1). The surgeon would certify the age and health of the child and the prescribed physical standard for the work to be done by the child. Under cl. (3) of the same section, the certifying surgeon may revoke any certificate granted under sub-section (2) if, in his opinion, the holder of it is no longer fit to work in the capacity stated therein in a factory. Afterwards the certificate issued, or token bearing the number of the certificate should be carried by the child while working in a factory.

Abuses of Child Labour

The starving wage of the child worker is really a pitiable concern which ought to have elicited sympathy from all without any distinction between rank and file. It is too difficult a task to secure the statistics of wage in general and the question of the statistics of wage for the child labour is far from it. The Report of the Labour Commission has remarked in this connection, "So far as wages are concerned, practically nothing has hitherto been achieved with the exception of the enquiries made by the Bombay Labour Office into wages in the Cotton Mill Industry of that Presidency". In the Madras Presidency that minimum payment of the tenderest child is -/2/- as. in the *bidi* factories. In the Punjab the system of pledging ont children was very frequent till recent times. The father pledges children by taking loan from the factory owners and he repays that by contracting the labour of his own child. The average payment in those parts amounts to Rs. 7/- to Rs. 9/- per month according to the age and capacity for work of a child. Informations as to the particular wage of the child labour in plantations are not available. One can only gather materials from heresay and other minor sources regarding wage, which are not of much worth. The Royal Commission fixed to make an official enquiry in this respect but to their utter failure, the Commissioners have reported the result in the following

words : "No official Statistics of average earning are available, but we were informed by the representatives of the Dooars Planters' Association that the average monthly earnings in 1929 were Rs. 14-4-1 p. for men, Rs. 10-5-8 p. for women, and Rs. 2-14-5 p. for children".[12] The average wage statistics for wage is equally absent in cases of other plantations as well. Generally the payment is made on piece-rate system. The only information which is available is that the general wage level of the child in plantations is usually -/2/9 p.

In connection with the pledging of the child in the Punjab, some details are necessary to elucidate the subject. Fathers generally take loan from the weaving masters and contract with them by executing a formal document which states a certain period of time for the repayment of the loan taken. The child is pledged in exchange of that loan. The labour of that child would, in course of time, clear up the whole debt. Children generally work under the supervision of those weaving masters on a very trifling remuneration, which amounts to -/2/- as. per day. Those factories are not governed by the Factories Act as they fall under the group of unregulated factories. Under the recommendation of the Royal Commission's Report, the Government is now taking steps to protect the interests of labour in those unregulated factories even. The system of certificate to show the physical fitness of the child is remarkably absent in those factories, neither there exists any fixity of hours of work in the above-named factories. Under such conditions children are bound to become the victims of early and immature death and shattered health.

In the year 1933 the Pledging of Children's Labour Act of 1933 was passed by the Indian Legislature. This Act has attempted to give a death blow to the system of pledging children by the parents to the weaver-masters or any other employers. It has interpreted agreement to pledge in the following terms in Sec. 2 of the said Act : "An agreement to pledge the labour of a child means an agreement written or oral, express or implied, whereby the parent or guardian of a child, in return for any payment or benefit received or to be received by him, undertakes to cause or allow the services of the child to be utilised in any employment."

But along with the above provision there is another clause which states that an agreement made without detriment to a child, and not made in consideration of any benefit other than reasonable wages to be paid for the child's services, and terminable at not more than a week's notice, is not an agreement within the meaning of the definition. This additional clause clearly demonstrates the legislator's mind which wanted to do away with the prevailing abuse of child labour keeping open the liberty of contract for employment on decent and reasonable ground. In section (3) it has made an obligatory provision to treat the agreement of the pledging of a child as a void contract, that is to say, it does not allow the parties the option of making it void in which case the term would have been "voidable" but it is *void ab initio*. Here also the Act has not stopped but it has also asserted pernal clause in section 4 by which the "parent or guardian of a child, makes an agreement to pledge the labour of that child, shall be punished with fine which may extend to fifty rupees" Sec. 5 enacts

[12] *Report of the Royal Commission on Labour* (P. 445).

that the other party in the contract with the parents will be punished with fine to the extent of two hundred rupees. Further, it proceeds to extend its penalty clause over those who knowingly employ such children after being aware of the existence of such an agreement and they would be fined up to two hundred rupees.

The horrid sight of sending down boys under teens into the pits and drains of the streets in Calcutta to cleanse the bottom is really shocking to one's senses. This system is so pernicious that it often endangers the life of those unfortunates who fall victim to it. Everyone knows the fact too well to describe but still up to this day no step has been taken to mitigate the misery nor a word is passed to drive out such a gross evil from the face of society which persists still to the shame of the community at large even in the twentieth century.

Next point which attracts our notice is the system of double employment. Parents generally take advantage of the shorter period of work of their children and employ them in different groups in more than one factory. To check this abuse of double employment of children, the Factories Act of 1926 made a provision to prosecute the guardian or the parent of a child employed in more than one factory in one and the same day. Sec. 54 Cl. (4) of the Factory Act of 1984 has reiterated the same obligation in a different form only. It states: "No child shall be allowed to work in any factory on any day on which he has already been working in another factory". Here the provision is different from the former in point of the absence of any penal clause along with it. There was a remarkable tug-of-war between the legislation to stamp out the double employment of children and the employers to abuse the provision for the same. In Ahmedabad where this abuse was raging seemed to be impossible to be eradicated altogether. The more the temptation grew on the part of the employers for such abuses the more rapid was the change of legislation to reduce the period of work and to increase the minimum age-limit for the child workers in factory. The abuse of the legislative measures are too clear even in the conduct of the parents. They bring different certificates from different surgeons in different names of the same child and employ them in various groups in the same day in the same mill in different shifts or in other mills. The inspectors cannot possibly detect the mischief from the certificate or token or registry or from any other document. In those cases the parents are the first abettors in the crime perpetrated against the poor children and the managers or the supervisors who appoint them. It is not very difficult to eliminate the evil altogether from the factory system if only a provision be made to attach a photograph of the child in the token and the certificate. Suggestions can be made to make provision for the photograph a compulsory one and a penalty clause to bring the parents and the managers to task for the violation of such provision.

Children in Mines

The most important factor in the labour life which ever escaped the notice of the legislature in the past, is the employment of children in mines. . Till the year 1923, children even under 12 used to come down to work in the underground along with their parents. They were often made scape-goats to excessive work for the longest period as no law existed to their interest. The first saviour appeared in 1923 in the form of Illness Act of the same year. It afforded a semblance of shelter to the

child workers in mines to breathe a sigh of relief. The Act provided that "child" should imply persons under 18 years of age, who would not be given an employment in the underground. But as the law lacked in rigidity, the abusers lost no opportunity to take advantage of those weaknesses and began certifying the children under thirteen as full thirteen and employed them at a low wage. The law thus passed in 1923 proved defective due to the absence of any provision for the health certificate though age was restricted and secondly it did not take any precaution against the abusers nor any clause provided for the period of leisure of the workers. The worst part of the Act was in its culpable negligence to restrict the working period. At times the working periods in mines extended from 14 to 18 hours a day. It passes one's imagination to calculate the extent of strain to which the poor children were put when they had to work for a continued period of 17/18 hours per day. The Act of 1928 remained silent and reserved a careful connivance at the crying need of the poor miners though it limited only the working period to twelve hours a day. It mentioned the 60 hrs. a week above the ground and 54 hrs. a week in the underground. This clause proved to be ridiculously insufficient to guard against the excessive labour and consequent strain.

Recently an amendment of the Mines Act has been made with regard to the age of the miners.[13] It is mainly in connection with the certificate of fitness for employment in undergrounds of persons who have not completed 17 years of age. In this connection, it may also be mentioned that Sec. 23 and See. 26 of the Mines Act have been the subject-matters of amendment. It states:

"Before any person who has not completed his 17th year is employed underground, the manager shall arrange to have him examined by a qualified medical practitioner and if after examination the medical practitioner is of opinion that such person is fit for employment underground". Section 26 of the said Act only states that the period during which the above certificate will remain valid. The period of validity of such certificate is twelve months only. Every such person who has received a certificate but has not completed his 17th year, must be re-examined before the expiry of the twelfth month. This rule of certificate for health is not only compulsory in cases of coal mines alone, but it equally applies to other mines in the same manner. In Chapter VI of the same Act Secs. 17 and 20 have been amended affecting the lives of the miners other than coal. Section 17 states:

"Before any person who has not completed his 17th year is employed underground, the manager shall arrange to have him examined by a qualified medical practitioner and if after examination the medical practitioner is of opinion that such person is fit for employment under-ground he shall grant him a certificate". The certificate so granted will be effective for a period of twelve months only.

In England, "children and young Persons' Act states in Sec. 49: "No child is to be employed to lift, to carry or move anything, so heavy as to be likely to cause injury to him up to 14 years". The section clearly evinces the attempt of the legislature to guard against the danger of carrying heavy weights. In India children are mostly engaged for the purpose of carrying goods in the coal mines as well as in the salt-ranges of the Punjab to a long distance. They require a protection

[13] *Vide Calcutta Gazette July, 2, 1936.*

against heavy weights to which legislation has not yet looked. In this respect not only England but Australia also has taken proper steps to protect the children in mines.

Illiteracy is a standing block in the case of the young miners as in every other case in India. It is not sufficient to lead the plea of "ought" only but an active propaganda and arrangement for education have become imperative. Childhood should be left open for the training and equipment rather than being engaged for wage-earning purpose. Compulsory system of education in cases of the working class would be counted as a boon to the whole nation. The upper class and the middle class have become conscious of the importance of education and they rarely neglect the training of their children. In Brazil a bill has been proposed to prohibit any employment of child below 14. Brazil has made a compulsory provision to show proof of knowledge in reading, writing, and arithmatic. The Polish authorities are also contemplating a change in the minimum age of the child labour.[14] England has made a compulsory system of education for children up to 14 with option to increase the age up to 15. The Education Act of 1918 states that no child can leave school before attaining its 14th year. Employment before the school hours has also been considered as illegal.[15] It is well known that India has illiteracy among millions and in every aspect of industrial life. There is no effective legislation which can make a compulsory education prevalent here as in other countries. No doubt some patriotic heart among the mill-owners has made a baffling attempt to fight against ignorance but to no effect.

By way of suggestion, it may be said that a definite programme should be chalked out for the training of the child workers in India. The line of work may be based on the resolutions of the International Congress on Technical education.[16] Those resolutions have considered the vocational guidance and training, the means of recruitment of instructors, the guidance in salesmanship and publicity, the use of cinema and the technical press. To carry out those suggestions, some substantive means should be fixed up. It may be stated by way of example that a touring teachers' club should be started in Calcutta. The club should consist of at least six batches of teachers. Each of them should compose of three to four trainers. Each batch must be in charge of one subject—say No. 1 batch would specialize in engineering, No. 2 in tailoring, No. 3 in weaving, No. 4 in imparting literacy only and so on. Now the batch No. 1 will start for a particular mill-area when it will put up for three months to impart elementary knowledge of mechanism and then the No. 2 batch or No. 3 batch may come to the same area to teach its own subject, thus in rotation and in accordance with the necessity of different areas the batches of trainers should be sent out by the Central Committee of the club. The Central Committee should be in direct touch with the employees and the employers equally and should be engaged in constructive work only. It should calculate the different needs of different localities and should arrange the batches of trainers and send them out accordingly. Thus even in the absence of any permanent institution for education the children will not

[14] *Industrial and Labour Information Vol. XV—30th. Nov. 1931.*

[15] *Children and Young Persons Act (Great Britain)*, Sec. 49.

[16] *Industrial and Labour Information—12th Oct. 1931.*

suffer. The next suggestion may be made to introduce the system of transfer of juveniles from the depressed area to more prosperous areas. In England such system has been proved to be very successful. "Under the Industrial Transference Scheme, 19,532 juveniles were transferred between 17th February 1928 and 30th December 1933."[17] By the system of Transference, children will get chance to realize novel experiments and educate themselves in many things which would not have been possible within their own locality. Legal provisions to give effect to the above suggestions is essential.

Lastly with regard to the suggestions for the welfare work one cannot forego thinking of the first-aid arrangement, supply of better drinking water, creshes for the babies and the canteens for refreshment. There are still better things for enforcement of equal or more important nature. The essential need for body is food, drink, shelter and leisure. Arrangements may be made for the supply of nourishing food through the refreshment rooms and canteens directly under the supervision of the doctors who would prescribe regular chart for the diet of the workers. The costs for such supply of food may be deducted from the wages, and tickets can be issued in lieu of wage. The ration should be specified according to the direction of the medical officer. Thus the child-workers may be saved from the hands of the unthrifty fathers and careless mothers. The creation of a healthy and moral atmosphere for the children is imperative for their proper development. Libraries and clubs should be started where the child can get a pleasant teaching from the important personages who may be invited at times to deliver lectures through lantern slides. Good books and simple news papers should be supplied to them for their information and improvement. Equipments for physical culture are absolutely necessary for the young workers. Games, gymnasiums, drill should be introduced through clubs. Thus we can conclude by saying that "the evil inheres largely in the deprivations which it involves such as loss of schooling and loss of play". In reality, with the progress of civilization mankind is learning to respect childhood. Artificiality, stupidity, and criminality are the natural consequences of the morbid training of our young workers. Environments should be so created as to afford the child pure air and a healthy moral atmosphere for its proper development. Legislation is required for the creation of such an environment.

[17] *International Labour Review February 1935.*

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

वियद्व्यापी तारागणगुणित फेणोद्गमरुचिः
प्रवाहो वारां यः पृषतलघुदृष्टः शिरसि ते ।
जगद्द्वीपाकारं जलधिवलयं तेन कृतमि
त्यनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ॥ १७ ॥

वियद्व्यापी pervading the sky **तारागणगुणितफेणोद्गमरुचिः** the beauty of whose foams is enhanced by having stars and planets inside **यः** which **वारां** of water **प्रवाहः** current (**सः** that) **ते** Thy **शिरसि** on the head **पृषतलघुदृष्टः** looked smaller than a drop of water; **तेन** by that (**पुनः** again) **जगत्** the world **जलधिवलयं** surrounded by waters **द्वीपाकारं** looking like islands **कृतं** made; **इति अनेन** by this **तव** Thy **दिव्यं** divine **वपुः** body **धृतमहिम** vast **उन्नेयं** should be inferred.

17. The[1] river which pervades the sky and whose foams look all the more beautiful because of stars and planets, seems no more than a drop of water when on Thy head. That[2] again has turned the world into islands surrounded by waters. And by this should be inferred how vast is Thy divine body.

[1] *The river etc.*—The same river flowing in the sky is called the Mandâkini, in the earth the Ganges and in the nether world Bhogavati.

[2] *That again etc.*—It is said that the sage Agastya once being angry with the Ocean drank all its waters. Afterwards when the king Bhagiratha prayed to Siva, out of the latter's matted hair flowed waters which covered the world and divided it into seven islands.

रथः क्षौणी यन्ता शतधृतिरगेन्द्रो धनुरथो
रथाङ्गे चन्द्रार्कौ रथचरणपाणिः शर इति ।
दिधक्षोस्ते कोऽयं त्रिपुरतृणमाड़म्बर विधि-
र्विधेयैः क्रीड़न्त्यो न खलु परतन्त्राः प्रभुधियः ॥ १८ ॥

त्रिपुरतृणं the Three cities like a straw **दिधक्षोः** wishing to burn **ते** Thy **क्षौणी** earth **रथः** chariot (**आसीत्**) was **शतधृतिः** Brahma **यन्ता** charioteer (**आसीत्**) **अगेन्द्र** the great mountain Meru **धनुः** bow (**आसीत्**) **अथो** and **चन्द्रार्कौ** the sun and the moon **रथाङ्गे** the wheels of the chariot (**आस्ते** were) **रथचरणपाणिः** Vishnu **शरः** arrow (**आसीत्**); **इति** in this manner **कः** what **अयं** this **आड़म्बरविधिः** paraphernalia? **खलु** Indeed **विधेयैः** with things at disposal **क्रीड़न्त्यः** playing **प्रभुधियः** the intellect of the Lord **न** not **परतन्त्राः** dependent on others.

18. When Thou wanted to burn the Three[1] cities which were but a piece of straw (to Thee), the earth was Thy chariot,

Brahmâ Thy charioteer, the great mountain Meru Thy bow, the sun and the moon the wheels of Thy chariot, Vishnu Thy arrow—why[2] this paraphernalia? The Lord is not dependent on others—He was playing with things at His command.

[1] *Three cities*—the three cities of the three sons of the demon Târaka. Siva destroyed the three cities and the demons at the prayer of the gods.

[2] *Why . . . . paraphernalia?*—Big equipment is necessary for a big work only. One does not use a sword to pare nails. The three cities were but a piece of straw to Siva. Then why this paraphernalia? Well, Siva was but playing, taking these things.

हरिस्ते साहस्रं कमलबलिमाधाय पदयो-
र्यदेकोने तस्मिन् निजमुदहरन्नेत्रकमलम् ।
गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा
त्रयाणां रक्षायै त्रिपुरहर जागर्त्ति जगताम् ॥ १९ ॥

त्रिपुरहर Oh Destroyer of Tripura **हरिः** Vishnu **ते** Thy **पदयोः** feet **साहस्रं** a thousand **कमलबलिं** offering of lotuses **आधाय** giving (**अथ** then) **तस्मिन्** in that offering **एकोने** one being less **यत्** that **निजं** his own **नेत्रकमलं** lotus-eye **उदहरत्** rooted out **असौ** that **भक्त्युद्रेकः** exuberance of devotion **चक्रवपुषा** into discus **परिणतिं गतः** transformed (**सन्** being) **त्रयाणां जगतां** of the three worlds **रक्षायै** for protection **जागर्त्ति** remains alert.

19. Oh Destroyer of Tripura, Hari[1] rooted out his lotus eye (to make up the deficiency) when one (flower) was missing in his offering of a thousand lotuses to Thy feet ; this great devotion transformed into a discus is alert in protecting the three worlds.

[1] *Hari etc.*—The story goes that Vishnu would daily worship Siva with a thousand lotuses. One day Siva, in order to test the devotion of Hari, stole away one lotus from the collection of a thousand lotuses. At this Vishnu plucked one of his eyes and offered that with the flowers. Pleased with such great devotion, Siva gave Vishnu the discus, called Sudarsana, with which the latter protects the three worlds.

क्रतौ सुप्ते जाग्रत् त्वमसि फलयोगे क्रतुमतां
क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते ।
अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदान प्रतिभुवं
श्रुतौ श्रद्धां बध्वा दृढ़परिकरः कर्मसु जनः ॥ २० ॥

क्रतौ सुप्ते Sacrifice being destroyed **क्रतुमतां** to the sacrificer **फलयोगे** in getting the result **त्वं** Thou **जाग्रत्** awake **असि** remain **पुरुषाराधनं** the worship of the Lord **ऋते** without **प्रध्वस्तं** destroyed **कर्म** sacrifice **क्व** where **फलति** bears result ? **अतः** therefore **जनः** man **त्वां** Thee **क्रतुषु** in sacrifices **फलानप्रतिभुवं** the giver of result **सम्प्रेक्ष्य** knowing **श्रुतौ** in the teachings of the Sruti **श्रद्धां बध्वा** putting faith **कर्मसु** in sacrifices **दृढ़परिकरः** resolute (**भवति** becomes).

20. The sacrifice[1] being destroyed, Thou ever remain the connecting link between the sacrificer and the fruit of the sacrifice. When[2] does the destroyed sacrifice bear fruit, if not[3]

accompanied by the worship of the Lord? Therefore knowing Thee to be the giver of fruits and putting faith in the Vedas, people become resolute about the performance of sacrificial rites.

[1] *The sacrifice etc.*—Sacrificial rite is an action and every action is subject to origin and destruction. Now how can a sacrificial rite bear fruit in some other time or region after the action of sacrifice has been destroyed? Some say that the sacrificial rite produces, before destruction, some effect called Apurva, which bears result in the future. In refuting this theory of the Mimânsakas, the author says that it is the Lord who gives fruits to the sacrificer, though the sacrificial rite may have an end.

[2] *When etc.*—i.e. it never does.

[3] *If not etc.*—because the Lord is the giver of fruits.

NOTES AND COMMENTS

IN THIS NUMBER

The teaching of dogmatic truths is a great hindrance to the unity of the human race. We have discussed, in the Editorial of this issue, how the ideas of humanity and peace, if inculcated upon the younger generation, can solve the problem to a great extent. . . . Prof. C. T. Srinivasan shows how Sankara's system is based upon the solid ground of reason and undeniable experience, by refuting *Some Modern Views on Sankara*. . . . Prof. Dr. Frederick B. Robinson, President of the College of the city of New York delivered his address on *Vivekananda* on February 7, 1937 at Schrafft's New York city on the occasion of the Vivekananda Birthday Memorial Dinner. . . . In *Nara and Narayana* Dr. M. H. Syed dwells upon the close realtionship that exists between an individnal soul and God Himself. . . . Mr. Sugata points out at length the main lines of agreement and difference between *Aesthetic Enjoyment and Mystic Experience*. . . . Mr. V. Srinivasan is a new contributor. In *Vivekananda and Christianity* he attempts to show from the Swami's writings and utterances his attitude towards Christianity. . . . Mr. Kshitindra Nath Tagore shows, in his article on *Maharshi Manu and Motherhood of Woman*, how the great law giver's teachings should inspire in modern men a right attitude towards women. . . . Mr. Pankaj Kumar Mukherjee belongs to the Ântarjâtik Bangiya Parishad. He elaborately deals with the problem of *Child Labour in India* and offers some suggestions for improvement.

SIR BRAJENDRANATH SEAL'S ADDRESS AT THE PARLIAMENT OF RELIGIONS

The May number of *The Modern Review* in its *Notes* cites some instances of difference between the versions printed by *Prabuddha Bharata* and *The Modern Review* in their April number of Sir B. N. Seal's Presidential address at the Parliament of Religions and charges the *Prabuddha Bharata* of having made unauthorised alterations. This is absolutely unwarrantable. We did not make any alterations whatsoever. We have simply reproduced, like other papers, word for word the printed brochure containing the President's speech that was distributed in the Town Hall on that evening among the audience and the journalists. It is quite likely that there may be more instances of difference between our version and that

published in *The Modern Review;* for the Doctor was at liberty to introduce changes till it was actually delivered on the 1st March. As a matter of fact he has made additions even after the actual delivery of the speech as *The Modern Review* itself mentions.

In the Parliament Number of *The Prabuddha Bharata* we have not printed the full texts of many of the speeches of the Presidents of the various sessions and of the speakers quoted in that issue. We have given a short and concise review of the whole Parliament, as far as it was practicable within the limited time and space at our disposal. The organizers of the Parliament, we hope, will give the full texts of the speeches, not only of the Presidents of the various sessions but also of the other speakers, in their Report of the Parliament of Religions which they intend bringing out soon under the title 'The Religions of Man.'

CAN MYSTICISM BE NON-ETHICAL?

To not a few the heading we have chosen will seem silly. Many of us are familiar with the charge that mysticism is mostly an amoral or an asocial quest of reality. Few, however, have dreamt that it can also be employed in the service of immoral and anti-social *purposes*. But not so Professor Baumgardt of Bermingham. Writing in the last issue of the *Hibbert Journal* on 'Science and Mysticism' he opines that it all depends on the *character* of individual mystics whether or not *mystic activity* will be employed in the service of man. "Mysticism like science," he says, "may be found in the service of quite opposite moral, economic and social ideas. It depends solely upon the character of the individual mystic or scientist whether either activity be employed to great ethical purposes or to mean, pernicious ends or in an altogether neutral, colourless, or variable manner. There are many blindly emotional and many insensitive minds among the mystics, even as there are scientists who are weak in character and with very low ethical standards." Further, ". . . the great moral ends of mysticism and science can only be reached in the hands of outstanding ethical personalities."

In the above few lines quoted confusion has been densely packed. The writer confounds the germs of mysticism with the full-blooded mysticism, supposes that mysticism can be devoid of ethics and divorced from character and sees the moral ends of science. Lastly, he seems to have at the back of his mind the idea of a definite, objective ethical standard with which to judge all behaviour. The writer's initial mistake, from which all others naturally follow, lies in identifying the mystical tendencies embedded in all hearts with the mysticism properly so-called. We are all the kindred of the mystics even as the savage has within him the make-up of a scientist. And yet, we are as far from being so many St. Francis's as a Bushman is from being an Einstein. Assuredly, the mystics belong to us. They are our brothers; only they are 'the giants, the heroes of our race.' The scientist's desire for truth, the good man's desire for moral behaviour, the saint's desire for religious experience and the æsthete's desire for beauty are all expressions of the underlying mystical tendency. The mystic experience as such is the key to all these endeavours.

The divorcement of ethics from mysticism which issues from the above wrong assumption is utterly absurd. Mysticism may be broadly defined as the supernal apprehension of the underlying unity of existence. Its business and method is love which forms one of the most distinctive notes of it. When we realize

this, we see how absurd it is to separate ethics from mysticism. Ethics is an expression of love, which is revelatory of the unity of existence. This mystical knowledge of unity is the fundamental postulate of ethics. It is the *only meaning* of all ethical values. Mysticism pre-supposes an extremely rigorous self-discipline and moral conduct. Ethical behaviour is the very expression of mystic experience. To talk, therefore, of mysticism as liable to be employed for immoral ends is like hinting at the probability of the sun emitting darkness. It is sometimes true that the behaviours of some mystics are likely to upset our sense of propriety or morality. In judging such behaviours we have to bear in mind not only the time and conditions of them, but also the fact that it is extremely difficult, if not impossible, to set up an objective moral standard. Due to lack of proper development of the intellect, good intentions are not seldom apt to take the appearance of most dubious ways of behaviour. Finally, what are the moral ends of science? Plainly enough science is impotent to create values. All the supreme values have their support in mystic experience alone.

A HANDICAP TO RELIGIOUS FAITH

Religion, to a vast majority of men, consists in a mere act of faith. It is for this reason often sharply distinguished from science which is based upon observation and experiment. Not a few inwardly believe that the vision of God was granted to a blessed soul at some distant past for once, and that they are sufficiently religious if only they assent to a particular creed or behave in a certain manner consistent with the interpretations put upon the teachings of that prophet. The truth really is that religion is essentially a matter of experience, and that like science it too stands on an experimental basis. When saints affirm that God exists, they mean that religious experience is possible. Apart from such similarity, however, religion suffers from a handicap in comparison with science. While the findings of scientists can be directly taken advantage of by the common man, the religious experiences of the saint cannot be so utilized. Religious truth thus makes a greater demand on man's capacity for faith. To be fully convinced of it one has to be a saint, as one need not be a scientist to be convinced of the truths of science. This point has been stressed by Mr. Basiswar Sen in an article contributed to the February issue of the *Modern Review* entitled "Science and Religion." "Given the mechanical aid—and I must not forget money—" he writes, "any one can fly or talk across all the seven seas and five continents without being accused of knowing anything of aerodynamics or electricity. But to benefit by the attainments of great religious men, one has to follow in their footsteps and in the details of life lived, what they have taught. The subjective world cannot be mass handled. Religion must therefore always remain essentially a personal and individual problem—in popular phraseology 'a one man show!' "

This private character of religious experience is due to the reason that the reality revealed in religious consciousness can be contacted only through the transformation of our very being and not by means of the adjustment of external conditions. In spite of this essentially private character of spiritual experience the saints radiate something which carries conviction into the hearts of all who come in contact with them. This cannot be the good fortune of persons who live at a distance either in

time or space. Their faith requires a far greater effort.

TITBITS FROM SCIENCE

Sometime back an eminent Russian scientist came to the end of a series of experiments which he had initiated for the purpose of determining the original habitat of civilized man. It is a truism that mankind took the first important step towards civilization when it turned away from nomadic habits and settled down to the stable life of an agriculturist. It is also well known that the first grain to be cultivated by man was wheat. Accordingly, the researches of our scientist aimed at finding out where wheat was cultivated for the first time in history. This he discovered in the following way. He took the existing varieties of wheat in the different parts of the world, which numbered over a thousand, and found by a number of experiments, patiently pursued for years, that all of them grew out of two or three original varieties through progressive differentiation due to changes in the environment. Ignoring the irrelevant varieties he came upon the discovery that the original ones came from (1) places in and round about Afghanistan and from (2) Ethiopia. Naturally, then, they were the cradles of human civilization, being the places where man first learnt to cultivate and thus laid the basis of a profound development of the race. How archæologists will react to it is still to be seen.

Recently, science appears to have stumbled upon two further discoveries which cut at the root some widely prevalent popular prejudices. "The investigations of the Brain Institute's department of morphology," writes the Director of the Bekhterov Institute for the study of the Brain, Moscow, "of the nervous system refute the assertions of those bourgeois scientists who divide mankind into higher and lower races on the basis of differences in anatomical brain structure. These scientists assert that the fissures and convolutions of the European brain, especially the Aryan, differ from those of the so-called coloured peoples, and that the weight of the brain of the latter is less than that of the European." The researches of the Brain Institute have not only disproved this but have further conclusively shown that the structure and the development of the brain of the savage have the necessary pre-requisites for as great a cultural development as that of the rest of the highly civilized. Neither weight nor the convolutions of the larger hemispheres in any way indicate talent. What then distinguishes the brain of an outstanding personality? So far, they are known to be the following. First, the weight has some significance within certain limits. Secondly, the thickness of the gray layer of the large hemisphere is important in the development of the brain. Thirdly, "the brain of an outstanding person is characterised by an exceptionally well-developed network of blood vessels." The nourishment and the quality of the brain depend largely upon its blood supply. This by no means exhausts all the factors. The environment in which the development takes place has a most important influence on it. The net result is that there is no radical difference between the brain of the savage and that of the cultured.

In the last century Freud acquainted us with the 'secret' that libido is the primal urge in all human behaviour. Dr. Jung now fairly startles us by announcing as a summary of his life's work in emotional analysis that "hunger has the first place as a motivating factor" in the behaviour of man. Perhaps savages for ages have been aware of the part-true nature of these

not-very-profound commonplaces. Yet, what a fuss has been and is being made about them? The plain man has a habit of easily growing cock-sure about the findings of science, which are really tentative in nature. Let us not be mistaken for those who belittle science. We have great faith in it. We believe that in the domain of the phenomenal world it leads us from truth to higher truth. Our sole contention is that when a fully panoplied metaphysical structure is attempted, endeavour must be made to make the edifice cohere with the deliverances of our religious consciousness which, to be sure, comprehends both the ethical and the artistic.

REVIEWS AND NOTICES

THE SRIKARA BHASHYA OF SRIPATI PANDITACHARYA. 2 VOLS. EDITED BY C. HAYAVADANA RAO. *Bangalore Press. Bangalore City. Pp. Vol. I. Introduction. lii+588, Vol. 2. Sanskrit text. 572. Price Rs. 15. Each Vol. Rs. 8.*

It will be pretty late in the day to recall the importance of the *Vedânta Sûtras* to the religious and philosophical movements in India. To make an apter use of a metaphor which Prof. Whitehead employs in a different context, the history of orthodox Indian philosophy since the time of Bâdaráyana is a series of footnotes on his *Sûtras*. The fact that the work has formed the basis and point of departure of almost all subsequent philosophical discussions by the followers of orthodoxy in India is chiefiy due to the scientific method followed by Bâdarâyana in the interpretation and harmonization of the philosophical doctrines embedded in the *Vedas*. The aphoristic style of the great author has, however, lent itself to divergent interpretations, often of a contradictory nature, in the hands of numerous commentators and glossators. For this reason it is almost impossible today to decide with any amount of certainty what the precise position of Bâdarâyana is. In these circumstances the question as to what the *Sutras* really teach can only be solved, as Thibaut remarked, when the entire body of the *Sûtras* has been submitted to a detailed investigation "with the help to be derived from the study of all the existing commentaries." Up till now only a few of some ten of the principal commentaries have been carefully edited and made available in print. The present publication which for the first time brings out in print the whole text of Srîpati Panditâchârya's Bhâshya on the *Vedânta Sûtras* in Nâgari will to a great extent help the realization of such an aim.

From the data available the author has shown that Srîpati lived about 1400 A.D. He belonged to the Virasaiva school of the South, and his great commentary came to be written at a time when the Virasaivas occupied the foremost place in the Vijayanagar empire. It is an attempt to put Virasaivism on a firm philosophical footing, even as the Srî-Bhâshya of Râmânuja was an attempt to make Srî-Vaishnavism look metaphysically immaculate. His philosophical standpoint is revealed in a number of alternative phrases he employs to describe the nature and contents of his work, namely, Visheshâdvaita, Dvaitâdvaitâhhidhâna, Bhedâbhedâtmaka, and Visheshâdvaita Siddhânta Sthâpaka. Though Srîpati calls his system Bhedâbheda and tries, apparently, to reconcile the opposing views of Dvaita and Advaita, yet he polishes down his conception of Abheda to such thinness that he almost entirely dissents from Sankara's views and rejects the fundamental factors of the Advaitic system. And, in spite of the fact that his polemic is chiefly directed against Râmânuja's views to combat which his work appears to have been designed, he comes ultimately to occupy a position not much different from that of the propounder of the Vishishtâdvaita doctrine. His Abheda and Advaita mean no more than "*nityasâmipya, sârûpya,* and *bhoga mâtra,* which makes equality (*samatva*) infinitely small as between Isvara and *jîva.*" Their only equality lies in their both being Nitya. And while Isa is Pûrna, the jîva is apûrna ; while Isa is Prabhu or Sakta, the jîva is asakta ; and finally while Isa is sarvasvatantra, the jiva is sarvâdhîna-

tantra. He, however, differs from Madhva. He rejects Mâyâ and also the position of Râmânuja, which makes the jagat consisting of sentient and non-sentient beings the body of Isvara.

The elaborate introduction which covers some odd nine hundred pages presents a forbidding appearance to all but studious scholars. His task here is mainly concerned with the exposition of the standpoint of Srîpati. He does not criticize the position of Srîpati. His attempt is to present faithfully and lucidly the standpoint of the commentator. And in so far he goes beyond the mere task of presentation his disposition is to maintain the commentator's position. This is evident from his presentation of the criticisms of Bhedâbheda doctrine by numerous commentators and the answers to them by Srîpati. Along with the standpoint of Srîpati the author has also set down briefly the views of the different commentators, besides Sankara, Râmânuja, and Ânandatirtha so that they may be of help for purposes of comparative study. In discussing Srîpati's position, the editor has further taken occasion to go into the relationship of the Eastern and Western systems of philosophy. The Bhedâbhedâ doctrine in one form or other has attracted some of the ablest thinkers of the West in different times. The Upanishadic doctrines reached Europe through Neo-Platonism and influenced early Christian philosophies to a considerable extent. The latter in their turn "influenced Western philosophical thought, especially through Bruno, the great philosophy propounded by Spinoza." With regard to Spinoza it ought to be pointed out, however, that whatever might be the source from which he derived his inspiration, there is no doubt about the fact that he sought to rear his metaphysical structure not upon any supernaturalistic foundation but upon a rational basis. It calls into service not Revelation but Reason.

The preface which covers over fifty pages contains a very valuable, critical appreciation of Bâdarâyana's *Sûtras* and also a scholarly survey of modern philosophic tendencies. The painstaking scholarship of the editor is evident throughout the work. We have no doubt that his work is a most distinct acquisition to the philosophical literature in India. The book is supplied with a number of useful indices and appendices.

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

Report for 1936

The activities of the Ramakrishna Mission. Students' Home, Madras, are fourfold, viz., those of the Home proper, of the attached Residential School, of the Mambalam Branch School, and of the Industrial School.

The Home proper : At the end of the year there were 167 students in the Home, of whom 76 were holders of various scholarships and concessions in different institutions. Twentyone out of twentysix boys who appeared in different examinations passed them successfully. The aim of the institution is not merely to prepare the boys for examinations but to instil into them habits of self-help, self-reliance, and service. For this purpose an all-round training, including physical, intellectual, moral and spiritual as well as vocational, is given here. The major portion of the household work is done by the boys themselves. The Home contains a good library and runs a music class for those who have an aptitude for the subject.

The Residential High School : Its special features are small classes, simplicity in furniture and dress, individual attention to pupils, the laboratory plan of work in teaching, the use of the mother tongue as the medium of instruction, the teaching of Sanskrit in addition to the vernacular up to Form IV and an obligatory course of manual training. The extra-curricular activities of the Home included the arrangement of meetings every Saturday for the practice of elocution and debate and the publication by the boys' unions of manuscript magazines in Tamil, English, and Arts. Satisfactory work was done by the Seva Sangam also with regard to the maintenance of discipline, order and sanitary conditions.

The Mambalam Branch High School : Its strength in the year under review rose to 1150. Another section for Form V was opened in June, 1936, for girls. For the first time the school sent up 52 pupils for the

S. S. L. C. Examination, of which 32 were declared eligible. The attached hostel contained thirty boarders during the year. The hostel is run on similar lines as the Home proper.

The Industrial School: The strength of the school at the end of year was 42. The school trains students for the diploma in Automobile Engineering (L. A. E.) over a period of 5 years, of which 4 are spent in acquiring a sound theoretical and practical knowledge of the subject and the 5th is spent exclusively in the Jubilee Workshop which is run on commercial lines.

THE RAMAKRISHNA-VIVEKANANDA CENTER, NEW YORK

The Birthday Anniversary of Swami Vivekananda was celebrated in the Chapel of the Ramakrishna-Vivekananda Center on the 31st of January last. A special altar holding lighted candles and a profusion of red roses, was placed under a large oil-painting of Swami Vivekananda, decorated with a garland of yellow tulips and greens. The altars of Sri Ramakrishna and Holy Mother were also filled with beautiful flowers. A gathering of a hundred and forty persons heard Swami Nikhilananda's sermon on "Swami Vivekananda's Pilgrimage to the West" in which he not only restated the message of Swamiji, but also showed by a penetrating analysis of American history why this country is proving fertile soil for the spreading of Indian ideals. He emphasized particularly the identity of the goal of Vedânta—freedom with the motive of the Pilgrim Fathers for settling on American shores,—a motive cherished constantly by the people of this country. A programme of music was arranged before and after the service, and Hindu sweets were distributed to the congregation.

On the evening of February 7, a dinner was held at Schrafft's Restaurant, near the Chapel, under the auspices of the Center, in further celebration of Swami Vivekananda's Birthday. The guest speakers were Miss Elsie Weil, Associate Editor of *Asia*, and Dr. Frederick B. Robinson, President of the College of the City of New York. Miss Weil spoke of the Ramakrishna Mission with warm sympathy and admiration, quoting at some length from letters she had received from India. Dr. Robinson next gave a most thoughtful address, ascribing the source of Swami Vivekananda's power to his Master, Sri Ramakrishna, and comparing Swami Vivekananda with both St. Peter and St. Paul, inspired as they were by their Master, Jesus Christ. He went on to say that Swami Vivekananda's success in this country was partly due to his wonderful faculty of presenting the hitherto obscure philosophy of Vedânta so that thousands of modern men and women of the West could understand and apply it in their own lives. He further declared that in Swami Vivekananda's teachings lie the irresistible forces which will bring about the regeneration of India. At the close of Dr. Robinson's address, Swami Nikhilananda gave a discourse on the mystic side of Swami Vivekananda's relationship with Sri Ramakrishna, telling how the latter practically forced his disciple to give up the enjoyment of spiritual ecstasy for the service of humanity at large. Mr. N. S. Sen of the Indian State Railways showed some moving-pictures of India as the concluding event of the evening.